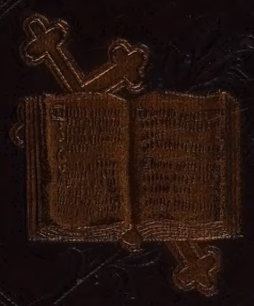

Defenders of Faith
in the Early Days

TOM

Our Faith and the Facts

Religion's Story ✦ What Catholics Believe and Practice
Answers to Charges Made Against the Church
What We Have Done and Are Doing
A Busy Person's Reference Work
A Home Library

Compiled by

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GEORGE CARDINAL MUNDELEIN

Archbishop of Chicago

March 2, 1925

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THE REVEREND C. F. DONOVAN, M. A.

Managing Editor of The New World, Official Catholic Newspaper of the Archdiocese of Chicago. The Author of Our Faith and The Facts.

Our Faith and the Facts

FOREWORD

THE CATHOLIC CHURCH is the Almoner of the World, because she is the channel of God's grace to man. In the Mass she applies the infinite merit of the Sacrifice of the Cross to redeem him; while by the same act giving to God the high and mighty worship that was prefigured as well as prophesied for forty centuries; and now, for twenty is offered "from the rising of the sun to the going down of the same" in every land beneath the firmament, and before all the peoples inhabiting this earth. In her Sacraments she endows him with spiritual strength according to the needs of his life, and of his station or office therein.

These Sacraments meet him at the cradle and leave him only with his last breath. In her Liturgy she finds her way into the deep recesses of his heart and soul, softens the hardness of his human pride, melts the coldness of his human vanity, draws upward to the plane of the spirit his earth-bound thoughts and actions. In her Doctrine she enlightens him on the most important and sublime truths, thus laying the sure and safe foundation upon which to build the structure of true science. In her history, as well as in the record of the ages of darkness but also of hope that preceded it, she gives to his artistic nature inspiration for the highest forms and creations of the work of his brain and of his hands, enabling him to produce works which outlive his own term of earthly existence, and send his message of faith and virtue into the lives of his children and his children's children. Nothing that man as a spiritual being needs is she unable or unwilling to supply. She is the Giver of Gifts by excellence, the Teacher of Teachers by right of her mission, the Judge of Judges by the authority of the justice that has been put in her by Divine Justice, the Guide through dangers. She is eyes for the blind, hearing for the deaf, voice for the voiceless, consolation for the poor and the sorrowful, and the one safe direction for the rich and the powerful. "Come, let us go to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us His ways, and we will walk in His paths; for the law shall come forth from Sion, and the word of the Lord from Jerusalem. (Is. II. 2-3.)

FOREWORD (Continued)

Of all the tasks to which men may set their hands and hearts, there is none so profitable as that of leading others to the feet of this mighty Giver of Gifts, this Almoner of the World; since there is no reward like the reward of those who instruct others unto justice. But to do that, knowledge and inspiration both are needed. Within the pages of this book is the knowledge, and out of that, warmed by a generous and zealous heart in which God's grace has found refuge, will flow the inspiration. Years of one man's life went into the gathering of its treasures, but behind him is the devotion and loving labor of many who worked to the same end; and we live in an age of intellectual plenty, for we have inherited the riches of the wise who have gone before.

This book is not alone a man's tribute to Truth, but the gleanings of many saints and sages who have followed the Divine Harvester, bound into a sheaf by one man's hands. And in it he has done a blessed work, because the task that produced it was a labor of love. Herein he gives to others the things that were his own first inspiration to effort. He sends them out written and bound into a book, praying that they may go even farther than the print that contains them, for Truth gives of itself yet loses nothing in the giving.

FRANCIS CLEMENT KELLEY,
Protonotary Apostolic.

Our Faith and the Facts

PREFACE

SAINT PAUL said long ago that Christians should be prepared to give a reason for the Faith that is in them. Catholics of today believe that there never was a time in the history of the Church of Christ when there was greater need for giving reasons—with explanation attached—for the Faith in which we believe and which we practise.

Ours is a duty to practise what we believe. There must be just as many answers to enquiries concerning the doctrines of the Church as there are consistent, practical Church members. We meet so many non-Catholics, sincere and well-disposed, that we must be ready to answer their enquiries with facts and information drawn from authentic and easily accessible sources.

All Catholics, men and women, at different times meet this demand. Moreover, when employed in stores, offices or factories, there is a distribution of non-Catholic literature with which to contend. Anti-Catholic literature provides a hostile attitude toward our people sometimes. A ready intelligent answer will soften this and do much to remove doubts from the mind of a well-disposed enquirer, often preventing him from drifting into the ranks of the "antis" in their un-American propaganda. Even in the mind of an evident bigot the knowledge of our religion commands respect for our teaching and for ourselves. And it shows the Catholic that his is a Church which it does no man honor to hate and gives no man shame to respect and love. A judicious explanation of our Faith never fails to annihilate suspicion and ill-will.

"Catholics and non-Catholics live and work together in this country, associated in business and united by every tie that binds, except that of religion. Why should not Catholics and Protestants live in peace and harmony in a land for which they have fought, whose liberties they enjoy, and whose development is their joint endeavor?" If a better understanding of our Faith, if a timely application of "facts," obtained in this work can assist this union of heart and mind, even in only one remote case, then many of the reasons for the existence of "Our Faith and the Facts" shall have been justified.

To supply a ready reference library for the average man and woman is the purpose of this compilation. To furnish the same for busy people, with just

PREFACE (Continued)

enough on each of the great variety of subjects treated to supply facts and to encourage more extensive reading of authors better qualified to discuss matters which call for the study of a lifetime, is included in this purpose. Recognized authors supply the information given here in all cases where the definition of the Church is not plainly evident. Other men's minds contribute the facts, and every effort is made to give them all due credit. The compiler claims credit for nothing more than the arrangement of matter, which suffers, of course, in the necessary reduction process. But where every opportunity is given, and every encouragement offered readers to consult authorities on individual subjects, it is felt that this deficiency will be overlooked, especially if any advantage be found in the present arrangement, intended, as it is, for the every-day man and woman, with perhaps no more time at disposal than sufficient to satisfy the demand of the occasion.

It would be presumption to say that all obscurities have been swept away; to think that all subjects have been treated. The average American's problems have been kept in mind. Effort has been directed to let in light to dispel the clouds of doubt which often surround us. For such instances the compiler gives credit where it is due, to the authors quoted; for instances of incomplete explanation or of downright failure he can only crave forbearance.

THE COMPILER.

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CHAPTER I

Church History and Government

Early Narrative—The Coming of Christ—His Public Life—The Apostles—Miracles of Jesus—The Last Supper—His Passion—Crucifixion—Later Events—The Early Church—Careers of the Apostles—Their Last Resting Places—Early Church Organization—Persecutions—Work of the Cross—Missionary Labors—Crusades—The Middle Ages—The Great Desertion—More Recent Events.

The Catholic Hierarchy—How the Church Is Governed—College of Cardinals—The Conclave—Election of a Pope—Various Forms—Announcing a Choice—List of the Popes—The Vatican and Its Buildings—St. Peter's Basilica—The Vatican Prisoner—The Bishops at Rome—Visit ad Limina—The Sistine Choir—Its History—Temporal Power of the Pope—Its Acquisition—Its Loss—The Popes and Arbitration—Concordats.

Early Narrative.

The greatest event in the history of God's dealings with men is the Redemption of the world by Jesus Christ, the Son of God.

The coming of the Redeemer was promised by God to our first parents after the fall, and this promise was renewed from time to time to the patriarchs and prophets, whom God raised up to keep alive in the hearts of His people His traditions and His revelations.

The nations who had fallen away into idolatry retained only an obscure and distorted idea of the future incarnation of God and the Redemption. Their belief, that their gods had appeared in human form among men was a distorted tradition of the mystery of the Incarnation. The Greeks, for instance, preserved in their legend of Prometheus (their name for Adam) an old prophecy, that the son of their highest god would become man and be born of a virgin-mother in order to redeem our fallen race. We read that in the year 64 after Christ, Mingdi, the emperor of China, sent ambassadors westwards to search for the divine teacher foretold in ancient Chinese books. Having come to India, they found there the religion of Buddha, which they embraced, mistaking it for the true. The coming of the Wise men from the East proves most clearly that the traditions of a Savior to come lived among the Gentiles. Suetonius and Tacitus, writers of ancient pagan Rome, have recorded that at the time of the birth of Christ, the world was full of rumors about a mysterious power, which, according to old traditions, was to rise in Palestine and rule the whole world.

The people of Israel alone preserved the true traditions about the Redeem-

er, and it is quite evident that it was their mission to prepare for and to foreshadow the future kingdom of God on earth. Israel was brought by God to Palestine into the middle of the great historical nations of antiquity. The Babylonian, Assyrian and Persian kingdoms east and north, Egypt south, the Macedonian and Roman empires west, all made Israel share in the world moving history. Hence Ezechiel, the prophet, called Jerusalem "gate of the nations."

Palestine lay on the great thoroughfare leading from Africa into Asia, while the Red and the Mediterranean seas gave it a water-way to India and to the great nations of the west. Thus Israel's children, bearing the hope of the Messiah to come, spread into all lands, thereby preparing the way for the apostles, who set forth from Jerusalem to evangelize the world.

God sustained Israel in this mission of keeping alive the hope of the Messiah by frequent prophecies and by His miraculous protection and guidance. And He fulfilled His promise and His prophecies, when He sent His only begotten Son, our Savior, Jesus Christ, who was conceived by the Holy Ghost and born of the Virgin Mary.

The Coming of Christ.

At the time of our Savior's birth the whole world was at peace. Augustus was emperor of Rome, and Herod, king of Judea. Jesus was born of the Virgin Mary in a stable at Bethlehem. His coming into the world was announced by Angels to the shepherds, who were watching their flocks at night. Three kings, led by a star, came from the East to worship Him. Herod, the king, was angry when it was announced to him that the "King of the Jews," long foretold, was born, and he endeavored to put Jesus to death, slaying, in the attempt to do so, several thousands of infants. He hoped by this means to include the child of Mary, but, warned in a dream, Joseph, the foster-father of Jesus, removed the Divine Child and His mother to a place of safety in Egypt. After some years they returned, to live at Nazareth, in Galilee. Here Jesus remained subject to His parents until His maturity, there being practically only one incident mentioned to illumine what writers call the "hidden life" of Jesus, and that was The Finding in the Temple. At the age of twelve, He, with His parents, went up to Jerusalem to celebrate the Pasch, or Passover, a story told in the Gospel.

His Public Life.

When thirty years old, the intervening years having been spent in the privacy of His home, where He lived with His mother, we find the first incident of His public life in His Baptism by St. John the Baptist. Then our Lord was led away by the Spirit into the desert for fasting and prayer for forty days. Coming forth in the strength of His victory, He began the work of Redemption by gathering together disciples, later to found a Church by which His teachings should be spread over the whole

world. He went about the country preaching and teaching the people, and the first members of His Church came from every walk in life. He proved the truth of His teaching by so many miracles, that from the first, He attracted nation-wide attention. Many believed Him to be the Messiah. All held Him in the greatest respect, traveling great distances to hear Him, even to see Him.

The Apostles.

He chose from those who had come to be known as His followers, twelve men, whom He knew to be fit for the work of spreading the Gospel. They were known as His apostles, or messengers. They were to receive especial preparation during the three years of His public life, to be witnesses of His teaching and miracles, that, after His death, they might preach to the world what they had heard and seen. The names of the Apostles were: Simon, who is called Peter, and Andrew, his brother; James, the elder, the son of Zebedee, and John, his brother; Philip and Bartholemew; Thomas and Matthew; James the less, the son of Alpheus, and Thaddeus his brother, sometime called Jude; Simon the Chananite and Judas Iscariot, who afterwards betrayed Him. He chose also seventy-two disciples, who preached His Gospel during His own ministry.

Miracles of Jesus.

Our Savior gave to the people such proofs of His Divine mission on earth as never had been given to a people before. He made the blind to see, the lame to walk; He restored the sick to health, and raised the dead to life. He fed the multitude of five thousand on a few loaves of bread and a few fishes. He fearlessly rebuked the wickedness of men in high places, and drew therefore upon Himself their implacable hatred. They set out to destroy Him, to ruin His work, and the result of their calumnious efforts may be judged from the contrast between the early enthusiastic receptions accorded Him and the inhuman attitude of the mob on the last day of His life on earth.

The Last Supper.

The Gospel tells of the scene in the Upper Room where Jesus and His apostles gathered to celebrate the Pasch. It was to be their last tribute to the Old Law. Next day meant the death of the Old Dispensation. Our Savior's resurrection opened a New Law and a new Sacrifice. Yet this night all celebrated the feast of the Old Law as prescribed. As they were eating, Jesus took bread in His Holy and venerable hands, blessed it and said: "Take ye and eat, for this is My Body which shall be delivered for you." Then He took a cup of wine and gave it to them, saying: "Drink ye all of this, for this is my blood, which shall be shed for you and for many, unto the remission of sins. Do this for a commemoration of Me." That is to say, "Offer the sacrifice as you have seen Me do it. By so doing you make a real and true sacrifice of My Body and Blood, the same sacrifice that to-morrow I shall offer on the altar of the Cross. And this you shall

do, you and your successors, until I come again to judge the world."

His Passion.

After this He led them out of the city into the Garden of Gethsemane. There, in the night, alone, His apostles asleep, He underwent a great agony of suffering for the sins of the world. His sweat became as great drops of blood trickling down to the ground. "My Father," He prayed, "if it be possible, let this chalice pass from Me. Nevertheless not My will but Thine be done!" (St. Matthew, XXVI., 39.) Then came Judas, one of the twelve, with a troop of soldiers, having arranged with the Chief Priests for thirty pieces of silver to betray Him. Jesus was saluted with the kiss of the traitor. He was bound and led away to the Hall of the High Priest, who afterwards sent Him before Pilate, the Roman governor. Fearing the fury of the mob, now excited by the propaganda of the priests, and demanding His death, Pilate, after the cruel scourging, the agonizing Crowning of Thorns and all the other indignities heaped upon Jesus, condemned Him to be crucified between two thieves as a malefactor of the worst order.

On that sorrowful Way of the Cross, as it is called by the Church, Jesus, tottering under the great weight of the Cross, fell three times. Then He met His mother. Like a criminal, she saw the One, to whom she had given birth, going to Calvary to be crucified for the sins of the world. And she offered Him up to the same God who had found her worthy to be the mother of the Redeemer of the world.

The Crucifixion.

When the sorrowful procession had reached Calvary (the place of a skull), so called because there was a tradition that the skull of Adam was buried there, the cross was thrown on the ground, Jesus was violently stripped of His garments and His hands and feet nailed to the instrument of torture. The Cross was then raised and planted in the ground. For three long weary hours Jesus hung between earth and sky, while His executioners tortured Him in the various ways which their fiendish minds suggested. A little group of his followers, in which were His mother and St. John, watched the agonizing scene from a little distance. Jesus committed Mary, His Mother, to the care of St. John. He pardoned the thief by His side, sometimes called Dismas, the Good Thief. At the end of three hours He bowed His head and yielded up His soul to His Father.

Then there was darkness over the earth. The veil of the Temple was rent in two. The bodies of the Saints arose and appeared to many. There was much confusion among the Jews, who said, "Surely, This was the Son of God."

Later Events.

And now came the friends of Jesus, with Joseph and Nicodemus at their head, to take down the body of Jesus and to prepare it for burial. They washed it, and anointed it, according to their customs, and then, wrapping

His Holiness, Pope Pius XI

it up in a long white linen cloth, placed it in a sepulchre which belonged to Joseph, who was from Arimathea. The Jews, remembering that He had said He would rise from the dead the third day, set a guard, lest, as they said, "the disciples might come and steal the body and then say that He was risen." Yet Christ rose from the dead very early on the morning of Sunday. For forty days after this He remained on the earth instructing and teaching His apostles. He gave them the power to forgive sins, and commanded them to remain together and to await the coming of His Holy Spirit. He again appointed Peter as head of His Church, constituting him His Vicar, and finally, having given the apostles orders to preach the Gospel to the whole world, He left them and went up into Heaven, with the assurance that He would so come in like manner as they had seen Him go away.

The Early Church.

On Pentecost day came the miraculous descent of the Holy Ghost, after which St. Peter and the other apostles began to preach the Gospel in Jerusalem. They converted 3,000 Jews. The number of believers grew daily, and the Church spread rapidly over Judea and into Samaria, Galilee and the surrounding countries. At Antioch, the capital of Syria, the faithful were first called Christians.

The Apostles did not confine their labors to the Jews, for Christ had told them to go into the whole world and teach all nations; and the Holy Ghost bestowed on them the gift of preaching in divers tongues. At the Council of the Apostles held in Jerusalem about the year 51, it was decreed that converted Gentiles should be dispensed from observing the Mosaic rites. Thus the Church showed from the very beginning the mark of Catholicity.

Careers of the Apostles.

St. Peter labored in Palestine, Syria and Asia Minor. As head of the Church, he presided over the election of Matthias to the place left vacant by Judas, and over the first Council held in Jerusalem. He established his See at Antioch, but removed it about the year 42 to Rome, the capital of the world, which became the seat of the Papacy and the center of Christendom. There, St. Peter died the death of a martyr, June 19, A. D. 67.

St. Paul, formerly called Saul, and a persecutor of the infant Church, was converted near Damascus. Having been a zealous Apostle, he made four great voyages and brought the Gospel to Cyprus, Asia Minor, Greece, Italy and Spain. After a life of trials he obtained the crown of martyrdom, on the same day as St. Peter.

St. John, the beloved of our Lord, took under his care, the Blessed Virgin entrusted to him by Jesus while dying on the cross. He became Bishop of Ephesus, and died at a very advanced age.

St. James, the brother of St. John, labored in Judea, and as tradition states, also in Spain. He was beheaded by King Herod Agrippa, A. D. 43.

St. James the Less became Bishop

of Jerusalem and was called the "Just," on account of his holiness. He was martyred by being thrown from the wall of the temple in the year 63.

St. Andrew preached in southern Russia and on the coast of the Black Sea. He was crucified at Patras, Greece.

St. Philip died at Hieropolis in Phrygia, Asia. St. Bartholomew went to Armenia, where he was martyred, being flayed alive. St. Thomas is said to have gone to India; St. Jude Thaddeus to Syria, Mesopotamia and Persia; St. Simon to Egypt, Northern Africa and Babylon. St. Matthias is said to have gone into the countries south of the Caucasus mountains, and St. Matthew to the countries south of the Caspian Sea.

Everywhere the preaching of the Apostles was confirmed by numerous miracles, by the sublime holiness of their lives, their heroic sacrifice of earthly things, and by the shedding of their blood in testimony of the Faith.

Their Last Resting Places.

Of the body of St. John the Evangelist there are no tidings. No trace has ever been found that might indicate his burial-place.

St. James, the Greater, is at St. Jago de Compostello in Spain. This is a place of far-famed pilgrimage because of the fact of his burial.

In Rome, there are seven of the Apostles, namely, Saints Peter and Paul, Philip, James the Lesser, Jude, Bartholomew and Matthias. St. Peter is, of course, in the Church named for him, because of his tomb being there. In St. Peter's are also the bodies of Saints Simon and Jude. St. Jude is sometimes called St. Thaddeus, for instance, in the Church of the Lateran, where are statues of all the Apostles with the name of each carved beneath. In the Church of the Holy Apostles are St. James the Lesser and St. Philip.

In the ancient kingdom of Naples there are St. Matthew, at Salermo; St. Andrew, at Amalfi; and St. Thomas, at Ortona.

In the island of St. Bartholomew in the river Tiber is the body of the saint of that name, in the church dedicated to his memory.

St. Matthias is at the church of St. Mary Major, under the altar of that great Basilica.

Two Evangelists who were not Apostles are also in Italy, St. Mark at Venice and St. Luke at Padua.

Although many Jews were converted, the majority and the leaders of the nation remained obstinate and even persecuted the Christians. In the year 70, Jerusalem was destroyed by a Roman army under Titus. A million Jews perished, many were sold as slaves and the rest were scattered throughout the world. With the destruction of the Temple, the worship of the Old Law ceased forever, to make room for the New Law of which it had been the type.

Early Church Organization.

The Apostles converted many thousands of people in foreign lands, who

were organized into congregations, and their disciples were placed in charge. From these, the religion spread in ever widening circles. For instance, St. Paul appointed his disciple Titus, bishop of the island of Crete. St. Peter sent St. Mark to Alexandria, whence Christianity spread all over Egypt.

St. Justin wrote about the year 150, "There is no people, neither among the barbarians, nor the Greeks, nor any known tribe, where prayers and thanksgiving are not offered to God in the name of Christ Crucified."

From Scripture and from Tradition we learn the Holy Mass, with Holy Communion and instruction, was regularly celebrated. (Acts 2, 2.) After Baptism, the Sacrament of Confirmation was conferred, as St. Peter and St. John did, in Ephesus (Acts 8, 17 and 19, 6). The Sacrament of Penance and confession of sins is noted in Acts 19, 18. Holy Orders was conferred on Saul and Barnabas, Acts 13, 3. St. Paul called Matrimony a great sacrament in Christ and His Church (Eph. 5 32. 1. Cor. 7. 39). St. James describes the sacrament of Extreme Unction (St. James 5. 14). St. Ignatius (A. D. 107) wrote of fasting in Lent, and of the hierarchy of the apostolic age, "Let all be obedient to the bishop, as Jesus to the Father, to the priests as to the Apostles."

St. Peter, St. Paul, St. John, St. Matthew, St. James, St. Jude, and two disciples of the Apostles, St. Luke and St. Mark wrote on various occasions, and their writings are formed into the New Testament by the Church as inspired. (See Chapter on the Bible.) Several other disciples of the Apostles left important writings, for instance, St. Clement of Rome wrote a letter to the Corinthians; St. Ignatius of Antioch, and St. Polycarp of Smyrna. St. Barnabas, an early companion of St. Paul, left a letter in which he gives the reasons why the Christians discarded the Sabbath and substituted Sunday as the Lord's Day. All the writers of this period refer directly to Church practices, as we know them to exist today.

Persecutions.

The history of the Church in the early ages is a history written in blood. There were ten great persecutions of the Christian Church by the Roman emperors. The first was under Nero, and the last, under Diocletian, came to an end in the year 317 A. D. During these years, in spite of persecution, the Church gained countless converts everywhere, and the numbers of martyrs who shed their blood for the Faith will never be known on this side of the grave.

All the Popes but one received the martyr's crown until the end of the last persecution. The reason given for these persecutions was the teaching of the Christian religion which openly condemned the false religions of the empire, and taught that only in the Name of Jesus could eternal life be attained. The fact that Christianity endured these attacks, and prospered under them, ought to be a standing proof of its divinity: for how could any merely human institution thrive in the midst of such terrible bloodshed

and opposition? "The blood of the Martyrs is the seed of the Church," says one of the writers of these times.

The Work of the Cross.

In the year 312 the Church became free from her bondage under the persecuting Roman emperors. Diocletian had lately boasted that the name of Christian was blotted out. There was civil war in the empire, between the East and the West. One day Constantine, the Emperor of the West, realizing the strength of his enemy forces, prayed for the first time to the true God for assistance. Suddenly in the sky a cross appeared, with these words over it: "In this Sign thou shalt conquer." The emperor accepted this as his standard in battle, and his army was victorious. Constantine then ordered that the Christian religion be protected in the empire.

The Church had conquered over her persecutors only to engage in internal warfare against those enemies foretold by our Lord, "those of His own household." Numerous heresies sprang up. (See Chapter on Heresies.) General Councils were held, based on Apostolic practices, under the presidency of the Pope or his legates, which councils from time to time condemned Arius and his successors in heresy promulgation. This age was also that of the great teachers called the Fathers of the Church, such as St. Athanasius, St. Basil, St. Chrysostom, in the East: and in the West, St. Ambrose, St. Jerome and St. Augustine. In the See of Peter were many great Pontiffs, such as St. Leo the Great, and later, St. Gregory the Great.

Missionary Labors.

During the third century monastic life originated among devout men and women who preferred to live in solitude and silence. Distinguished among whom were St. Simon Stylites, St. Paul the Hermit and St. Anthony. The Hermits preceded the real monastic life, the patriarch of which in the West was St. Benedict, who lived in the sixth century. It was the followers of St. Benedict who saved religion and civilization during the barbarous invasion of the wild tribes from Asia and the north of Europe, and then gave these ancestors of modern Europe the doctrine and church of Christ, training them in the ways of civilized life.

Meanwhile St. Patrick had converted Ireland. France, through St. Martin of Tours, England through St. Austin, Germany through missionaries from Ireland, and later on Slavonia and Scandinavia, accepted the Gospel of Christ. But these brief sentences mean ages of heroic suffering and labor, and even martyrdom, on the part of many thousands of Catholic missionaries.

In the seventh century Mohammedanism arose, a fanatical sect founded upon the lying visions of Mohammed, the world's greatest deceiver. In the East it gradually gained ground, and nearly destroyed Christianity in those countries. The West was saved from it by the Crusades, or the wars of the Cross, inspired by the Popes and

preached by such servants of God as Peter the Hermit and St. Bernard.

The Crusades.

The Crusades (1095-1272) were military expeditions under the banner of the Cross, undertaken by the princes of western Europe to deliver the Holy Land from the Mahometans, who were persecuting resident Christians and pilgrims, and desecrating sacred places in the Holy Land. There were eight of these expeditions, but from a military viewpoint the first was the most important, the only one that fully achieved its object.

The first Crusade was headed by Godfrey, Duke of Boulogne. Under him the Crusaders won victory after victory, and finally Godfrey was crowned King, after the capture of Jerusalem, A. D. 1099.

The next in importance was the third Crusade, which was undertaken at a time when Saladin, the famous Saracen Sultan, had taken Jerusalem and nearly all Palestine from the Christians. England, France and Germany took part in this Crusade, with Richard I of England as its principal leader. The Crusaders made a good beginning, but, owing to dissensions among their leaders, they were forced to abandon their enterprise. The other Crusades were only partly successful, at least in a military way, and the Mahometans gradually regained their sway over all Palestine.

The benefits of the Crusades were innumerable and many of them can be felt even to this day. They saved Europe from being overrun by the Eastern barbarians, and promoted concord among Christian princes in Europe by uniting them against a common enemy. They relieved the Feudal System of many oppressive features, made travelling more easy and secure, improved navigation, gave facilities to commerce, awakened a spirit of enterprise, and by sustaining communication with Greece and Syria materially assisted in the spread of art and science. England took a leading part in the Crusades. France was in no manner less prominent however, while Germany, Spain and Italy were active in the work of the Cross to which Europe owes so much.

The Middle Ages.

In these centuries (called the middle ages) arose the great institutions of learning in Europe. In 1500, there were 66 universities, holding charters from the Pope. Paris alone had 20,000 students. The great inventions of the period were all fostered by the Church, such as printing by Gutenberg (1450). Arts acknowledged such distinguished men as Angelo, Raphael, Reni, Dante, Petrarch.

The rulers of the nations were not as well converted as were their subjects, and there were many disputes with the Church as to her authority. In spite of the great missionaries whom God raised up, like St. Francis of Assisi, St. Dominic, St. Vincent Ferrer, and St. John Capistran, heresy found enough of fostering among the rulers to keep it alive. The sixteenth century then found the world ready for the great desertion. Great plagues

had laid waste the population, the ranks of the clergy were decimated, and the people were not instructed, either from lack of priests and teachers or from other conditions which account for popular unrest.

The Great Desertion.

In Germany the rebellion against the Christian Church was led by Luther, an apostate monk. (See chapter.) In England it was begun by a tyrant king, served by greedy nobles and weak-kneed subjects. The English people never really desired the false religion, in fact, resented it and fought against it; but by mingled cunning and violence it finally prevailed. Half of Germany and Switzerland, all of Ireland and Poland, most of the Netherlands and all of Southern Europe remained Catholic.

Protestantism became the name of the new faith. Luther and Calvin in Europe, and the rulers of England, were its founders and leaders. By the favor of princes who enriched themselves on the Church's property, it obtained control of most of the nations of Northern Europe. Disputes, disunion, contention, and cruel religious wars sprang up, not only between Catholics and Protestants, but among Protestants themselves. The Holy Father assembled the General Council of Trent, in the middle of the sixteenth century. Its success was marvelous. The progress of error was stayed, the entire Church was filled with new life. Saints appeared everywhere: new religious orders, among them the Jesuits, founded by St. Ignatius Loyola, aided in spreading truth; the older ones kept up their activities and the newly discovered parts of the world, in America and Asia, gave to the Church new races of Christians in place of those lost to the faith in Europe. A devout Christian life was taught by such men as St. Francis de Sales and St. Philip Neri.

In charitable work the Church won the greatest victories. St. Vincent de Paul founded the order of the Sisters of Charity—the first of hundreds of other such orders.

More Recent Events.

During the last two centuries Europe has undergone many political and social convulsions. The Church has suffered much both in the person of her chief ruler, the Pope, and in her clergy and people. France and Portugal in particular have been torn by government oppression and persecution. There the Religious Orders have been driven out, their property confiscated and priests forbidden to continue their work unless they proved completely subservient to unfriendly authority. Gradually, however, conditions are righting themselves. The Religious Orders have returned. The Hospital Sisters in a few cases were invited, even before the war of 1914, to take up their former work. Their patriotism at this critical period is illustrated elsewhere. There is now prospect of a universal return to former religious conditions.

The Catholic Hierarchy.

The Catholic Hierarchy, the governing body of the Holy Catholic Church,

consists: 1. His Holiness the Sovereign Pontiff, assisted by the Sacred College of Cardinals and by twelve Sacred Congregations, three Tribunals, five Offices and three Commissions; II. The Patriarchs, Archbishops, and Bishops; III. The Apostolic Delegates, Vicars and Prefects; and IV. Certain Abbots and Prelates.

The Bishop of Rome and Vicar of Jesus Christ, the two hundred and sixtieth successor of St. Peter, Prince of the Apostles: Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of the Temporal Dominions of the Holy Roman Church is His Holiness Pope Pius XI. (Achille Ratti) born in Desio, March 31, 1857; ordained priest 1879: Apostolic Visitor to Poland 1918: Appointed Apostolic Nuncio 1919: Appointed to titular see of Lepanto 1919: Created Cardinal June 16, 1921: Cardinal Archbishop of Milan June, 1921: Elected Pope February 6, 1922: Crowned February 12, 1922.

How the Church Is Governed.

The affairs of the Church are conducted by what is called the Roman Curia, made up of Cardinals, Bishops, Priests. These men are arranged into various committees or congregations, with duties somewhat as follows:

The Holy Office Congregation conducts defense of doctrine, passes judgment on heresy, use of indulgences, questions of the Sacraments, etc.

The Consistory prepares work for consistories, considers erection of new dioceses, choice of bishops, government of dioceses, seminaries, etc.

The Discipline of the Sacraments committee considers Dispensations.

The Council controls discipline of the clergy and of the faithful, fasts, feasts, etc. Sodalities, church goods, etc.

The Religious committee holds regulation of religious orders, vows and precepts.

The Propagation of the Faith controls missionary work.

The Index congregation examines dangerous books and periodicals, and when necessary passes on their condemnation.

The Sacred Rites congregation controls ceremonies of the Church, Beatification and Canonization of Saints, Sacred Relics.

The Ceremonial body conducts ceremonies in the Pontifical Chapel and Court.

Business affairs committee arranges all matters submitted by the Cardinal Secretary of State.

The congregation of studies has the regulation of educational features, colleges, universities, degrees, etc.

Beside these congregations there are the tribunals which control affairs of Penance and all possible cases. There is the Apostolic Chancery office with the Secretary of State in charge, where administration of property, conferring of honors, promotion of Scripture study, and general care for the preservation of the Faith, are the principal activities.

The duties of each of these congregations have been condensed for better understanding. On the death of the Pope, the Cardinal Camerlengo (Chamberlain), has administration of the affairs of the Holy See.

The College of Cardinals.

The Sacred College is directly representative of the entire Catholic world. It is literally an "International" body. As now constituted, the Sacred College consists in about equal parts of Italians and members of other nationalities, about seventy in all. There are six Cardinal bishops whose sees are near Rome, fifty Cardinal priests who take their titles from the "titular" churches to which they are appointed and fourteen Cardinal deacons appointed to other churches.

Until the time of Pope Pius X the power of veto was several times exercised, even in the conclave, by Cardinals who had come to Rome with instructions from the monarchs of their nations that the election of some Cardinal, believed to be friendly to another power, should not be permitted. This power of veto, always protested by the Popes, has now been removed altogether. Because of this attempted interference by rulers, Pope Pius issued new orders for the conduct of the conclave. The English speaking cardinals now are Cardinal Dougherty, Philadelphia; Cardinal O'Connell, Boston; Cardinal Mundelein, Chicago; Cardinal Hayes, New York; Cardinal Begin, Quebec; Cardinal Bourne, England; Cardinal Logue, Ireland. In addition to these, however, there is Cardinal Falconio, who although Italian by birth, is a naturalized American citizen who for years was Apostolic delegate at Washington.

Many new Cardinals were created by Pope Benedict at the Consistories recently held and it is a notable fact that men who rose within the Church, from the position of simple parish priests of humble families, rank equally in the selections with those of noble blood.

A Conclave.

A conclave may be briefly defined as a congress of Cardinals who have assembled for the election of a successor of St. Peter. The word also means the closed hall or apartments where the Cardinals remain during the election.

The election of the Roman Pontiff was not always carried out in the same way. We give here only the chief rules that govern the election of the Pope at present. All previous legislation concerning the Conclave was codified and renewed in the year 1904 by the Constitution (Vacante Sede Apostolica) in which the most minute precautions are taken to secure a free and rapid election. In this new Constitution the right of choosing the Pope is reserved to the Cardinals. The right of sharing in the election is enjoyed by all the Cardinals who have received at least the order of the diaconate. Later legislation concerning the time when they must reach the place of the Conclave was enacted under Pope Pius I. Instead of beginning ten days after the death of

the Pope, the Cardinals have now an extension of time to enter the Conclave and proceed to the election. If a Cardinal arrives after the electors have entered the Conclave, and before the new Pope has been elected, he has the right to be admitted. The Cardinals are to meet first for the celebration of the Mass of the Holy Ghost. They are admonished by the Cardinal Dean (first Cardinal Bishop), "to lay aside all private feelings and with God alone before their eyes to make it their care with all possible despatch and diligence to provide a capable and suitable Pastor for the Holy Roman and Universal Church."

Election of a Pope.

After the divine service, they enter the Conclave, the Dean of the Cardinals reciting a prayer at the altar. The Constitutions are read. The oath is pronounced by all the Cardinals, who then retire to the cells which have been assigned them by lot.

Each Cardinal is allowed to bring with him two or three attendants, but with the exception of some officials specified in the law, such as sacristans, masters of ceremonies, physicians, etc., no one is allowed to remain with the Cardinals in the Conclave.

All the officials of the conclave and all the attendants then take the oaths in the prescribed forms. The same is done by the prelates to whom the custody of the Conclave is entrusted. The bell is then rung three times and all others are excluded. The Conclave is closed. The Cardinals who are heads of orders, with lighted candles, diligently examine the place to see that nobody forbidden has remained within. All the Conclavists are to be identified and they are ordered to enter the chapel and are afterward separately examined.

No letters or writings of any kind, even printed matter, are to be sent to those in the Conclave, and still less from the Conclave to persons outside. Daily papers or periodicals are absolutely forbidden. Secrecy is to be religiously observed concerning everything relating to the election of the Pope. Everything, words, writings, signs and every other means whatsoever which might lead directly or indirectly to a violation of secrecy, must be avoided and guarded against under pain of excommunication. Cardinals are not to make known to their Conclavists or attendants anything whatever regarding the voting and they must observe secrecy even after the election.

Forms of Election.

The Constitution (*Vacante Sede Apostolica*) allows three kinds or forms of election, called respectively: inspiration, (inspiratio); compromise, (compromissum); scrutiny or ballot, (scrutinium). The first form, which is very extraordinary, would be observed if without any previous special consultation, at the mere proposal of a candidate made by one of the Cardinals, the others present should at once and unanimously express their consent orally or in writing. The second form is followed if all the Cardinals present empower three, five or

seven Cardinals to elect the new Pope, and promise to recognize as Pope the person so chosen. According to the third form of procedure, which is the one ordinarily observed, a candidate, to be elected, must have in his favor the votes of two-thirds of the Cardinals present. The votes must be secret, and for this reason they must be given in writing, on papers especially prepared for the purpose, and folded in such a way that the name of the elector can not be seen even by the tellers. If nobody should receive the necessary number of votes on the first ballot, a second ballot is immediately taken. Thus two ballots are taken in the morning and two in the afternoon, until some one receives the two-thirds required by the law.

After the election, as soon as a Cardinal receives the necessary two-thirds vote, the consent of the elected is to be asked by the Cardinal Dean; and the moment he expresses his consent he becomes Pope ipso facto, and acquires supreme jurisdiction over the Universal Church. The election is then published to the people by the first Cardinal Deacon. Finally, the successor of St. Peter is solemnly crowned by the Dean of the Cardinal Deacons.

Announcing a Choice.

The method of announcing that the Conclave has come to a choice is very ancient. After each vote the ballots are burned in a small stove. When that vote is reached which decides the election, there is mixed with the ballot papers a traditional mixture which darkens the smoke issuing forth from the chimney. This darkening of the color of the smoke announces to the world that a new Pope has been chosen. Great crowds usually assemble awaiting the verdict.

These rules of procedure obtain at the present time for facilitating the choice of a worthy occupant of the chair of Peter. It is obvious, however, that they do not minimize the action of God. They are only the dictates of human prudence, as gathered through long centuries of experience. Not to them, not to any device of men does the Church trust. Her confidence is in the divine direction of her Spouse, the Holy Spirit.

List of Popes from St. Peter to Pius XI.

1 St. Peter, d. 67. 2 St. Linus, 67-79. 3 St. Anacletus 1, 79-90. 4 St. Clement 1, 90-99. 5 St. Evaristus, 99-107. 6 St. Alexander 1, 107-16. 7 St. Sixtus (Xystus) 1, 116-25. 8 St. Telesphorus, 125-36. 9 St. Hyginus, 136-40. 10 St. Pius, 140-54. 11 St. Anicetus, 154-65. 12 St. Soter, 165-74. 13 St. Eleutherius, 174-89. 14 St. Victor, 189-98. 15 St. Zephyrinus, 198-217. 16 St. Callistus 1, 217-22. 17 St. Urban 1, 222-30. 18 St. Pontian, 230-35. 19 St. Anterus, 235-36. 20 St. Fabian, 236-50.

21 St. Cornelius, 251-53. 22 St. Lucius 1, 253-54. 23 St. Stephen 1, 254-57. 24 St. Sixtus (Xystus) II, 257-58. 25 St. Dionysius, 259-68. 26 St. Felix 1,269-74. 27 St. Eutychian, 275-83. 28 St. Caius, 283-96. 29 St. Marcellinus, 296-304. 30 St. Marcellus I, 308-09. 31 St. Eusebius, 309 (310).

32 St. Melchiades (Miltiades), 311-14. 33 St. Sylvester I. 314-35. 34 St. Marcus, 336. 35 St. Julius, 337-52. 36 St. Liberius, 352-66. *Felix II, 355-65. 37 Damasus I, 366-84. 38 St. Siricius, 384-98. 39 St. Anastasius I, 398-401. 40 St. Innocent I, 402-17.

41 St. Zosimus, 417-18. 42 St. Boniface I, 418-22. 43 St. Celestine I. 422-32. 44 St. Sixtus (Xystus) III, 432-40. 45 St. Leo I, 440-61. 46 St. Hilarius, 461-68. 47 St. Simplicius, 468-83. 48 St. Felix III, 483-92. 49 St. Gelasius I, 492-96. 50 St. Anastasius II, 496-98. 51 St. Symmachus, 498-514. 52 St. Hormisdas, 514-23. 53 St. John I, 523-26. 54 St. Felix III (IV), 526-30. 55 Boniface II, 530-32. 56 John II. 533-35. 57 St. Agapetus I, 535-36. 58 St. Silverius, 536-38 (?). 59 Vigilius, 538 (?)-55. 60 Pelagius I, 556-61.

61 John III, 561-74. 62 Benedict I, 575-79. 63 Pelagius II, 579-90. 64 St. Gregory I, 590-604. 65 Sabinianus, 604-06. 66 Boniface III, 607. 67 St. Boniface IV, 608-15. 68 St. Deusdedit, 615-18 69 Boniface V, 619-25. 70 Honorius I, 625-38. 71 Severinus, 638-40. 72 John IV, 640-42. 73 Theodore I, 642-49. 74 St. Martin I, 649-55. 75 Eugene I, 654-57. 76 St. Vitalian, 657-72. 77 Adeodatus, 672-76. 78 Donus, 676-78. 79 St. Agatho, 678-81. 80 St. Leo II, 682-83.

81 St. Benedict II, 684-85. 82 John V, 685-86. 83 Conon, 686-87. 84 St. Sergius I, 687-701. 85 John VI, 701-05. 86 John VII, 705-07. 87 Sisinnius, 708. 88 Constantine, 708-15. 89 St. Gregory II, 715-31. 90 St. Gregory III, 731-41. 91 St. Zacharias, 741-52. †Stephen (II), 752. 92 Stephen III, 752-57. 93 St. Paul I, 757-67. 94 Stephen IV, 768-72. 95 Adrian I, 772-95. 96 St. Leo III, 795-816. 97 Stephen IV (V), 816-17. 98 St. Paschal I, 817-24. 99 Eugene II, 824-27. 100 Valentine, 827.

101 Gregory IV, 827-44. 102 Sergius II, 844-47. 103 St. Leo IV, 847-55. 104 Benedict III, 855-58. 105 St. Nicholas I, 858-67. 106 Adrian II, 867-72. 107 John VIII, 872-82. 108 Marinus I (Martin II), 882-84. 109 Adrian III, 884-85. 110 Stephen V (VI), 885-91. 111 Formosus, 891-96. 112 Boniface VI, 896. 113 Stephen VI (VII), 896-97. 114 Romanus, 897. 115 Theodore II, 897. 116 John IX, 898-900. 117 Benedict IV, 900-03. 118 Leo V, 903. 119 Christopher, 903-04. 120 Sergius III, 911-13.

121 Anastasius III, 911-13. 122 Lando, 913-14. 123 John X, 914-28. 124 Leo VI, 928. 125 Stephen VII (VIII), 928-31. 126 John XI, 931-36. 127 Leo VII, 936-39. 128 Stephen VIII (IX), 939-42. 129 Marinus II (Martin III), 942-46. 130 Agapetus II, 946-55. 131 John XII, 955-64. 132 Leo VIII, 963-65. 133 Benedict V, 964. 134 John XIII, 965-72. 135 Benedict VI, 973-74. 136 Benedict VII, 974-83. 137 John XIV 983-84. 138 Boniface VII, 984-85. 139 John XV, 985-96. 140 Gregory V, 996-99.

141 Silvester II, 999-1003. 142 John XVII, 1003. 143 John XVIII, 1003-09. 144 Sergius IV, 1009-12. 145 Benedict VIII, 1012-24. 146 John

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*Pope during the exile of Liberius.
†Died before his consecration.

XIX, 1024-32. 147 Benedict IX (a), 1032-45. 148 Gregory VI, 1045-46. 149 Clement II, 1046-47. 150 Damasus II, 1048. 151 St. Leo IX, 1049-54. 152 Victor II, 1055-57. 153 Stephen IX (X), 1057-58. 154 Benedict X, 1058-59. 155 Nicholas II, 1059-61. 156 Alexander II, 1061-73. 157 St. Gregory VII, 22 Apr., 1073-25 May, 1085. 158 Victor III, 9 May, 1087-16 Sept., 1087. 159 Urban II, 2 March, 1088-99 July, 1099. 160 Paschal II, 13 Aug., 1099-21 Jan., 1118.

161 Gelasius II, 24 Jan., 1118-28 Jan., 1119. 162 Callistus II, 2 Feb., 1119-13 Dec., 1124. 163 Honorius II, 15 Dec., 1124 13 Feb., 1130. 164 Innocent II, 14 Feb., 1130-24 Sept., 1143. 165 Celestine II, 26 Sept., 1143 8 March, 1144. 166 Lucius II, 12 March, 1144 (cons.)-15 Feb., 1145. 167 Eugene III, 15 Feb., 1145-8 July 1153. 168 Anastasius IV, 12 July, 1153 (cons.)-3 Dec., 1154. 169 Adrian IV, 4 Dec., 1154-1 Sept., 1159. 170 Alexander III, 7 Sept., 1159-30 Aug., 1181. 171 Lucius III, 1 Sept., 1181-25 Nov., 1185. 172 Urban III, 25 Nov., 1185-20 Oct., 1187. 173 Gregory VIII, 21 Oct.-17 Dec., 1187. 174 Clement III, 19 Dec., 1187-March, 1191. 175 Celestine III, 30 March, 1191-8 Jan., 1198. 176 Innocent III, 8 Jan ., 1198-16 July, 1216. 177 Honorius III, 18 July, 1216-18 March, 1227. 178 Gregory IX, 19 March, 1227-22 Aug., 1241. 180 Innocent IV, 25 June, 1243-7 Dec., 1254.

181 Alexander IV, 12 Dec., 1254-25 May, 1261. 182 Urban IV, 29 Aug., 1261-2 Oct., 1264. 183 Clement IV, 5 Feb., 1265-29 Nov., 1268. 184 St. Gregory X, 1 Sept., 1271-10 Jan., 1276. 185 Innocent V, 21 Jan.-22 June, 1276 186 Adrian V, 11 July-18 Aug., 1276. 187 John XXI, 8 Sept., 1276-20 May, 1277. 188 Nicholas III, 25 Nov., 1277-22 Aug., 1280. 189 Martin IV, 25 Feb., 1281-28 March, 1285. 190 Honorius IV, 2 Apr., 1285-3 Apr., 1287. 191 Nicholas IV, 22 Feb., 1288-4 Apr., 1292. 192 St. Celestine V, 5 July-13 Dec., 1294. 193 Boniface VIII, 24 Dec., 1294-11 Oct., 1303. 194 Benedict XI, 22 Oct., 1303-7 July, 1304. 195 Clement V, 5 June, 1305-20 Apr., 1314. 196 John XXII, 7 Aug., 1316-4 Dec., 1334. 197 Benedict XII, 20 Dec., 1334-25 Apr., 1342. 198 Clement VI, 7 May, 1342-6 Dec., 1352. 199 Innocent VI, 18 Dec., 1352-12 Sept., 1362. 200 Urban V, 6 Nov., 1362 (cons.)-19 Dec., 1370.

201 Gregory XI, 30 Dec., 1370-27 March, 1378. 202 Urban VI, 8 Apr., 1378-15 Oct., 1389. 203 Boniface IX, 2 Nov., 1389-1 Oct., 1404. 204 Innocent VII, 17 Oct., 1404-6 Nov., 1406. 205 Gregory XII, 30 Nov., 1406-4 July, 1415. 206 Alexander V, 26 June, 1409-3 May, 1410. 207 John XXIII, 17 May, 1410-29 May, 1415. 208 Martin V, 11 Nov., 1417-20 Feb., 1431. 209 Eugene IV, 3 March, 1431-23 Feb., 1447. 210 Nicholas V, 6 March, 1447-24 March, 1455. 211 Callistus III, 8 Apr., 1455-6 Aug., 1458. 212 Pius II, 19 Aug., 1458-15 Aug., 1464. 213 Paul II, 31 Aug., 1464-26 July, 1471. 214 Sixtus IV, 9 Aug., 1471-12 Aug., 1484. 215 Innocent VIII, 29 Aug., 1484-25 July, 1492. 216 Alexander VI, 11 Aug., 1492-18Aug., 1503. 217 Pius III, 22 Sept.-18 Oct., 1503. 218 Julius II, 1 Nov., 1503-21 Feb., 1513. 219 Leo

X, 11 March, 1513-1 Dec., 1521. 220 Adrian VI, 9 Jan., 1522-14 Sept., 1523. 221 Clement VII, 19 Nov., 1523-25 Sept. 1534. 222 Paul III, 13 Oct., 1534 -10 Nov., 1549. 223 Julius III, 8 Feb., 1550-23 March, 1555. 224 Marcellus II, 9-30 Apr., 1555. 225 Paul IV, 23 May, 1555-18 Aug., 1559. 226 Pius IV, 25 Dec., 1559-9 Dec., 1565. 227 St. Pius V, 7 Jan., 1566-1 May, 1572. 228 Gregory XIII, 13 May, 1572-10 Apr., 1585. 229 Sixtus V, 24 Apr., 1585-27 Aug., 1590. 230 Urban VII, 15-27 Sept., 1590. 231 Gregory XIV, 5 Dec., 1590-15 Oct., 1591. 232 Innocent IX, 29 Oct.-30 Dec., 1591. 233 Clement VIII, 30 Jan., 1592-5 March, 1605. 234 Leo XI, 1-27 Apr., 1605. 235 Paul V, 16, May 1605-28 Jan., 1621. 236 Gregory XV, 9 Feb., 1621-8 July, 1623. 237 Urban VII, 6 Aug., 1623-29 July, 1644. 238 Innocent X, 15 Sept., 1644-7 Jan., 1655. 239 Alexander VII, 7 Apr., 1655-22 May, 1667. 240 Clement IX, 20 June, 1667-9 Dec., 1669.

241 Clement X, 29 Apr., 1670-22 July, 1676. 242 Innocent XI, 21 Sept., 1676- 11 Aug., 1689. 243 Alexander VIII, 6 Oct., 1689-1 Feb., 1691. 244 Innocent XII, 12 July, 1691-27 Sept., 1700. 245 Clement XI, 23 Nov., 1700-19 March 1721. 246 Innocent XIII, 8 May, 1721-7 March, 1724. 247 Benedict XIII, 29 May, 1724-21 Feb., 1730. 248 Clement XII, 12 July, 1730-6 Feb., 1740. 249 Benedict XIV, 17 Aug., 1740-3 May 1758. 250 Clement XIII, 6 July, 1758-2 Feb., 1769. 251 Clement XIV-19 May 1769-22 Sept., 17-1774 252 Pius VI, 15 Feb., 1775-29 Aug., 1799. 253 Pius VII, 14 March, 1800-20 Aug., 1823. 254 Leo XII, 28 Sept., 1823-10 Feb., 1829. 255 Pius VIII, 31 March, 1829- 30 Nov., 1830. 256 Gregory XVI, 2 Feb., 1831-1 June, 1846. 257 Pius IX, 16 June, 1846-7 Feb., 1878. 258 Leo XIII, 20 Feb., 1878-20 July, 1903. 259 Pius X, 4 Aug., 1903-19 Aug., 1914. 260 Benedict XV, 3 Sept., 1914. 261 Pius XI, 12 Feb., 1922.

The Vatican and St. Peter's.

The word Vatican refers to a collection of buildings on one of the seven hills of Rome, which cover a space of 1,200 feet in length, and 1,000 feet in breadth. It is built on the spot once occupied by the gardens of Nero. It owes its origin to the Popes, who, in the early part of the sixth century, erected an humble residence on its site. About the year 1150 Pope Eugenius rebuilt it on a magnificent scale. Innocent II, a few years afterwards, gave it up as a lodging to Peter II, King of Arragon. In 1367, the Vatican was put into a state of repair, and again enlarged; and it was thenceforth considered as the regular palace and residence of the Popes, who one after another added fresh buildings to it, and gradually enriched it with antiquities, statues, and books, until it became the richest repository in the world. The library of the Vatican was commenced fourteen hundred years ago. It contains 40,000 manuscripts, among which are some by Pliny, St. Charles Borromeo, and many Hebrew, Syriac, Arabian and Armenian Bibles. The whole immense buildings composing

the Vatican are filled with statues, found beneath the ruins of ancient Rome, with paintings by the masters, and with curious medals and antiquities of almost every description. When it is known that there have been exhumed more than 70,000 statues from the ruined temples and palaces of Rome, the reader can form some idea of the riches of the Vatican. The Vatican will ever be held in veneration by the student, the artist, and the scholar.

It was on the Vatican Hill that St. Peter died, and the ground that had drunk in his blood was afterwards made the site of a Church, dedicated to his honor. On the Ostian-road, near to the hill, St. Paul was martyred. And when the churches dedicated to their memories were falling into decay, the great Church of St. Peter's was commenced, under Julius II, 1506. But it was not finished for 120 years, and in 1626 it was solemnly dedicated by Urban VIII. This Church of St. Peter's at Rome is by far the most magnificent in the whole world and well worthy of being the Cathedral Church of the Sovereign Pontiff. In a sumptuous vault, beneath a magnificent altar, repose the relics of the Holy Apostles, SS. Peter and Paul.

St. Peter's of Today.

The building above referred to is the second Church of St. Peter built on the spot where lies the body of the great Apostle. The first building was erected under Constantine. The present building is 694 feet long. Its transepts are 451 feet wide. The nave is 151½ feet high. The summit of the cross on the dome is 435 feet from the ground. The diameter of the dome is 138 feet. The whole building occupies an area of 163,182 feet.

The Vatican Prisoner.

The Pope refuses to leave the Vatican grounds as a protest against the seizure of the Papal States by the Italian government. This theft of Papal territory occurred in 1871, and Pius IX declared then that he would never recognize as lawful the claims of the Italian government, and as a protest against its conduct he would always remain a prisoner within the Vatican. His resolution was kept rigorously. His successors, Leo XIII, Pius X and Benedict XV, have followed his practise. The Italian government on several occasions has attempted to persuade the Holy Father to abandon this practise and to travel about freely, but the Pontiffs, recognizing that this would be a virtual sanction of the government's seizure, refuse to do so.

The Bishops at Rome; Visit Ad Limina.

At different times we hear of a Bishop going to Rome for a visit. Leaving aside the times when other business may call one of our present day Apostles to the seat of Church government, there is one occasion which is of interest, because of its origin and antiquity. Regularly the Bishops of the Catholic Church make visits to Rome, "Ad Limina," by force of a very ancient custom.

The gospel of St. Luke tells how the Apostles, whom Christ had sent forth to preach and teach, came back and told the Master what things they had done: "And the Apostles, when they had returned, told Him all they had done" (St. Luke ix., 10). This was the way when Christ counted His followers only a few hundred; and so it is today when His 300,000,000 children cover the face of the globe.

A Bishop's visit "Ad Limina" brings with it the obligation of performing certain devotions and of giving an account to the proper authorities of the condition of his diocese. The first is made up of a visit to the tombs of St. Peter and St. Paul on the Ostian Way.

The second part is concerned with strictly official business with the congregations which regulate affairs in his diocese. To one or other of these congregations the "relatio status," or official account, of his see will be given, telling of the number of Priests in his diocese, of religious of both sexes, its Catholic and non-Catholic population, the number of its schools and other educational institutions, its seminary and everything pertaining to its staff and students.

In one way, the most pleasant part of a Bishop's official visit is his reception by the Pope, which comes last of all.

The Sistine Choir.

The most famous musical organization in the world is the Sistine Choir, a male organization which for years has been associated with the Vatican, under the direct patronage of the Holy Fathers. It has always been customary for the dignitaries of the Church to have private chapels and the one which gave its name to this famous choir, probably is an adaptation from the name of the builder of this chapel, Pope Sixtus IV, who began its construction in 1473. It is renowned no less for its famous choir, than for its paintings, Raphael, Michael Angelo and other famous artists having contributed to its decoration.

Membership in this choir has always been the desire of singers and composers everywhere. Its ideal has always been the highest model of liturgical performance. The Gregorian music, and its development into polyphony in later years, have received adequate interpretation which sets the standard of purity of melody and its rendition for all the world. The use of instruments, even of the organ, has ever been excluded from this choir, the ideal vocal style being the desired effect aimed at. Latterly, the falsetto voice has been excluded, boys' natural voices are cultivated and the artistic level of the choir has been raised to a higher degree than it has been attained for the last thirty or forty years.

History of the Choir.

The choir was founded by St. Sylvester I, whose pontificate lasted from 314 to 337 and its name was derived from Sixtus IV, who built the Capella Sixtina in 1477. The choir was endowed by Gregory I (the Great) the actual founder of choir singing, and

in whose pontificate which lasted from 590 to 604, the choir began to attract the attention of the then civilized world. It was not, however, until the pontificate of John XIX, 1024-1032, when the monk Guido d'Arrezo invented the Gamut and laid down the foundation of harmony that the choir began to climb to that eminence of perfection from which it has never receded. When Gregory XI returned to Rome after the seventy years' exile of the Holy See at Avignon, France, the old Gregorian School of Singing was amalgamated with the new school and the most eminent singers and composers of Europe made the Schola Cantorum under which title the choir was endowed, the central seat for the knowledge and cultivation of vocal music. The choir consists of 32 choral chaplains, 8 bassos, 8 tenors, 8 counter-tenors, and 8 sopranos and contraltos.

The Temporal Power of the Popes.

By the Temporal Power of the Popes is known the claim that the Holy Father makes to certain estates over which the sovereignty of the Bishop of Rome has had all the force of centuries of sacred tradition.

Pope Pius IX, in his Allocution of April 20, 1849, said: "Peoples, kings and nations would never turn with free confidence and devotion to the Bishop of Rome if they saw him the subject of a Sovereign or a government, and did not know him to be in the possession of his full liberty."

That the Holy Father, ruling as he does over the spiritual needs of millions of subjects throughout the world, should not himself be the subject of any government will always seem reasonable and just to Americans, who understand the arrangement by which the President of the United States and the seat of the country's government are entirely free and independent of the sovereignty of any state, being settled in a district over which the United States government alone exercises control. Otherwise there would arise a strong suspicion that the acts of Congress might sometime yield to the influence of the State in whose territory the United States government was located.

So, too, the Pope should be entirely free from any attempt at coercion or undue influences. The Church could not risk the chance that its laws would be disobeyed, because of even a suspicion of such influence. Then, the Holy Father, if he were a subject, must render service as a citizen. The needs of his country must be paramount. He must devote his talents, time and energy to his country's service when called upon. He must further its interests in the event of clash with another country. Now, no one country is the Holy Father's. From the time that he ascends the Papal throne he ceases to belong to any one nation. He is the common possession of millions scattered throughout all the nations of the earth. If he cannot be the subject of any earthly power, then he must be a sovereign. There is no intermediate state.

The prerogative of temporal power is of course not actually necessary for

PUBLIC CONSISTORY AT THE VATICAN.

Impressive scene in the Sala Regia, Vatican. Picture shows the ceremonies at which His Eminence, Cardinal Dougherty, was elevated, 1921. With him are Cardinal Faulhaber, Munich, and Cardinal Schulte, Cologne, and attendants, kneeling before the Holy Father.

the being of the Church, but it is necessary for its well being. It is not necessary for the exercise of the Pope's supreme power over the Church, but it is necessary for its peaceful and independent exercise. Gregorovius in his History of Rome, Vol. 3, page 5, says: "The existence of the ecclesiastical Roman state was an essential condition of the spiritual independence of the Pope." Lord Ellenborough, in the British House of Commons, June 12, 1849, voiced the feelings of his own and of other nations, when he said, that, "It was as much an object of interest to us, not a Catholic state, as to any of the Catholic Powers of Europe, that the Pope should be in a position of independence."

Acquisition of Temporal Power.

The acquisition of the temporal sovereignty by the Popes was not the result of ambitious striving, but the natural outcome of historical changes. It came unsought, as the result of Christian transformation. It was never desired for itself, for the power confided to them by Christ was not of this world. Nor was it ever claimed as absolutely indispensable. The possessions were free gifts for services rendered.

After Constantine removed the seat of his empire to Byzantium in the year 330, less and less interest was taken in the affairs of central Italy by the government. The people were shamefully neglected and turned naturally to the Pope for assistance. In time came the Heruli, the Goths, the Visigoths, the Huns and the Lombards, threatening Rome with sack and ruin, and the armies of the empire were not there to oppose them. It was the Pope who saved Rome, not the government far away at Constantinople. Leo, the Great, stood against Attila, the scourge of God and compelled him to retreat. Pope Leo also prevailed upon Genseric to withdraw from Rome. Pope Zachary, in the eighth century, saved Rome on two occasions from the Lombards. So it happened that from the Peace of Constantine to the Crowning of Charlemagne the Popes were gradually released because of services to the state from all subjection to any civil authority. They became the rulers of certain states in Italy given to them by Pepin and Charles. How well they ruled in the eighth century is noted in Gibbons' "Decline and Fall of the Roman Empire." "The Romans were accustomed to consider the Popes as first magistrates or princes of the city. Their temporal dominion is now confirmed by the reverence of a thousand years, and their noblest title is the free choice of a people whom they had redeemed from slavery." Vol. VI, P. 151.

The Loss of Temporal Power.

With the entry of the Italian troops into Rome, in August, 1870, under Victor Emmanuel, the Pope ceased to exercise the rights of sovereignty over any part of the ancient Pontifical States. The Italian government offered the Holy Father what was

termed an adequate substitute for his vanished temporal power, contained in the Law of Guarantees, passed May, 1871. Its provisions decreed the person of the Pope as sacred and inviolable. There were to be no offenses against him, either in speeches or acts of any kind. The government was to pay him the honors accorded him by Catholic sovereigns. His correspondence with the Catholic world was to be free of interference. Catholic institutions in Rome were not to be interfered with. Monsignor Prior, D. D., in a work on "The Roman Question," says of these provisions of the Law of Guarantees, that (1) the Law was never sanctioned by the Powers, (2) It has never been observed by the Italian government, (3) It contains essential defects, (4) It has been consistently rejected by the Popes.

It is a fact that the different governments had previously declared that the question of Temporal Power was an international one, in which they were interested. They have not sanctioned the Law of Guarantees. They have been content to reserve judgment, and their right to intervene. Some measure of support has been given the Pope by some of the Powers, noticeable in the fact, that with one exception, none of the Catholic powers have visited Rome since 1870.

The Courts of Cassation in Rome, Naples and Turin are on record, in interpretation of the Law of Guarantees, as placing the person of the Pope as on a level with the person of the King. Yet the Italian government has persistently refused to notice insults against the Pope, published in certain journals, and uttered in open meetings. He was called the "worst of rogues"; yet there was no action from the government. The Civilta Cattolica, March 1, 1907, bitterly lamented the outrages committed against the Holy Father by the anti-religious and immoral press of Rome. Shameless and obscene caricatures were flaunted everywhere, and everything possible was done to excite the hatred and contempt of the populace against him. The law was publicly and repeatedly trodden under foot. Only the protecting walls of the Vatican have saved him from personal injury. Property of the congregations of the Church has been confiscated by the government. Convents and religious houses have been suppressed, their inmates turned adrift. Priests have been made subject to military duties.

Really a better spirit prevails at the present writing, due perhaps to Catholic assistance in the Great War, especially in the counsels of the Italian ministry. The above is mentioned merely to illustrate the grave instances in which they have violated their own law, claimed by them to be an adequate substitute to the Holy Father for the confiscation of the Papal States.

Arbitration and the Popes.

The great war in Europe in the early part of the twentieth century gave rise to some talk, mostly anti-Catholic newspaper comment, as to

the power of the Church in controlling nations supposed to be entirely Catholic. As a matter of fact, the nations involved were not Catholic. Great Britain cannot be so considered, France has forfeited any such claim by its iniquitous persecutions and confiscation of Church property, Germany is not a Catholic country and the Balkan nations have been too frequently involved in war to come even slightly under the influence of the Church. Austria and Italy may be considered as Catholic countries, and Austria alone was Catholic in government. Any reasonable being will understand that the Church cannot always prevent the outbreak of hostilities caused by various influences attributed to the greed, avarice and ambitions of so called Christian people. But students of history understand that the Church was just as actively engaged in working towards a peaceful settlement of the European differences of our time as at any other period. The Head of the Catholic Church has ever been active in advocating pacificism and the principle of arbitration in the settlement of difficulties. More than that, the Pope has been especially prominent in such proceedings ever since the days of early Christianity. The editor of Rome, an Italian semi-official periodical, points out several occasions, notably the arbitration between Spain and Portugal regarding American possessions, and on the subject of the Caroline Islands entrusted to Leo XIII by Bismarck.

Concordats.

A concordat is an agreement between the Holy See and some secular government, between Church and State, for the regulation and practice of religion in that State. From time to time the Church has found it to be necessary for practical purposes to have an understanding with the State regarding the exercise of religion. The Church has been constituted to work for the salvation of souls. To her, Almighty God who gave this mission, has entrusted powers in proportion to the duty imposed. The State, too, has its mission and its corresponding faculties. but, as in the human person, there is contention of the lower nature against the higher, so in that system where social and religious elements enter, the forces that make for this world array themselves against the spiritual.

One of the most famous concordats was that between Pius VII and Napoleon Bonaparte. France had become the prey of the irreligious. Napoleon was wise enough to comprehend the necessity of religious influence to control a people. And the Pope understood that the best practical results, for that time at least, were obtainable by agreement with the Emperor. The Church had been robbed, persecuted, and doomed to death, but after its delirium, France in a return to reason invoked the aid of the Church as necessary to its own preservation. This concordat was in a measure to repair the thievings of the Revolution by according salaries (?) to the Bishops and Priests.

Other famous concordats: That of Worms, in 1122, between Pope Calixtus II and the Emperor Henry V; that of Frankfort or Vienna (1446-8) called the concordat of the German Nation; that of 1515, between Leo X and Francis I. Later times there have been concordats with Russia, in 1847; with the Republic of Costa Rica, in 1852, with Austria in 1855.

Peter's Pence.

An annual tax of one penny for every house in England, collected at Mid-summer and paid to the Holy See, is given in Addis-Arnold's Catholic Dictionary as the origin of our modern offering of Peter's Pence. There is evidence of it being done under Canute in 1031. It is thought to be of even earlier origin. Some hold that Alfred the Great was one to send offerings in this way to the Pope, about 870.

The Peter's Pence of our day is a voluntary offering of the faithful, sent for the support of the Pope, in some form of regularity, especially since the deprivation of the Papal States in recent years cut off the Vatican from all other source of revenue. All offerings made in the parish church for this fund are forwarded to the bishop of the diocese and by him transferred to the Vatican.

It may be said, however, that in the great distress following upon the war, the poor of Europe turned to the Holy Father for aid in such numbers and with such frequency that Peter's Pence represented our charity to the world's poor more particularly than support of the Pope.

Bibliography

For a double purpose, acknowledgement of authors whose brilliant minds have inspired the foregoing chapter and to suggest more extensive and thorough reading for those interested, we have pleasure in acknowledging merit in the following works on the subjects treated.

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CHAPTER II

The Church in America.

Discovery—The First Mass—Our First Priest—Spanish Missionary Influence—First Bishops and Dioceses—The Acadians—Irishmen in America—German-Americans—Southern Europe and the Poles—Other Channels—Faith and Popular Government—Catholic Republics—Exercise of Religion—Catholic Population Increase—Churches and Their Support—Early Catholic Activities—Pioneer Priests and Laymen—Catholics in the Revolution—Indian Converts in Defense—Father Gibault—Civil War Heroes—Sisters on American Battlefields—Chaplains in Our Army and Navy—Chaplain Service During the War—The Chaplains' Aid Society—The National Catholic War Council—Special Activities—Men's Work—Women's Aid—Historical Records—The National Catholic Welfare Council—Officers—Men and Women Branches—K. of C. War Work—Finances—Overseas Personnel—Religions in the Army and Navy—Catholics Active at Home—Church in South America—The Church in Mexico—Mexican Persecution—Education in Mexico—The Church in Canada—French Influence—The English Acquisition—Later Progress—Work of the Missionaries—Growth of the Church—Catholic Rights—Catholic Laymen Prominent—Present Day Statistics—Number of Priests—Parish Schools—Population by States—Population in Large Cities—Mission Activities—Catholic Church Extension Society—Papal Approval—Special Features—Extension Magazine—Order of Martha—Church Goods—Masses—Chapel Cars—Work Accomplished—Propagation of the Faith in America and Abroad—Catholic Colonization Society—Indian and Negro Missions—Mission Field Summary.

Among the great religious enterprises which call for place on the pages of history, the discovery of America must receive prominent position. The story of Christopher Columbus is well known. It is recalled, that after so many fruitless efforts, aid came to him, when he least expected it, from Father Juan Perez, the prior of La Rabida Monastery, to whom he had applied for shelter in his extremity. It was Father Perez who took up his cause, pleading it so effectively to Queen Isabella of Spain, that she sent for Columbus, and, after hearing his story, pledged her jewels to supply funds for the expedition.

The motive which prompted all the participants in the early stages of the discovery, Columbus the navigator, Father Perez, the Franciscan monk, and Isabella the Catholic, was the same, namely a sincere desire to carry to unknown lands and peoples the message of Christ crucified. Theirs was the inspiration which brought the light of faith to the new world.

The First Mass.

On the island of Haiti, the first Mass was celebrated in all America, in 1493. The priest who said the Mass

was Juan Perez, friend and counselor of Columbus. On the second journey the priest accompanied his now famous and powerful friend. They landed on the island of Hispaniola, or Haiti. At Point Conception we are told that Father Perez built of boughs and thatched with straw the first chapel in the new world, and "there on the feast of the Immaculate Conception, December 8th, offered up the first Holy Sacrifice of the Mass and in the name of Jesus Christ blessed the land in whose discovery he had taken so conspicuous a part."

In 1520, Don Luis Diaz, a priest in the conquering armies of Cortez, said Mass among the Tlaxcallons in Mexico. Many converts were made from the conquered race. In the church of the Sanctuary, Mexico, a stone still marks the spot where the Baptisms of Cortez' chaplain priests took place. The first pulpit used in America is there.

One of the men who accompanied Columbus in his second voyage, had brought back with him to Spain, an Indian boy whom he left with his son, Bartolome de Las Casas. The plight of the Indian youth, practically a slave in a strange land, touched the heart of Las Casas, who afterwards became a priest, accepting as his life's mission the work among the Indians in the new world.

Our First Priest.

Bartolome de Las Casas, born 1474, died 1566, was the first priest to be ordained in America, about 1510.

Some of the early Spanish colonists tried to ignore the rights of the aborigines and to enslave them. Against this Las Casas protested. He had with him the Crown as well as the best and most influential people of Spain. He became an apostle in their behalf. His biographers tell us that he always maintained that the system of slavery was wrong.

The work of Las Casas to prevent the enslavement of the Indian, was a hard fight which was crowned with victory when in 1537 Pope Paul III issued his edict forbidding slavery.

Not only was he the most commandingly benevolent figure of the Spanish Conquest; he is one of the most commanding figures in the history of this continent.

Early Priests.

Missionaries were very soon to follow in the wake of the ships of Columbus. In a short time they traveled throughout the whole northern continent. The story of their fortitude and zeal is the story of all martyrs in the Church, personified in the lives of earnest priests on American missions. Dangers, privations, discouragements had no place in the plans of these devoted men. The fearless soldiers of the Cross kept on continuing unceasingly in their work of conversion. American history pages are enlivened with the life-story of so many of these energetic men, lives of self-sacrifice and achievement.

To bring the message of the Faith was but one of the results of the discovery. The red men, the recipients of the message, must first be raised to the height of proper understanding. Education and schools were therefore an early consideration. Then, too, the new world offered an asylum to all,

who in other countries were suffering for their adherence to the Faith. Among the first to seek this relief from oppression in the new world were the English Catholic colonists who came under the leadership of Lord Baltimore.

This colony's influence was noticeable for many years. The civil and religious liberty which they sought in thus departing from the land of their birth , they cheerfully accorded to others of different belief who came later. Perfect equality among all Christian denominations reigned, until the control of affairs was wrested from them in later years. Nevertheless they remained the most influential body of Catholics in the United States until the great tide of immigration set in many years later.

The first Mass in the United States is claimed for the Rev. Andrew White, S. J., celebrant, who on March 25th, 1634, offered the Holy Sacrifice on St. Clement's Island in the Potomac, colony of Maryland.

Spanish Missionary Influence.

The country which assisted Columbus in his great work naturally became prominent in the colonization of later years. For the most part this was confined to territory beyond the present limits of the United States, at least in the early period. Later, the south and particularly the south-west, knew to its great advantage the zeal of Spaniards who were with Cortez' conquering armies as early as 1520, not alone in colonization work, but also in the education of the Indians along practical lines of activity. Theirs were establishments modeled upon the monasteries of Europe, where instruction in trades was given. Around the walls of their missions grew up villages of natives who regularly received this instruction, which in time developed them into self-supporting people, who tilled the land, made pottery and utensils of various kind, and in general adapted to their betterment the practical work of the monks. Tourists of today marvel at the relics of institutions which still display the methods of the pioneers, and still prove the degree of civilization to which the Spanish missionaries had raised their people, before wars and international troubles interfered with and finally destroyed their labors.

First Bishops and Dioceses.

In 1913 Porto Rico celebrated the four hundredth anniversary of its creation as a Diocese. Yet near the present city of San Domingo was established the Diocese of Yaguata in 1504. Two others were created about the same time but none of the last three were ever occupied by the Bishops in far off Europe named for them. Porto Rico combined them later, hence the historic celebration.

Apparently the first Bishop actually in America was Bishop Manso of San Juan. Bishop Deja of Conception arrived about the same date, however. The first archbishop was D'Alonso de Fuenmayer, who became Metropolitan of Cuba, Porto Rico and Santo Marta in 1548.

The first diocese on the mainland of America was that of Santa Marie de li Antigna near the present boundry between Panama and Columbia, erected

1513. The Bishop arrived in 1514. The diocese is now called Old Panama. Balboa, the famous explorer, attended Mass in the cathedral of this diocese. Bishop Garcese in 1527 took possession of a diocese in Tlascala, Mexico, created in 1519. The first bishop of Mexico, Fray Juan Zumarraga arrived a few months later. In 1546 all these Mexican dioceses were separated from Seville, Spain. Mexico became a Metropolitan See in 1547.

The year 1537 saw the first consecration of a biship in America, in the person of D'Francisco Marroquin, bishop-elect of Guatamala, consecrated by Bishop Zumarraga. Lima, capital of Peru, was made an Archbishopric in 1546.

Havana, Cuba, was made a Bishopric in 1787, although Santiago de Cuba had a Bishop in 1522. Baltimore became a Bishopric in 1789, antedated by Quebec, Canada founded in 1670 with Bishop Laval. New York, Philadelphia, Boston and Bardstown were founded in 1808. Louisiana came in 1815. Kingston, Montreal, New Brunswick and North-west Canada had Bishops around 1820. Richmond and Charleston, Va. in the same year, St. Louis in 1827, Detroit 1833, Vincennes 1834, Nashville 1838, Dubuque 1837, Chicago 1843.

A. H. Solis in Eccles. Review, April 1913. Memoirs of Father Mazzuchelli, O. P.

The Acadians.

In 1775, an accession to the Church in the United States came through the expulsion by the Puritans of Massachusetts of a colony of French Catholics from Acadia, in Canada, on the Bay of Fundy. In spite of the solemn promise of the capitulation, that the Acadians should not be disturbed, about seven thousand were driven from their homes and scattered throughout British colonies.

These are the Acadians whose sad tale has been told by Longfellew in his poem of "Evangeline."

The storm of the French Revolution drove to the shores of the United States, between the years of 1791 and 1799, a body of apostolic clergymen whose labors reanimated the zeal of Catholics, caused conversions to the faith, organized new parishes, founded seminaries and colleges, and created bishoprics. Among them were a Marechal, a Cheverus, a Brute, a Flaget, and a Dubois. Twenty-three French priests came at that period to aid the young Church in the United States; six were made bishops, and of these Marechal became the third Archbishop of Baltimore. Cheverus was the first bishop of Boston, later recalled to France and made Archbishop of Bordeaux and Cardinal.

To these are to be added several thousand Catholics, among whom were some hundred colored people, who came from San Domingo, and other West India islands in 1793 to escape the effects of the French Revolution and the negro insurrection. These French Catholics added faith, piety, wealth to the infant Church. Their number was also increased by the territories acquired or admitted to the Union. Louisiana mostly French and Catholic, was acquired in 1803, and had at that time about thirty-two thousand inhabitants.

Other settlements, peopled by descendants of French Canadians at St. Louis, Detroit and Vincennes had grown since into places of importance, while retaining the imprint of the French race.

Irishmen in America.

The Catholics from Ireland will not be found in such numbers as those from England and France among the early settlers of North America. The Irish settlers, considerable as is their aggregate number, were not concentrated in any one locality, like the Spanish, French or English. A number of Catholic Irishmen, however, or their descendants took an active part in the struggle for independence. The first Commodore, the father of the American navy, was John Barry, born in Ireland, a faithful Catholic, a true American and an able seaman. But before the great exodus, Ireland had given to America prelates distinguished for their faith, virtue, learning, eloquence, and apostolic zeal—prelates such as Bishop England and Archbishops Kenrick and Hughes. No man did more in his day than Bishop England to make the Catholic Church respected. The first bishop and archbishop of the Church in the United States, John Carroll, and the first in North America to be invested with the dignity of the cardinalate, the Archbishop of New York, John McCloskey, were Irishmen by descent. Then the famine of 1846-47 gave the impetus to a mighty stream of immigration which did not cease in volume until it supplied millions of faithful children to the young Church in America and rapidly extended her borders. (See Catholics in Revolution.)

German-Americans.

There will not be found in the Catholic Church in the United States a people, as a class, more devoted, sincere, and better instructed in their religion, than the Germans. The number of their churches, schools, seminaries, hospitals, orphan asylums will compare advantageously with those of any other portion of the Catholic population. None are better supplied with priests for their people and teachers for their children than the Germans. The religious orders flourish among them, and are represented by the Benedictines, with several abbots; the Capuchins, and other branches of the order of St. Francis; the Jesuits, Redemptorists, and other religious congregations both of men and women, especially such as are devoted to teaching.

Southern Europe and the Poles.

But the great increase in Catholic population especially in the large cities in later days has been due to emigration from Poland and southern Europe. The Poles particularly deserve credit for their unusual display of devotion in the erection of churches, and schools. Magnificent buildings stand as a monument to their zeal in God's service. No less zealous in proportion to their numbers are the Lithuanians, while the Italians are cared for by religious communities organised in Italy for the especial work of serving their countrymen abroad.

Faith and Popular Government.

History testifies to the close relationship existing between popular governments and the Catholic faith. All republics since the Christian era have sprung into existence under the influence of the Church. They were all founded by Catholic people. The republic of San Marino has existed in an entirely Catholic population in the heart of Italy one thousand years or more; and that of Andorra, on the borders of Spain and France, has stood the same number of years. Both are properous and illustrate the principle that republicanism is congenial with the Catholic religion. Then, again, we have the Italian republics in Catholic ages, those of Venice, Pisa, Genoa, Milan, Florence, Padua, Bologna. In fact, there were no less than two hundred republics spread over the fair land of Italy. Venice stood one thousand years and more. The Swiss republic was founded in mediaeval times, and counts among its heroes and martyrs of political liberty, Arnold Winkelried and William Tell, faithful sons of the Catholic Church. From this point of view it is a matter of no surprise that Catholics were the first to proclaim religious freedom among the colonists of what is now the United States of America and were also among the first patriots in the war for independence. Among the signers of the Declaration of Independence there was Charles Carroll, a sincere and fervent Catholic layman. The priest who became the first bishop and the first archbishop in the hierarchy of the Catholic Church in the United States was the intimate friend of Benjamin Franklin, and, an associate with him. Washington, with his characteristic impartiality, publicly acknowledged at the close of the war the patriotic part which Catholics as a class had taken in the great struggle for liberty.

Exercise of Religion.

The first amendment of the Constitution says that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

We maintain that the common aim of all legitimate political government is the security of man's natural rights; that the American republic is most distinctly founded on this common basis; that the Catholic interpretation of Christianity emphatically sanctions its declaration of these rights and as the natural and supernatural spring from one and the same divine source, "and God cannot deny himself, nor one truth ever contradict another" (Vatican Council, De Fide et Ratione"), it follows that the Republic and the Catholic Church can never clash in their normal action, but, by a necessary law of their existence must aid each other. A Catholic citizen of the American Republic who understands his faith is all the more loyal to the Republic. The doctrines of his church furnish him with principles which enable him to become a good citizen.

Early Catholic Activities.

The very first hospital in the New World was founded in 1580 in Mexico and dedicated to St. Martin the patron

of hospitality to the afflicted and distressed. The first settlement in New England was made by a Catholic and the first religious services there were conducted by a Catholic. The first converts in New England were to the Catholic faith. The first governor of New York was a Catholic. The initial act of the first legislative assembly in New York was the "Charter of Liberty" granting freedom of worship to all the citizens. The first religious services in Virginia, Florida, Alabama, Mississippi, Louisiana, New Mexico, Arizona, Kansas and Missouri were conducted by Catholic priests. The first record we have of Mass being celebrated in the present limits of the United States is in 1526, in a chapel situated on a spot that seventy-five years later was destined to become the first permanent English settlement at Jamestown.

In 1828 Charles Carroll, of Carrollton, laid the cornerstone of the vast network of railways that today amount to 270,000 miles, and cement together in the bonds of unity our enormous stretch of territory and our teeming populations. The laying of the Atlantic cable is due to the enterprising foresight and genius of Bishop Mullock, O. S. F. of St. John's Newfoundland, who in the first half of the nineteenth century publicly urged the feasibility of uniting the old world and the new by cable. The father of American shorthand was a Catholic. He was George Washington's private secretary, Thomas Lloyd. He was the first official reporter of Congress and published the very first number of the Congressional Record.

The capitol of the United States, one of the most majestic structures on the American continent, stands on the site of the farm of Daniel Carroll, eldest son of Charles Carroll of Carrollton. The great northwest, the pride of our country, the vaunted granary of the world, with its illimitable reaches of fair ripening grain, is due to a Catholic. Had not Father Gibault enlisted the Catholic Indians on the side of the American colonists during the Revolution, the northern boundaries of this country might have been the Ohio river instead of the Great Lakes. Holland, the inventor of the submarine, which is at present revolutionizing naval warfare, was a Catholic. The invention of the aeroplane was due to a Catholic named James Montgomery and his aviator, David Moloney. They both made the first long recorded flight in history in California, remaining in the air for a distance of eight miles.

Pioneer Priests and Laymen.

"Pioneer Priests of North America," three volumes, and "Pioneer Layman of North America," two volumes, are five of the most satisfying books that have ever fallen under our observation.

In the "Pioneer Priests" series are told the life stories of Fathers Isaac Jogues, Joseph Bressini, Joseph Poncet, Simon Le Moyne, Claude Doblon, Joseph Chaumont, Paul Roguneau, Rene Minard, James Fremin, James Bruyas, John Pierron, John de Lamberville, Peter Millet, Stephen de Carheil, Peter Roffeix, Francis Boniface, James de Lamberville and Julien Garnier, who labored among the Iroquois Indians.

Of Fathers Peter Briard, Enemond Masse, John de Brebeuf, Gabriel Lalemant, Ame de Noue, Anthony Daniel, Charles Lalemant, Jerome Lalemant, Charles Garnier, Noel Chobanel and Leonard Garreau, who labored among the Huron Indians, and Fathers Paul le Jeune, James Buteaux, Gabriel Druellettes, Charles Albanel, Claude Allouez, James Marquette, Francis de Crespieul, Anthony Sylvie, Anthony Dolmas, Gabriel Maret, Peter Larue, John Aulneau and Sebastian Rasle, missionaries to the Algonquin Indians.

In the "Pioneer Laymen" series, Father Campbell has given us an intimate account of the life and work of Jacques Cartier, Pedro Menendez, Samuel Champlain, Charles de la Tour Maissoneuve, Charles le Moyne, Pierre Esprit Radisson, Le Moyne de Longueuil, Nicholas Perrot, Le Moyne d'Iberville, Frontenac, La Salle, Le Moyne de Bienville, Pierre Gautier de Verendrye and John McLoughlin.

A slight acquaintance with early history will enable anyone to recognize amongst these the names of priests and laymen who played most important roles in the development of our country, and all may rejoice that Father Campbell has undertaken and accomplished such an important task as the writing down of these momentous life records.

Catholics in the Revolution.

Mr. P. H. Winston (a Protestant), in his book "American Catholics and the A. P. A." pages 23-27, declares, "without Catholic aid the American colonies could never have achieved their independence. Catholic Ireland was the first to sympathize with and assist the struggling patriots, and this aid and sympathy were alleged by the British Court as reasons why petitions of Ireland for religious and political enfranchisements should be rejected. Of the soldiers of the Revolution, none were more illustrious that Gen. John Stark, the hero of Bennington; Gen Richard Montgomery, who captured the British general and his forces at the Cowpers; Commander Jere O'Brien, who fought in Machias Bay the first sea fight of the Revolution—the Lexington of the sea.

"Maj. Gen. Robinson, commissioned for the exchange of prisoners of the British forces, in answer to the question by Edmund Burke, of what nationality was Washington's army composed?" testified before the same committee June 8, 1779, one half Irish, about one-fourth natives, and the rest were Scotch, German and English.'

"Ireland was not the only Catholic friend of the colonies in their long struggles for independence. Catholic France sent a formidable fleet and furnished 10,000 men and $3,000,000 in aid of the Revolution, and the names of Lafayette, DeGrasse and Rochambeau are imperishably connected with it.

"The Catholics of Canada raised, armed and equipped two full regiments that rendered invaluable aid and performed heroic service, while Catholic Spain threw open her home ports and the port of Havana to the American marine, and contributed 3,000 barrels of gunpowder, blankets for ten regiments and 1,000,000 francs for the

young republic. From Catholic Poland came Pulaski and Kosciusko, immortal names.

"All the foreign assistance that came to the struggling patriots came from Catholics and Catholic countries, while at home there was not a single Catholic Tory, not a single Catholic that faltered in his allegiance to the cause of American Independence. Even among the native Indian tribes, there were found Catholics to aid in the work of achieving American Independence. Orono, the Catholic chief of the Penobscots, was commisioned an officer by the Continental Congress and with his tribe rendered invaluable service along the Canadian frontier.

"The names of Lafayette, Rochambeau, Pulaski, Kosciusko, De Kalb and de Grasse should silence forever the tongue of slander which imputes to their religion motives utterly at variance with the cause which they so bravely and manfully upheld. No one at that time even whispered that Catholics entertained religious principles incompatible with the safety and freedom of the country. Both in war and peace American Catholics have been devoted and loyal citizens of the republic."

Washington's Tribute.

General Washington in an order issued by him on Nov. 5, 1775, prohibiting the non-Catholics of Boston from burning the Pope in effigy, says; "As the commander in chief has been apprised of a design formed for the observance of that ridiculous and childish custom of burning the effigy of the Pope, he cannot help expressing his surprise that there should be officers and men in his army so devoid of common sense as not to see the impropriety of such a step. It is so monstrous as not to be suffered or excused; indeed, instead of offering the most remote insult, it is our duty to address public thanks to our Catholic brethren, as to them we are indebted for very late success over the common enemy in Canada."

Washington's high tribute to the unselfish patriotism and fidelity of his aides (Sparks' Writings, Vol. III. pp. 368-70), evidences his supreme confidence in those Catholics at a perilous time when many friends proved false.

Converts in Defence.

Among other important but little known services are those of the Catholic Indians of the Northeast, who, pledged fidelity to Washington and remained faithful through every vicissitude, the sole reward they asked being a priest, "that he may pray for us." "Had they been against us," says Williamson's History of Maine, "and set on by the British to plunder our towns and settlements, the whole population would have been destroyed." Instead, "their rigid adherence to our cause" left the patriots free to co-operate with the army and navy of Rochambeau and de Grasse, manned by French and Irish Catholics, in the crowning triumph.

Father Gibault.

Catholics carried the Flag from the Alleghanies to the Mississippi, and were controlling factors in the winning of the West. It was Father Gibault

and the influence he exerted on his French parishioners that delivered to Clark Kaskaskia and Vincennes. When half of Clark's little band of Virginians deserted him and the British recovered Vincennes, the French Creoles, captained by Richard McCarthy, more than made good the deficit.

Clark and Patrick Henry handsomely acknowledged the invaluable aid of Father Gibault and his Catholic people.

In 1790, Washington's own State of Virginia acknowledged Father Gibault's services by a public resolution of its Legislature. The first chaplain's commission issued by the Continental Congress was given to a Catholic priest."

The Virginia Assembly eulogized Father Gibault and his Catholic people, but never repaid the large moneys and stores they supplied to Clark when that body itself failed to finance him. Neither have Father Gibault and his Catholics been repaid by history, which was mainly of New England make and little disposed to blazen Catholic services.

Civil War Heroes.

The Civil War brought to the front an enlistment in which Catholics more than held their own in point of numbers. Those who distinguished themselves and were honored with special mention on the records of history are in great proportion Catholics. Names like Sheridan, Rosecrans, Shields, Meagher, Mulligan, Longstreet, Newton, Ewing, Kilpatrick, recall easily the memories of men who found it easy to combine good citizenship with faithful attention to Church duties. At Gettysburg, special mention is made of Carr, Mallon, Byrnes, Guiney, Kelly, Burns, Mulholland, Smyth, O'Rourke, O'Hara and others who distinguished themselves.

And Catholic priests ministered regularly to these thousands of army heroes. Not every regiment had its chaplain, but those in the service were always where there was greatest need. General absolution was given just before going into battle by several chaplains. Father Corby, C. S. C., did this at Gettysburg. Other priests in active service at this period were Father Ouellet S. J., Father Tissot, S. J., Father Sorin C. S. C., Father Egan, O. P., Father McGinnis, who had charge of the Church in Gettysburg, and other priests who were either regularly appointed to the service or who served in their own particular districts.

Sisters on American Battlefields.

"The Ladies' Auxiliary of the Ancient Order of Hiberians are erecting near the national capital, a monument to those bands of holy women who went forth as nurses during the American Civil war, and by their sublime heroism and devoted self sacrifice became indeed Angels of Mercy, the Nuns of the Battlefield. From their quiet convent homes they came. They enlisted in the cause of God and humanity. The great majority of these nurses of the religious orders were of Irish blood. Those devoted daughters of St. Vincent, the Sisters of Charity, were at Fredericksburg. Chancellorsville, Antietam and Winchester. They came from the mother house at Em-

mittsburg, Md. From New York came the Mother Seton sisters of the same order, and large numbers of the white cornette sisters of Charity from Philadelphia. One of the most notable Sisters of Charity was Mother Gonzaga (Mary Edna Grace), who had charge of Satterlee hospital, Philadelphia, in which 50,000 sick and wounded soldiers were cared for during the Civil war. The Sisters of Mercy of New York, under the leadership of Mother Mary Augustine McKenna, went to southern battlefields.

"From Chicago Mother Francis (Mary Mulholand of Armagh) led her noble band of Sisters of Mercy to Missouri at the call of Colonel Mulligan of the Irish brigade. Mother Francis, a woman of unusual intellectual strength, and her Sisters of Mercy were in charge of the military hospital of Chicago. She had the confidence of President Lincoln and was universally beloved.

The Holy Cross Sisters from their mother house at Notre Dame contributed their share in ministering to the sick and wounded of that great struggle. Their superioress was Mother Angela, in the world known as Mary Gillespie, a cousin of James G. Blaine, and a kinswoman of the Shermans and Ewings. Of the eighty Sisters who left St. Mary's (Notre Dame), seventy-six were Irish. They went to hospitals in Cairo and Mound City. The great military hospital under the management of Mother Angela at Mound City was declared to be the best in the United States. The Sisters of St. Joseph from Chestnut Hill, Philadelphia and from the mother-house at St. Louis, Mo., furnished their full quota.

The Sisters of Charity of Nazareth, who numbered among their patrons the daughters and granddaughters of Henry Clay, whose alumnae included the Crittendens, the Breckenridges and Mary Anderson, went wherever duty called.

"The Sisters of Charity of Mount St. Vincent, Cincinnati, became, indeed angels of the battlefield at Shiloh, Corinth, Nashville and Vicksburg, led by Mother Anthony O'Connell of Limerick.

Catholic War Activities.

Chaplains in Our Army and Navy.

Appointments of priests as chaplains was placed some years ago in the hands of the Very Reverend A. P. Doyle, C. S. P., with authority from the Hierarchy to represent the Church. Father Doyle was enthusiastic in his work and soon aroused interest, even influencing President Roosevelt to the offer of new chaplains. The number (six) was not sufficient to cover the ground. Father O'Hern, C. S. P., kept up the work after the death of Father Doyle, and, in January, 1914, succeeded in having the Committee on Naval Affairs grant a hearing to the various churches. Secretary Daniels suggested a plan calling for "welfare secretaries" among the men in place of Chaplains. This was vigorously opposed, especially by Father O'Hern backed by a letter from His Eminence Cardinal Gibbons.

An army chaplain must be a regularly ordained minister in good standing,

mentally and physically tried and tested. The age limit is forty years. Always is the chaplain held as a non-combatant. He must be with his regiment, ready and willing to live under discipline altogether foreign to that which regulates the life of a priest in parish work. He is in charge of the education of enlisted men, not as teacher, but as director of studies, and he has care of the library. The hospital and the guard-house offer wide possibilities for effort in reclamation, and restraint against the temptations of camp life. He gives advice, writes letters and directs entertainment. Moving picture machines, stereopticons, pianos and phonographs are furnished by the government.

About one-third of the regular standing army consists of Catholics, and scattered as they are, fifteen or twenty priests have much work in taking care of perhaps twenty-five thousand Catholics scattered over so large an area as the United States and her possessions. Efforts to increase the number of chaplains are being made. It is safe to say that there is no figure more universally respected by both fellow officers (for the chaplain ranks as an officer) and men than the straight soldierly, vigorous, yet kindly and sympathetic Catholic Priest Chaplain to the regiment, or the battleship.

Chaplain Service During the War.

With American participation in the great war, the forces of our country increased with such rapidity that the selection of chaplains hardly could keep pace. The requirements for a chaplain were such that only a limited number of priests could qualify. It took a little time to remedy some defects in the system, so as to permit a sufficient number of Chaplains to care for the spiritual needs of the Catholic boys in the service. However, the National Catholic War Council, an association of Bishops in which Bishop Muldoon of Rockford, Bishop Russell of Charleston, Bishop Schrembs of Toledo and Bishop Hayes, the Chaplain Bishop, late Archbishop of New York, were prominent, with the sanction of the Hierarchy, soon had the matter well in hand. Bishop Hayes was appointed Chaplain General of all the forces in the army and navy. He had as his Vicars-General, Right Rev. Monsignor Wm. Foley, St. Ambrose church, Chicago, and the Right Reverend L. J. Kavanaugh, Our Lady of Lourdes Church, New Orleans. Bishop Hayes was assisted by Monsignor (Major) Waring, an Army Chaplain of many years experience, and Father (lieutenant) Dineen, as secretary. Father Feely, and Father Arnold, both Army Chaplains, acted as instructors at the Chaplains Training school, opened at Camp Taylor, Louisville, Kentucky, by the government, to facilitate the work of developing and preparing all clergymen for the service. Here the priests went through a strict routine of military duties in the five weeks course outlined. At one time there were over one hundred priests in the Chaplains school.

In the spring of 1918 legislation changed the chaplains' age limit to forty-five years. Also the number of

appointments was increased. It was estimated early in this year that there were one hundred ninety-nine Catholic priests in the army, four hundred sixty-seven non-Catholic Chaplains. Bishop Hayes made special appeal at this time to the Bishops throughout the country for Chaplains to fill the new quota desired, with the result that the number of priests in the Army at the signing of the Armistice was unofficially estimated at about five hundred. Since August 1918, all priests in the service in camps in this country were regular regimental Chaplains, commissioned as First Lieutenants by the government. No other clergymen, other than Commissioned Chaplains, were permitted to hold services within the Camps. Previous to this time there had been much excellent work carried on by priests, known as Knights of Columbus Chaplains, who were supported by that Order, living in quarters provided for them in the K. of C. War work plans. To the end of the war these chaplains continued to be active and energetic in the work overseas, as may be estimated from the names of the priests mentioned in despatches and otherwise honored for gallantry and unselfish service, many of them K. of C. Chaplains.

Monsignor James J. Connolly was at the head of the overseas chaplain forces, with offices in Paris, the representative of Bishop Hayes. In August, 1918, there were fifty K. of C. chaplains engaged in active service in France, not including the French priests released from military duties by their government to assist in chaplain work, and other priests serving with the Red Cross in hospital service, or as regimental chaplains. The full quota of chaplains allowed us during the war was eleven hundred and fifty and eight hundred priests were actually in the service here and abroad at the signing of the armistice.

The Chaplains Aid Society.

An organization designed to aid the Priest-Chaplain in his work, which deserves much more than passing attention, was the Chaplains Aid Society, with offices in many of the large cities. The Mass Kit, containing all that a priest needs for the celebration of Mass and the administration of the Sacraments, was the triumph of this organization. A portable equipment, which otherwise would have cost every priest at least two hundred dollars, was arranged by this Society in beautifully compact form, ready for travel, and presented free to each priest in the service. The extent and scope of the Society's work can best be learned from the report of one year's work, the first year of the war, published in the Chaplains Aid Bulletin for June 1918.

"Besides the 416 Mass outfits supplied to the chaplains, one year's work included the publication of a special "Army and Navy Prayer Book" in English and Italian, of an army and navy edition of the Reims version of the New Testament of which 70,000 copies have been distributed, a War Missal, "Chaplain's Catechism," "Confession in English and French," "The Honor Legion," "Catholic Loy-

alty," "The Armed Guard," "A Soldier Saint of Italy," "A Saint for Soldiers." "The Buccaneer of Christ," and a story called "The Cape Point Crew."

Books and religious articles distributed were as follows: prayer books (including those in Polish, Slovak and Italian), 320,000; rosaries, 121,000; scapulars, 196,000; scapular medals, 67,000; catechisms (including Italian), 22,000; hymn books and hymn cards, 17,000; Sacred Heart badges, 17,000; pamphlets and tracts, 176,000; crucifixes, 7,000; religious books, 4,000.

The number of linens supplied to chaplains, including many sets other than those in the kits, makes a total of 10,500. About 500 sets of vestments have been supplied; also ciboria, monstrances, copes, Missals and Missal-stands, chalices, and other odd supplies to chaplains, including altar wines, sanctuary oil, palms, incense and charcoal, portable organs, etc. A department of the Association is devoted to the furnishing of altar-breads weekly or bi-monthly, to chaplains in the army and navy. To date, 175,000 breads have been sent out."

The National Catholic War Council.

In August 1917, a convention of the United States was called by Cardinal Gibbons of Baltimore, Cardinal Farley of New York, and Cardinal O'Connell of Boston. Its purpose was to create a National Catholic organization. The Convention met August 11-12, at the Catholic University of America, Washington, D. C., and there were present official delegates from sixty-eight dioceses and also representatives of twenty-seven National Catholic organizations, and the Catholic press. The Convention pledged the whole resources of the Catholic body to the Government,.

It was decided to create a national organization to study, coordinate, unify, and put in operation all Catholic activities incidental to the war.

In November, 1917, the Archbishops of the United States constituted themselves the National Catholic War Council, appointing as their administrative committee four bishops. This committee met in January 1918, and the definite organization of the council was decided upon.

The National Catholic War Council was composed of the fourteen Archbishops of the United States. In view of their own archdiocesan obligations, and of the great distances that hinder frequent meeting, the archbishops appointed as their administrative committee, the Right Rev. Peter J. Muldoon of Rockford, chairman, the Right Rev. Joseph Schrembs of Toledo, the Right Rev. Patrick J. Hayes of New York and the Right Rev. William T. Russell of Charleston. Under the archbishops this committee had the responsibility of the supreme direction of the War Council's works.

The more immediate direction of the Council's war activities rested with two sub-committees, the Committee on Special War Activities, and the Knights of Columbus Committee on War Activities. The former Committee whose Chairman was the Reverend John J. Burke, C. S. P., had head-

quarters in Washington, D. C. The K. of C. Committee, whose Chairman was Mr. William J. Mulligan of New York City, had offices in Washington, New Haven and New York. Later an office was opened in St. Louis, under Mr. Moriarty. The K. of C. activities are treated at length elsewhere in this volume.

Special War Activities.

The Committee in charge of Special War activities operated seven national standing committees; Finance, Chairman John J. Agar; Men's Activities, Chairman Chas. I. Denechaud; Women's Activities, Rev. Wm. J. Kerby, Ph. D.; National Chaplains Aid Association; Catholic Interests, Chairman Right Rev. Monsignor E. A. Kelly, LL. D.; Reconstruction and After War Activities, Chairman Rt. Rev. Monsignor M. J. Splaine, D. D.; Historical Records, Chairman Rt. Rev. Monsignor H. T. Drumgoole, LL. D.

Men's Activities.

The Men's Activities Committee organized to assist the K. of C. in every possible way. All men's societies throughout the country were listed, and splendid was the co-operation received from them. Service clubs were established, where men in uniform could find housing and recreational facilities, at Alexandria and Richmond, Va., Philadelphia, Garden Lake, N. J., Greenville, S. C., Columbia, S. C., New York, Chicago, Jacksonville, Fla., Baltimore, Charleston, Syracuse, Portsmouth, Va., Norfolk, Va.

Through this Committee fifty-five Catholic Colleges became units of the Student's Army Training Corps, with much addition of prestige and of incalculable good to thousands of students.

Women's Activities.

In listing Catholic Women's societies throughout the country this committee came into touch with forty-two hundred such organizations. Practically all of these were sewing or knitting, or making surgical dressings, either independently or in close co-operation with the Red Cross or the Chaplains Aid, besides helping enthusiastically in the sale of Liberty Bonds, War Saving Stamps, Thrift Stamps. All of these societies were urged to co-ordinate and unify their activities and to keep in touch with the Committee for close co-operation with the more urgent needs.

The Committee erected various Visitors' Houses, one at Camp Mills, L. I. Another at Camp Merritt, N. J. was especially active. Ten in all were in active operation; spacious buildings, erected usually on the edge of the camps, where the soldiers could receive their visiting mothers, sisters and friends. These Visitors' Houses were beyond a doubt the most popular places in Camp.

Co-operation with various societies located near the camps brought Catholic women to interest themselves in recreational activities in the K. of C. Camp buildings. A notable feature was the establishment of Joan of Arc Clubs, organized to sew, knit and darn for the soldiers, visiting each K. C. Building regularly every week for the purpose.

The committee also arranged for the housing and the social needs of the great army of a million and a half women war workers, attracted from home into congested industrial centers. Also protective social workers were stationed near cantonments to assist the females attracted there for various reasons.

Through this committee the American Catholic Colleges received as guests one hundred and fifteen French college girls brought over as guests of the nation. Training schools for women war workers were established.

Historical Record.

This committee sent out fifteen thousand letters to all pastors throughout the U. S. for the purpose of securing particulars concerning Catholics in the service. All matter in any way illustrating Catholic war activities was carefully preserved. Contributions to special funds and War Drives were recorded. Everything possible was done to preserve original documents bearing on Catholic participation in the war and war activities.

The National Catholic Welfare Conference.

An outgrowth of the efficient organization which so successfully directed Catholic energies during the war is the National Catholic Welfare Council. After-war problems and reconstruction necessities suggested the continuance of this national directive body. Accordingly the Hierarchy proceeded in the work of national organization.

The first conference convened at Washington, Sept. 24th, 1919. Five special branches were outlined, to care for the Catholic Press, Education, Social Service, Home and Foreign Missions, Problems of Reconstruction.

Archbishop Hanna, San Francisco was selected as Chairman, with Bishop Russell, Charleston, Bishop Muldoon, Rockford; Archbishop Dowling, St. Paul; Archbishop Dougherty, Philadelphia; Bishop Schrembs, Toledo and Bishop Canevin, Pittsburg, as members of the Administrative committee.

In 1922, the name, National Catholic Welfare Council, was changed to the National Catholic Welfare Conference.

An organization representative of twenty million Catholic men met in Chicago, May, 1920, at request of Bishop Schrembs. Twenty-five societies were represented.

Men and Women Unite.

All subscribed to the plan of organization outlined, namely to form one national body, a national clearing house for Catholic societies, not to interfere with anny society already existing, but to co-ordinate and unify all forces for progressive work. The board of directors elected consisted of Richard Dean, Chicago, chairman; F. P. Kenkel, St. Louis; Edward L. Hurley, San Francisco; Thomas P. Flynn, Chicago; Thomas D. O'Brien, St. Paul; Nic Gonner, Dubuque; Judge P. J. N. Hally, Detroit; James F. Herron, Philadelphia; John G. Agar, New York; Robert Biggs, Baltimore; Judge Ed. L. Smith, Hartford, Conn., and Charles I. Denechaud, New Orleans.

Concerted action by the Catholic Women of America was adopted at a

convention held in Washington, in March 1920. At that time a committee was appointed, which meeting in Chicago later, decided upon the following program.

1. The launching of a national program for the housing of working women and girls.

2. Protection and care of immigrant girls and women.

3. Maintenance of national school of social service to train social workers.

4. Continuation of work in citizenship.

5. Promoting a demand for better films and for the support of such films whenever and wherever produced.

6. Systematized effort for proper and economic dress for women.

The scope of the organization at first will be nation-wide, and activities of 9,000 Catholic women's organizations will be correlated in its program. One of its first pieces of work will be to affiliate with the International Council of Catholic Women, thus forming an international body of Catholic womanhood. Its aim is not to replace any present organization nor to form an altogether new body, but to unify or weld all existing Catholic women's organizations. Membership in the National Council may be as organizations or as individuals.

Officers elected by the council were:

President — Mrs. Michael Gavin, New York City.

Vice-presidents — Miss Agnes G. Regan, San Francisco; Mrs. Therese Molamphy, Pittsburgh, Pa.

Secretary—Mrs. Harry M. Benzinger, Baltimore, Md.

Treasurer—Miss Florence E. Loeber, New Orleans, La.

Knights of Columbus War Work.

The experience of American soldiers at the Mexican border, a year or so before our entry into the world war, taught us many things, among them being the advantages and benefits of organized social work among the men in khaki. The Y. M. C. A. followed the men to the border. The Knights of Columbus took advantage of the fact that so many of their own order members were there under arms and followed suit. When the need was recognized, a chain of buildings was planned and the order undertook the expense of more than a score of those effective army social centers in New Mexico, Arizona and Texas. Needless to say, the cost of erection and maintenance, while our troops were in the south, made a large item of expenditure, entirely arranged for out of the funds of the Order, no appeal for help being made to others. And there was no distinction of creed. Everybody in uniform was made welcome. The buildings were immensely popular.

As a consequence, when America entered the world war, The Knights of Columbus were in a very favorable position to continue, on a much larger scale, the work they had shown themselves so capable of doing. The experiment at the border had shown the government that there was no question of religion raised, no stirr-

ing up of bigotry. In fact, it is doubtful if, were it not for the success of the Mexican experiment, that we would have been able to organize Catholic recreational and social activities.

The presence of these K. of C. buildings in training camps, and wherever the soldiers gathered in France, has done more than anything else that has happened in our generation to allay bigotry and to remove prejudices. Above all, it has proved an object lesson to ignorance of Catholic affairs. Boys of all denominations and beliefs mingled freely in the K. C. halls. Opportunities for interchange of thought, for explanation of religion were many and frequent. No secretary mentioned religion at any time. The boys themselves did that. Everyone was free to go and come as he would. There were no irksome regulations of conduct. As a result the buildings were the most popular ones in camp.

In foreign countries the same experience is reported. Centers were to be found in every large city, especially in the ports of disembarkation. Nor was the French government slow to recognize the value of the K. of C. war work, proof being found in the fact that the one hundred and fifty priests were released from military duties with the French armies, in order to do Chaplain work with the K. of C. Secretaries in the field.

Nearly fifteen hundred men volunteered for service as K. C. Secretaries in France, all between forty and fifty years of age, five hundred being selected. Two hundred recreation centers were in operation, fifty overseas. The type of Secretary was that of a man who mixed with the boys, who could talk with them about interesting things, and by encouraging them in games, sports and entertainments, help keep up that indefinable thing known as the "morale" of the service. Men of the type of John Evers, the famous baseball player, Bill Donovan, formerly with the Detroit Tigers, Jack Hendricks, a well known minor league manager, and others, all of the sensible, level-headed sort, distinctly human in sympathies, especially active and energetic, led in popularity among the boys and did much to encourage the other Secretaries.

K. of C. Finances.

The finances of the early border efforts were, as already mentioned, carried altogether by the Knights themselves. Even in the early stages of the great war, the Order endeavored to finance all the expense without calling upon the public, or upon their friends. An assessment of two dollars a head was placed upon each member, and in this and other ways, one million dollars was raised and expended upon the War Activities.

The budget of the first year called for an expenditure of $7,000,000, one-third of which went for construction and equipment, nearly one-fourth for chaplains, secretaries and current supplies, one-fifth for operation and about one million for extension of

the work. The administration cost only $100,000, or about one and one-half per cent. There is no better testimonial to the efficient services, of the K. C. War Activities Committee, of which Mr. Wm. J. Mulligan was chairman.

In the second year, the cost and maintenance of buildings overseas formed a big issue, and the general extension of the work into so many channels which could not be overlooked made a much larger budget necessary. The last year of war work then called for a total approximation of $50,000,000.

Those who have known the K. of C. work in camp and abroad are unanimous in their report of competent and efficient management of affairs. Unprejudiced observers claim that the results achieved by the Knights far exceeded those accomplished by any other welfare lodge, in places where an equal amount of money was placed at the disposal of both. A dollar in the hands of the K. of C. had full valuation. There are many reasons to account for this, aside from the excellent administrative ability of the Knights themselves, to which the editor of the Columbian refers: "By the prompt signing of contracts for materials and labor at the same prices accorded the government, the Knights saved many thousands of dollars to the fund, and the administrative organization of the Order, trained in the handling of large affairs, being placed at the disposal of the war work, was another great economical factor. It is no exaggeration to state that administrative preparedness, due chiefly to the Order's experience at the border, resulted in large savings to the fund."

How well and how cheerfully the response was made is now a matter of record. The excellent work of the Knights deserved it all, and a fitting tribute to them is only delayed, perhaps, because of the danger of invidious comparisons being made and the possibility of the conclusions which might appear unfriendly to other organizations. See "In Peace and in War," published by the Knights of Columbus.

K. of C. Overseas Personnel.

James J. McGraw, Supreme Director, and Dr. E. W. Buckley, Supreme Physician, were especially active in arrangements for headquarters in France and Italy. Lawrence O. Murray, former Controller of the Currency, now Commissioner, brought the weight of his experience in large affairs to the good of the Order. Joseph Scott, California, was another Commissioner in England and France. Commissioner Ryan was in charge of Italian activities. Mr. Wm. P. Larkin directed the Paris headquarters. Conde M. Pallen was Director of Operations.

History Prize Winner.

One of the outstanding features of the Fortieth Supreme Convention of the Knights of Columbus was the report of the Knights of Columbus American History Commission. The record of the work of the commission, as unfolded before the convention by

Gaillard Hunt, Chief Archivist of the U. S. State Department and Chairman of the K. of C. Board of Judges, and by Professor George Hermann Derry of Union College, was informative and inspiring. To Samuel F. Bemis, Professor of History at Whitman College, Walla Walla, Washington, was awarded the prize of Three Thousand Dollars in the national contest, for his monograph on "The Jay Treaty," which Dr. Hunt described as "a masterpiece of American History writing." The prize was later presented by State Deputy James J. Kane of Washington and a delegation of Western Knights.

Professor Bemis is a non-Catholic, and his college is Presbyterian.

First To Fall.

The first American to meet death on our entry into the world war was Lieutenant William Fitzsimmons, Kansas City Council, K. of C.

Order For Juniors.

At the K. of C. Convention in 1922 a new form of service for the Order was suggested. It was a Junior Order. The Convention thought so well of it that a special committee was ap pointed to examine the question of activities for juniors. An eloquent plea for the boys, made by Rt. Rev. T. J. Walsh, D. D., Trenton, N. J., inspired the action.

Faked K. of C. Oath.

No matter how many times the lie about the alleged terrible oath of the Knights of Columbus is nailed, says Truth, Sept., 1922, issue, it is continually being resurrected. Those who want to believe it will believe it. Secular papers have certainly contributed to the exposure of this calumny against the Knights. The New York World said "Nearly identical in wording, the oath circulated by the Ku Klux Klan and alleged to be that of the Fourth Degree, K. of C., is taken from the oath first used by the Paris Illuminati, as they were called in 1768 — the name being changed to Adepts in 1772, and Free Masons in 1778. It was delivered in a cellar, back of a home in Rue Vaugirard, in Paris, first in 1772, in a lodge attended by Jean Jacques Rousseau (the philosopher of Geneva); Prince Louis Phillipe (known in the French Revolution as "Egalite"); Jean Paul Marat, the most rabid of the revolutionists; John Paul Jones, Emanuel Swedenbourg and other conspirators, and was dictated by the celebrated charlatan, Cagliostro, before he was driven out of France and took refuge in London. The irony of the matter is that the Ku Klux Klan assumes the oath to be of Roman Catholic origin and against the Masons, whereas it really is of Masonic origin against the Roman hierarchy and the French monarchy."

Religions in the Army and Navy.

In 1916 the question of determining the religions of the enlisted men in our army and navy occupied the attention of Congress for a time. Questioned on the subject, Father L. J. O'Hern, C. S. P., who has care of the Chaplains in both branches of the

service, said: "While I do not claim in all cases that the Catholics number fifty per cent. of the Army and Navy, I maintain that nowhere will the percentage of enlisted men of the Catholic Faith in both arms of the service fall below thirty-three and one-third per cent."

Father Rochford, Chaplain at Fort Slocum, N. Y., reports that out of forty-eight enlistments made in a given period, twenty-four were Catholics.

Father Duff, Chaplain at Port Royal, N. C., found fifty-five per cent. of the navy recruits at his station to be Catholic.

These were estimates formed concerning the men in the regular branches of the service. When the selective service men reached camp, the question was raised again and while Catholic Chaplains made no attempt at systematic census work, yet the following facts have been gleaned:

Chaplain T. P. McGinn, at Camp Devens, Ayer, Mass., reported the 301st Infantry as 91% Catholic and the 304th Regiment as 90%, while the lowest percentage in camp was found in the 301st Engineers, which showed about one-half Catholic, the camp average was 60%. (Report at K. of C. Washington headquarters.) Camp Kearney, Cal., reports 27%; Camp Sherman, Ohio, 29%; Camp Grant, Rockford, Ill., showed 31% Catholic; Camp Logan, Texas, where the Chicago National Guard Regiments were stationed, produced 35%; Camp McArthur, Tex., had 40%; Camp Dix claimed nearly one-half of the camp population; Camp Funston, Kansas, had 17% coming from states where the Catholic population was only 13%; Camp Lewis, Wash., had 24%; Camp Dodge, Iowa, 22%; and Camp Custer, Mich., 34%. The Secretary of War, Mr. Baker, estimated the Catholics in the service at about 35%. Paul R. Martin, Director of Publicity for the Knights of Columbus War Activities, said that such reports as he had received justified the claim to be about 40% Catholics in the Army.

In the Navy, Mr. Martin concludes that there must be at least 60% Catholics. Father Regan, Chaplain on U. S. S. Minnesota, reports 800 Catholics out of a total 1300, over 60 per cent From another vessel comes the report of 900 Catholics out of 1200, 75 per cent. The Chaplain of the Kearsage reports 50 per cent Catholics, while K. of C. Chaplains at the Great Lakes the enormous Training Station near Chicago, report from forty to forty-five per cent Catholics.

"In the Marine Corps, which is known as the most efficient body of fighting men in the world," says Father O'Hern, "there is supposed to be the highest average rate of Catholics in any branch of the service, namely 50 per cent. I have no definite figures at my disposal, but I believe this estimate to be correct."

There are eighteen Catholics in this country out of every hundred citizens, yet we find thirty-five Catholics out of every hundred in the Army, forty in the Navy, and fifty in the Marines.

Catholics Active at Home.

It is especially gratifying to know that while Catholics have done their share in the Army and Navy, there has been no lack of representative men to take the places assigned by the President for the conduct of the large affairs which the administration found necessary. The Shipping Board, the Railway Administration, the Food Commission, and other features of government work which accomplished so much, and, which assisted those who were not wearing uniforms or providing ways to "help win the war," found Catholics in high places, not only capable, but really distinguished by their excellent performance of duty. In all cases, they served without remuneration, leaving behind the enormous incomes called for by their business prominence, and in many cases actually paralysing their own interests by this desertion in favor of government activities.

Among men of this type we find Charles M. Schwab, a Catholic Captain of Industry, so well known as to need no introduction to the American people. Mr. Schwab was placed in charge of the Government's Ship Building Program, at a time when the situation seemed hopeless, as far as ocean transport was concerned. How well he succeeded is a matter of history, actually fulfilling the goal suggested by him in the early stages, providing a virtual "bridge of ships" from America to France.

James A .Farrell, President of the U. S. Steel Corporation, an exemplary Catholic, became Director of Operations of the Shipping Board. Mr. Farrell worked his way up from laboring work in a wire mill. He is one of the Trustees of the Catholic University.

Edward Nash Hurley, Chicago, was Director of the Emergency Fleet Corporation, a Catholic of the plain, old-fashioned type, and also a self-made man.

Edward F. Carry, another Catholic, was in charge of the Division of Operations. It was his duty to see that all ships were properly manned and efficiently operated.

John D. Ryan, Second Assistant Secretary of War, was in charge of the Air Service, an executive par excellence, who did much to bring about efficiency in this baby industry of our country.

Edward R. Stettinius, Munitions Director for the United States, was a genius of high order, under whose skillful management, factories were speeded up and new ones erected to meet the emergency. Mr. Stettinius is a graduate of St. Louis University.

Charles P. Neil was chairman of the Railway Board of Adjustment, who did much to bring order out of the difficulties which at first beset the idea of government control.

Walter George Smith, president of the American Bar Association for 1918, one of the most prominent Catholic laymen in the Country, is a Commissioner to Turkey on the American Committee for Relief to the Far East.

The Rev. Francis T. Moran, D. D., Cleveland was appointed Chairman of

the Ohio State Labor Board by the National Government.

The Rev Edward Walsh, S. J., Georgetown University, was selected as New England Regional Inspector for the Government of Student Army Training Corps, with the Commission of Major.

The Church in South America.

Mr. Hilliard Atteridge has written a series of highly interesting and useful articles on the Church in the South American Republics, in which he exposes the lying character of the attacks upon her by outlining the actual position of the Church in that continent and the good work she is doing there. The condition of the Church all over the ten republics is, he says, "a highly satisfactory one," the last sixty years having witnessed a great change. To begin with, "every republic except Brazil proclaims in its constitution that the Catholic faith is the religion of the nation," and even in Brazil there is a Papal Nuncio accredited to the government, and the new president has just "given most satisfactory assurances to the Catholic leaders." Moreover, even there the Church "is perfectly free, religious orders are allowed and are prosperous, and all but 100,000 of the population are Catholics (Stateman's Year Book, 1914). On the list of the founders of the Blessed Sacrament chapel in Westminster cathedral, London—the gift mainly of South American Catholics, appear the names of the presidents of six of the republics.

Throughout the continent of South America there has come a great "revival and deepening of Catholic life among the people. Seminaries, Colleges and schools have been multiplied." In this connection the Salesian Fathers deserve special mention. The people are earnest and active in the practice of their religious duties; for example, in several republics thousands of men of every class make retreats of eight days under more regorous conditions than in England; and there are "active charitable brotherhoods of laymen in every great city and in many of the smaller towns." Only a few years ago Colombia made the Eucharistic Congress at its capital, Bogota, a national celebration, and commemorated it by a monument with an inscription to "Our Redeemer, Jesus Christ, in the August mystery of the Eucharist." Peru has lately reintroduced religious instruction into all the national schools. In Chile the Church is in a most flourishing condition, and exercises an ever growing influence." There is no lack of vocations, and the highly efficient seminaries sent out a body of priests "with a high reputation for learning, zeal and discipline." There are many houses of religious orders too; the churches are "crowded at Mass every Sunday by congregations in which men often outnumber the women," and the retreat movement has assumed remarkable proportions, 300,000 men having made retreats in ten years. Economic progress and the social betterment of the workers has also been most marked. Nuns serve the hospitals. In Argentina a few years ago a petition of the Free Masons was rejected because it was

hostile to the Catholic Church, which the republic was bound to defend. The women of Argentina are magnificent Catholics, and have purified the stage. "A number of Catholic politicians have placed themselves in the front rank of the social reform movement," and secured some excellent measures. Divorce in those republics where it is permitted is merely a legal separation, and no remarriage is possible during the life time of either party.

These are merely scraps of the evidence given by Mr. Atteridge to show that "in the ten republics Catholicity is a living power with a hold on the people that is ever becoming more and more widely effective."

The Church in Mexico.

A gentleman who spent some years in Mexico under conditions that gave him exceptional opportunities of informing himself of the religious conditions of that unhappy country, describes his experiences in a lengthy article contributed to the Catholic press.

There are what might be called two classes in Mexico. The better class of Mexicans are highly educated, not only in the best schools of the country, but often in American and English universities, while many spend years in Germany or France. So that the really educated Mexicans need not fear comparison with the best educated in any part of the world. From this class the episcopate is mainly recruited. Of the Mexican bishops, the writer speaks in the highest terms of sincere respect. Like-wise he finds the standard of the religious orders also unusually high, and the Spanish secular clergy, as a rule, faithful to their calling. The main body of the secular clergy is composed of native Mexicans, and here lies a possible element of weakness. He does not wish this to be understood as a sweeping condemnation of the native clergy, but the condition indicated was one that the bishops themselves lamented and strove, with all the means in their power and with much success to remedy.

Extremes of Wealth and Position.

The chief difficulty is the absence in Mexico of a large middle class in the population. The climate, the native Indian characteristics, and above all the country torn with civil strife and revolution, all have militated against the creation of a middle class amongst people with centuries of apathy permeating their blood. But whether things might or might not be otherwise the fact remains that considering the size of the nation the middle class among native Mexicans is a neglible quantity. Neither from the very rich nor the very poor but from the virile manhood of the middle class the Church everywhere recruits the ranks of her clergy.

Amongst the wealthier classes the women are, for the most part, sincere Catholics, pious and devoted to home life. Amongst the men the influence of French ideas, of German rationalism, of American indifference, is more strongly noted. However, there is a large proportion of sincere and practical Catholics.

Of the common peons who form five-sixths of the population the religion is nominally Catholic, but leaves a great deal to be desired.

Penal Laws.

The reason why an able and learned episcopate is comparatively powerless is found in the iniquitous laws that sequestrated all Church property, suppressed religious orders and hampered with official red tape what semblance of liberty that was left. Colleges were seized and converted into government schools in which infidelity is openly taught. New parishes may not be opened without government permission. Building can not be undertaken without funds, and these will not be forth-coming when it is known that the government will take possession of the buildings when erected. For a priest or sister to appear until recently on the street in a religious garb would subject them to a fine. Even now it is dangerous. The writer tells of the burial of one of the Jesuit Fathers at which he assisted some years ago. "We had to consign the body to its last resting place with a hurried prayer and a few drops of holy water, and even this furtive act rendered us liable to fine or imprisonment."

The hampering laws of a hostile government leaves the Church in Mexico in a great measure helpless before the great work which confronts it, and are an eloquent contradiction of the stupid and misleading charge so often made by ill-informed Protestants that the Catholic Church is all-powerful in Mexico..

Religious Freedom.

In the Catholic World for July, (1914) there is a strong letter from a correspondent "intimately acquainted with the present conditions in Mexico." The following excerpt explains the situation of that time and of later years.

Church Opposition.

The Church is doing the best she can with the scanty resources at her disposal to keep schools open, but she is handicapped by the government, which insists upon the attendance at the public schools of all children whom they can reach, and in the latter schools God and religion are absolutely tabooed. The little ones are taught that their worst enemies are the priests, that there is no future life, and that they need only worship the fatherland. Of such individuals brought up in the national schools or in no schools whatever, was composed the army of the Constitutionalists, who did so much mischief and committed such atrocities in poor Mexico. The atrocities were beyond a doubt inspired by a senseless, diabolical hatred of the Catholic Church, a hatred fomented sometimes by the calumnies of sectarian missionaries, male and female, by foreign agitators who have invaded the country, and by the Masonic lodges. The proof of this assertion is that at times prisons were full of priests, churches closed and desecrated, the sacred vessels profaned and stolen, and houses ransacked and looted. The schools conducted by the Marist Brothers, the Brothers of the Christian Doctrine, the Ladies of

the Sacred Heart, and other Religious were condemned intolerantly as being inferior to the national schools, and not up to the requirements of modern pedagogy! and in most cases the establishments were closed after undergoing a general and generous looting of the premises. When the followers of Carranza took the small town of Salinas Victoria, to use only one instance, one of their first acts was to enter the church, break open the tabernacle, throw the Blessed Sacrament to the dogs, appropriate the ciborium, monstrance and chalice and then shoot to pieces the statues of the Blessed Virgin, St. Joseph and other saints in that beautiful little church.

Mexican Persecution.

In the November (1914) issue of the Extension, the Reverend Father, now Monsignor Kelley prints, as the leading article, a review of the Mexican situation, in which he, as head of the Church Extension Society, has been actively interested.

"Six hundred priests are at present in Vera Cruz, priests and sisters who have fled to that place from all parts of Mexico. The cruelties perpetrated by the Constitutionalists against inoffensive priests and sisters, and the unspeakable outrages against nuns have been smothered a little too long. A desire for peace will never justify murder, robbery and wanton outrage. There is such a thing as dishonorable peace and there is such a thing as a peace that may be more horrible than the worst horrors of war. No one would believe that men could be so blinded by hatred, so abased in strife, as to become veritable beasts, as have the Constitutionalists, officers and soldiers.

Catholic Education in Mexico.

It has been in the interest of the enemies of the Church to spread the popular calumny against her that she has neglected the education of the people and has battened upon their ignorance. An excellent historic answer to this falsehood is contained in the two-penny leaflet of the Central Verein, "Catholic Review and written by the editor of La Revista Catolica. The first school, that of San Francisco el Grande, in Mexico city, was established shortly after 1523 by Brother Pedro de Gante. About 1,000 children were taught there, some receiving instruction in Latin and other higher branches of learning. In 1534 the Franciscan College of Tlaltelolco was founded, and with the coming of the Fathers of the Society of Jesus there was soon no city of importance that did not have its higher institution of learning for lay students, creoles or mestizos. The education of girls was begun in 1525 by the Teresian Sisters and continued, we are told, by the Franciscan Sisters in most of the eighty-five other convents founded in Mexico. Learning continued to progress, until with the explusion of the Jesuits and the war waged against the Church by the Liberal party, education almost vanished from the land. When at a later date Porfirio Diaz freely accepted the help of Catholics and Religious Orders, "the number of public primary schools was raised from about 4,000

to 42,000." The Government also established colleges and schools, but the elimination of religion from education soon proved sadly detrimental to the general welfare. Religious education itself was still hampered in the most serious way, though we are informed that there were probably from 4,000 to 6,000 Catholic colleges in existence in Mexico. "All these establishments of virtue and learning have been demolished by the vandalism of the past four years."

The Church in Canada.

In 1497 John Cabot and his son Sebastian, in the service of England discovered Labrador and Newfoundland. In 1500, Gaspard Cortereal, a Portugese, discovered the river St. Laurence. In 1523, Verrazani, in the service of the French king, visited the eastern shore of America, and named the northern part of it, New France. In 1534 Jacques Cartier landed on Gaspe peninsula, and took possession in the name of the French king. He sailed up the St. Laurence as far as Montreal. In 1608, Samuel de Champlain founded the city of Quebec, and in 1611 selected the site for the city of Montreal. Through his efforts, missionaries were brought out to New France arriving in 1615. The Sulpician Fathers arrived in 1663, settling on the island of Montreal, in the St. Laurence river.

France and Church Influence.

In 1658, the Right Reverend Francois de Laval was appointed Vicar Apostolic and first bishop of Quebec. The story of the colony for many years was a repetition of attacks by the Indians, missionary work among them and efforts to reclaim the land in the midst of the hardships of the Quebec winters. The settlements at this period were confined to the district covered by Quebec, Three Rivers and Montreal. In 1722 the diocese of Quebec was divided into eighty-two parishes. The Hospitallers, of Montreal were active in missionary schools. The Grey Nuns came from France in 1753. Meanwhile the differences between France and England, breaking out into warfare at home, were taken up by the settlers in the new world and the armies of the English were successful at Quebec under General Wolf. Canada was ceded to Great Britain by the Treaty of Paris, 1763.

English Acquisition.

With the acquisition of the country by the English trouble began through the abolition of the old French laws, and with the Indians, who, at first did not take kindly to their new masters. In this period the Church suffered, recognition being refused by the new government. Many of the missionaries went back to France. For some years, the settlers were almost without service. Catholics were bound to submit to the Test Oath, by which they were required to abjure transubstantiation in the Mass and the invocation of the Blessed Virgin and the Saints. However, fearing that the colonists would join with the American colonies, which at this time threatened an uprising, the British government, in 1774, passed the Quebec Act, which confirmed the rights guaranteed Cath-

olics in the surrender of 1763, exempted them from the Test Oath and provided for a system of maintenance of the clergy. The liberties obtained under this act conciliated the Canadians, and, secure in the freedom they enjoyed, they refused the appeal to join in the rebellion of the colonies, and even resisted the attempt to conquer Canada.

Progress.

New settlers came with the close of the American Revolution. A large number of colonists who preferred to live under the British flag, dissatisfied with the conduct of affairs under congress, emigrated to Canada, settling in what is now called Ontario. These were the United Empire Loyalists. Among them were large numbers of Catholic people, attracted by the liberties enjoyed by Canadian Catholics. Settlers poured in rapidly and flourishing towns sprang up. A large emigration from Ireland brought priests with them. Scotch Highlanders settled in Glengarry and the impetus received by this emigration brought others. Attempts by the government to interfere in Catholic affairs were again evident in 1776, when Jesuit property was confiscated at Quebec. Catholic parishes were to be given to Protestants, and the Bishop of Quebec was refused acknowledgment. But the firm stand of Bishop Plessis of Quebec showed the government the imprudence of further tampering with the affairs of the Church. During Bishop Plessis' career Catholic education flourished. Bishops were appointed to Kingston, Montreal, New Brunswick. and the North-West.

During the years that followed the French settlers in Quebec retained their language and customs, while the tide of emigration to Ontario and the west was almost exclusively English speaking. This brought differences, especially since the English speaking people were for the most part non-Catholic. The lack of responsible government and other political grievances brought about the rebellion of 1837-8. This culminated in the Act of Union by which the provinces were united with legislatives assemblies. It was not altogether successful. Various other makeshifts were tried until the British North America Act of 1867 united the four provinces under the present name of the Dominion of Canada. Since then other provinces from the western country have entered the Federation. Transcontinental railways have opened up the country to settlers as far as the western coast. From the United States, from Europe and from the eastern provinces, they have come in great numbers making a phenomonal development of a great country.

Work of the Missionaries.

The first missionaries to land at Quebec were three of the Recollet (Franciscan) fathers. One of these Father LeCaron celebrated the first Mass in Ontario on June 24th, 1615, Champlain assisting. The Jesuits arrived in 1625. With the surrender of New France to the English 1629 all the missionaries retired to France, the Jesuits returning in 1632 and the Recollets in 1670. They soon spread themselves over the country for the

His Eminence, Cardinal O'Connell, Boston.

conversion of the Indians. They displayed unbounded zeal and opened up a way for settlers through trackless territories hitherto unknown. Many suffered the most cruel martyrdom with heroic constancy, chief among them being Father Jean de Brebeouf, martyred by the Hurons in the Georgian Bay country, 1649. Others who met death in this way were Fathers Jogues (1646), Lallemant, Daniel and Garnier (1649), and Father Buteaux (1652. Father Rasle (1724) was martyred by the Abenaquis. The Recollet fathers had missions in Quebec and Ontario, the Sulpicians in Ontario and Quebec, the Jesuits in Ontario and the far west, and the Oblate Fathers almost exclusively in the west.

Prominent Missionaries.

Father LeCaron discovered Lake Nipissing (1615), and Lake Huron; Father Jogues discovered Lake Superior, 1646; Father DuQuen discovered Lake St. John in the same year In 1668 Father D'Albeau went among the Esquimaux; Father Albanel discovered Hudson Bay, 1671; Father Allouez was the first to locate copper in the Lake Superior region; Father Hennepin discovered Niagara Falls, 1678; The first church in Canada was started by Father LeCaron at Tadoussac 1616; Father Bocquet was the first priest at Detroit and Father Lafran at Mackinac. A mission opposite Detroit was started by Father Potier in 1748; Father McKenna, an Irish priest was with the Scotch loyalists who settled in Canada from the United States in 1788; Niagara had a church in 1720, Kingston, 1808, Ogdensburgh, N. Y., settled from Kingston in 1749.

A prominent missionary in the far eastern part of Canada was Father Burke (1827) who labored near Halifax. Mgr. Seghers, who was stationed at Vancouver Island, with charge of Alaska, was far up the Yukon in July 1877. Under Bishops Provencher and Tache of St. Boniface, in 1850, Father LaCombe began a sixty year service in missionary work in the north-west with his fellow laborers, the Oblate fathers. Others prominent in this region were Fathers Bourassa, Grollier, Dumoulin (1818), Thibault, Remas and Caer. From Canada came all the Missionaries who gave their lives to the development of the middle and western states of the Union. Ohio, Illinois, Michigan, Indiana, Iowa, Minnesota, Wisconsin, Missouri, many other states bear testimony to their work in the names of places, French and Catholic, which, just as much as the Spanish names of the south and west, bear witness to the character, nationality and religion of the discoverers, first settlers and explorers. Hennepin, LaFrance, Bocquet, Marquette, D'Iberville, LaSalle, Picquet, hundreds of others, priest and layman, all worked from Canada into the territory occupied by the United States, preparing the way for settlers, selecting desirable places for settlements which later became large cities, today giving silent testimony to the sagacity of their founders.

Growth of the Church.

From the parent diocese, Quebec, other dioceses were established at King-

ston 1826, Montreal 1836, Toronto 1842, Ottawa 1842, St. Boniface (Manitoba) 1842, Three Rivers (Quebec) 1852, Halifax (Nova Scotia) 1843. St. John (New Brunswick) 1842. Dioceses which signify the growth and development of the country were formed later at Edmonton (Alberta) 1912, Vancouver (B. C.) 1890, Alexandria (Ont.) 1890, Antigonish (N. S.) 1886, Calgary (Alberta) 1912, Charlottetown (P. E. I.) 1829, Chatham (N. B.) 1860, Chicoutimi (Quebec) 1878, Hamilton (Ont.) 1856, Joliette (Quebec) 1904, London (Ontario) 1869, Peterboro (Ontario) 1881, Prince Albert (Sask) 1907, Regina (Sask) 1910, Sault Ste Marie (Ont.) 1904, Victoria (B. C.) 1908, Winnipeg (Man.) 1916. There are several Vicariate-Apostolates, and one Ruthenian Bishop with headquarters at Winnipeg. An Apostolic Delegate has been in residence at Ottawa since August 1899. In all there are ten Archdioceses, twenty-three dioceses, five Victariate-Apostolic, and one Perfecture-Apostolic. Newfoundland with direct communication with the Holy See, has one Archdiocese and two suffragan Bishoprics. Cardinal Begin has residence at Quebec with an auxiliary archbishop.

Population.

The total population of Canada according to the census of 1911 was 7,206,643. Of this number the principal religious bodies were the Presbyterians 1,115,324; Methodists, 1,076,892; Anglicans 1,043,892; Baptists, 382,666; Lutherans, 229, 864 and Catholics 2,732,041.

Catholics thus form about forty per cent of the total population. Perhaps about three fifths of the Catholic population live in the province of Quebec. The Catholic population gains chiefly by the birth rate. There are between three thousand five hundred and four thousand priests in active service. In Quebec the parish priest has a right to tithes, described elsewhere. In other places the clergy are supported as in the United States. There are about twenty communities of priests, ten of brothers and about seventy of sisters. Laval University at Quebec and Montreal is the oldest. The Jesuits are affiliated with Laval in Montreal College, the Oblates have a college at Ottawa, the Basilians at Toronto, the Resurrectionists at Berlin, the Jesuits St. Boniface and Victoria. Seminaries are at Quebec, Montreal, Toronto and London.

Rights Enjoyed by Catholics.

The Constitution of Canada is contained in the British North America Act of 1867. The legislature is composed of an Elective assembly similar to Congress in the United States, a Senate, with members appointed by the government, not elected, and a Governor-General appointed by the government of England. The salary of the governor is practically the only tribute paid by Canada to the mother country. Each province has its own government similar to that of the individual states, with representatives in the Canadian houses. The Catholic religion has exactly the same rights and privileges as are enjoyed in the

United States, with the addition of direct application of taxation for school purposes to institutions under Catholic guidance

In Canada each province has the right to settle the question of education. In Ontario and Quebec there is a system of direct taxation by means of which Catholics pay to their own schools by preference. There is no double support, of Catholic schools as well as of the Public Schools. The taxes thus contributed are turned over to local school-boards, elective, which, under direction of the bishop in each diocese, handle all school matters. All teachers are qualified according to government standards, sisters and brothers taking the examinations with others. There are standard text books, general examinations for entrance to high school work. Catholics are free to select the system, Separate or Public, to which their taxes are devoted. It is a system which works well, the balance being held between the two provinces in the right proportion to assist the Catholic people in retaining the rights granted them, in spite of the attempts made in recent years to deprive them, and to do away with Separate schools and the teachings of religion to Catholic children.

Catholic Laymen Prominent in Canada.

Catholic Laymen have from the first been prominent in Canada, in the development of the country and in the conduct of the affairs of the Nation. Speaking only of later history Catholics have twice been honored as the foremost Canadian in political affairs. The Premier, leader of the particular party in power at Ottawa, both for the Conservatives and for the Liberals has been a Catholic, Sir John Thompson and Sir Wilfred Laurier, respectively. Catholics have been prominent in the Cabinet of every party in power, as becomes their numbers. In commercial life, in the professions, everywhere, instances of successful men are found, men no less successful because they persevere and live good practical Catholic lives.

Present Day Statistics in America.

There are 19,689,049 Catholics in the United States and its possessions, according to the Official Catholic Directory for 1928, published by P. J. Kenedy & Sons, New York. This is an increase of 205,753 over the previous year.

Other statisticians quoting Catholic population figures usually deduct fifteen per cent for children and infants, claiming that only adults should be counted as church members. Other churches do this, they point out. An impression is created by them that Catholic statistics are exaggerated.

Interviewed on this point, Joseph H. Meier, editor of the Catholic Directory for many years, claims that instead of being over estimated Catholic figures are underestimated. There is no allowance for floating population, he suggests, to mention only one point The figure, 19,689,049 for 1928, is then quite conservative.

CATHOLIC STATISTICS IN LARGE CITIES

Cities	Priests	Churches	High Schools Colleges and Academies	Parish Schools	Catholic Population Last Census
Chicago	1241	381	68	333	1,250,000
New York	1314	440	56	198	1,273,291
St. Louis	665	318	39	209	440,000
Boston	1021	343	31	135	999,000
Baltimore	792	241	29	134	301,659
Philadelphia	979	374	36	256	785,585
San Francisco	485	219	37	85	295,700
New Orleans	304	229	31	81	336,547
St. Paul	378	266	10	113	280,449

Number of Priests.

The Official Catholic Directory bristles with interesting facts and figures. Among them its 1928 issue shows that there are 25,773 priests in the U. S., an increase of 780 over the previous year. Of these 18,370 were secular priests. The others are members of Religious Orders.

Four cardinals, seventeen archbishops, and ninety-nine bishops form the American hierarchy. The cardinals are also archbishops.

There are 11,699 churches with resident priests, 6,175 missions with churches. One hundred and thirty-six seminaries care for 14,432 students. There are 225 colleges for boys, 729 academies for girls and 2,281,837 children attending 7,061 parish schools. 351 institutions care for 51,961 orphans while 147 homes for the aged and 615 hospitals offer their special care. 33,991 converts were reported.

The Apostolic Delegate resides at Washington, 1811 Biltmore St. His Excellency Most Rev. Pietro Fumasoni-Biondi, D. D. is the Apostolic Delegate.

The Catholic Directory shows one cardinal and eleven archbishops in Canada, with a Papal Delegate resident at Ottawa, the Most Rev. Andrew Cassulo, D. D. His Eminence, Raymond-Marie, Cardinal Rouleau, O. P., is Archbishop of Quebec. There are twenty-five bishopries, six Vicariates-Apostolic and one Prefecture-Apostolic in the unsettled places of the far north country. There is also a bishopric of the Ukrainian Greek Catholic Church, resident at Winnipeg.

Newfoundland is an archdiocese with two suffragan bishoprics.

Oregon School Law.

On November 7, 1922, a proposal was submitted to voters of the state of Oregon to make it a misdemeanor punishable by fine or imprisonment or both for any parent or guardian who failed to send a child, eight to sixteen, to a public school. After a campaign the proposal was approved by a vote of 115,506 for and 103,685 against, out of a population of 850,000, about ten per cent or less Catholic. The measure was to take effect on Sept. 1, 1926.

Suits were entered in the U. S. District Court for the District of Oregon, before the time limit expired, to test the validity of the Compulsory Public School Law.

Unanimous decision was made by the three federal judges stating that the state had exceeded the limitations of its power, in enacting a law that would take away from citizens a constitutional right and deprive them of property without due process of law. The law was contrary to the ideals of Liberty set down by the constitution of our Country.

The Catholic Church Extension Society.

The Catholic Church Extension of the United States of America, an organization which collects in, and confines its benefits to, the United States of America and territory under the American flag, was founded "to foster and extend the Catholic Faith; to develop the missionary spirit in the clergy and people; to assist in the erection of parish buildings for needy places; to contribute to the support of priests living in out-of-the-way localities and poverty-stricken districts; to extend the comforts of religion to pioneers; to supply altar plate and vestments for poor missions; to circulate Catholic literature; to educate or assist in the education of students who intend becoming missionary priests; to direct Catholic colonists to suitable localities."

The Society was inaugurated in Chicago on October 18, 1905, under the aegis of the late Archbishop Quigley. Four members of the Hierarchy, nine priests and six laymen were present at the meeting, at which the Archbishop was appointed Chancellor, and the Rev. Francis Clement Kelley, president. No money was available for the purposes of establishment, and the rectory at Lapeer, Michigan, where Father Kelley was pastor, became the first headquarters of the Society.

The late Bishop Hennessy, of Wichita, was the first member of the Hierarchy to give his encouragement to the plan which subsequently developed. The Rev. F. C. Kelley was the originator of the scheme, or perhaps, more correctly the adaptor of an existing model to Catholic purposes. His mission at Lapeer was handicapped by poverty, and to support his work there he undertook a lecture tour which brought him into touch with priests in the west and south who were struggling against even more adverse conditions. There was no one to plead their cause, and their constant anxiety concerning the necessaries of existence was minimizing the effectiveness of their labors. Father Kelley wrote an article on the situation in the "Ecclesiastical Review." It evoked Bishop Hennessy's encouragement, which in turn brought about the inaugural meeting.

The Society met with an immediate and generous response, and at the second meeting of officers it was determined to move the headquarters to Chicago, where they would be more readily available, and where the Society could claim serious attention as a national organization.

Papal Approval.

The Holy See gave recognition to the Society when it was less than two years old, in the form of a letter (June 7th, 1907) addressed to its Chancellor, and in which Pope Pius X spoke of the work as "most opportune in a country where, owing to the multitudes of immigrants of various nationalities a great and extending field lies open for the upbuilding of the Kingdom of God. And the more so as the endeavors of associations hostile to the Catholic name are so active and so widespread. This hostile influence, unless coped with unceasingly and prudently, will do no little harm, especially among the simple folk of rural districts, to the happy growth of the Church of America." The Pope approved and ratified the Society and granted perpetually many privileges and indulgences.

In a letter (April 12, 1919) signed by the Cardinal Secretary of State, Pope Benedict XV, "desiring to give to your society a new mark of his particular consideration and esteem," granted the privilege of the use by the Society in its official emblem of the Papal Insignia.

By an Apostolic Brief (June 9th, 1910) Pius X erected the Society into a canonical institution, appointed a Cardinal Protector, fixed the headquarters in Chicago, appointed the Archbishop of Chicago the Society's Chancellor *ex officio,* and reserved to the Holy Father the appointment, every five years, of the Society's president.

Special Features.

Membership of the Society and participation in the spiritual privileges extended to it are secured by contributing to the Society's funds directly, or indirectly by subscribing to its Journal "Extension Magizine." The Magazine was established a year after the foundation of the Society, "to foster the missionary spirit," and through it the needs of the missions and the missionaries in America have been made known and, to some extent supplied. In addition to "Subscribing membership," the Society has annual membership ($10.00 a year); life memberships ($1,000.00 in cash or in ten equal annual payments; founderships ($5,000.00 in cash or ten equal annual payments). Founderships and life memberships may be established through wills. Founderships bestow upon male founders privilege of membership of the board of governors. The Society has one thousand Masses offered annually for its members, living and dead. "Extension Magazine" began as a quarterly publication, and developed into a monthly. Its circulation and influence increased steadily. In 1919 it had reached a certified circulation of 287,000, and employed nearly 300 circulation agents.

Auxiliaries were formed in The Order of Martha and the Child Apostle, to encourage personal service on behalf of the Home Missions. The Order of Martha is organized in "households," and its members have been responsible for building many chapels and schools, besides supplying

vestments and linens of home workmanship for the missions. The pennies of the children had built ten chapels (1922).

The Church Goods department was created for the collection of used vestments and other church furnishings, and for their distribution after suitable repair. In one year (1921) goods estimated at the value of $25,000.00 were thus salvaged for use in poor missions.

A Mass Intention department was opened when it was seen that no existing machinery coped with the matter of passing surplus intentions from the city priests to the poor missions where they were needed and where they are, very often, the only means of subsistence afforded the missionaries. The Mass Intentions which passed through the Society in 1921 totaled $147,044.14. In 1919, a period of national anxiety, they reached $240,164.10. Mass Intentions are distributed through diocesan ordinaries and through provincials of communities, and no deduction is made for administration.

Extension press was created to meet the demand for an efficient Catholic mail order house for the supply of books and articles of devotion. Of the goods despatched 95 per cent are shipped to points at which there are no Catholic bookstores. Extension Press has published several books, and issues illustrated calendars for which the annual sale is about 200,000. The profits of this department and of this department and of "Extension Magazine" benefits the Society's general work.

Work Accomplished.

To the end of the fiscal year of 1921, the Society had assisted in the building of 2,074 church structures, of which 1,932 were churches, ninety-eight schools and convents for the accommodation of teaching sisters, and 44 priests' houses. The Society's policy is to assist the local Catholics to help themselves, and to foster in them a spirit of responsibility. Thus a portion of the cost of erection is guaranteed by the Society when the need of a structure has been demonstrated, and the money is paid when the roof is on the building. Buildings assisted in this way have been erected in forty-three states of the Union, Texas standing with 313, and South Dakota, Louisiana, New Mexico, Oregon, Minnesota and Montana each having over a hundred. About half of all Catholic churches erected in the country in recent years have been assisted by the Society, in 1919 the percentage aided being as high as 88.04.

The reports of the missionaries, submitted with applications for assistance, show that nearly half a million Catholics have benefited by this constructed work.

Mission schools have been helped to some extent. Missionary grants have been made to bishops for the development of poor dioceses. Students for the priesthood are being assisted, the method found most practical being that of working through the bishops of missionary dioceses.

Chapel cars have been used with considerable success in the West and South, the plan being to send the cars

to churchless places where a halt is made and a mission given. Where experience shows the need of a chapel efforts have been bent toward that end. The Society has three chapel cars, named "St. Anthony," "St. Peter" and "St. Paul." At first they were transported free by the railroad companies, but the privilege was withdrawn at the time of the great war. Motor chapels were also used experimentally. Though successful in their mission it was found that automobiles were unsuited to the rough usage to which they were subjected by the necessity of journeying long distances.

The headquarters officials of the Society are (1922): President, the Right Rev. Francis C. Kelley, D. D., LL. D. vice presidents: the Rev. William D. O'Brien (General Secretary); the Rev. E. J. McGuinness (Director Order of Martha and Child Apostles).

The Society for the Propagation of the Faith.

The veteran international association for the furtherance of missionary efforts in pagan and non-Catholic lands is the renowned Society for the Propagation of the Faith. It does not select or send out the missionaries, but it supports by the prayers and alms of its members the missionaries chosen, trained and sent forth by the authorities of the Church. Since its foundation in Lyons, France, in 1822, it has been the abiding stay of the missionary the world over.

Up to 1910 the society has distributed nearly $79,000,000.00, of which vast sum nearly $11,000,000.00 had been sent to the missions in America. Indeed, of the $4,000 collected in the first year of the society's existence, two-thirds were sent to Kentucky and Louisiana.

Well might the fathers of the Third Plenary Council, of Baltimore, send to the directors of the society the expression of their deep gratitude, as well as their conviction that if the grain of mustard seed planted in the virgin soil of America had grown into a mighty tree, it was due in a large measure to the generous and sustained help of the Society for the Propagation of the Faith.

In May, 1922, the Society on its centennial celebration was accorded a remarkable testimonial of progress.

Results in Pagan Lands.

What was done for the Church in the United States by the Society for the Propagation of the Faith is the story of its rich harvest of souls in every missionary field. Less than fifty years after the foundation of the society, eighty missionary Bishops went from the ends of the earth to sit in the Vatican Council, and every one of the dioceses they presided over was the outgrowth of aid that had come from the society.

If, in marked contrast to the gloomy outlook one hundred years ago, the opening years of the twentieth century are aglow with radiant hope for the conversion of pagan nations, the glorious advance is due very largely to the unfailing assistance of the society.

The Catholic Colonization Society.

Director-General, Most Rev. John J. Glennon, Archbishop of St. Louis; Chairman Executive Committee, Most Rev. S. G. Messmer, Archbishop of Milwaukee; President, Rev. Julius E. DeVos, Chicago.

The society was established in 1910. It is a bureau of information and protection for homeseekers and a clearing house for Catholic settlers throughout the United States. Its objects are to open colonies in every part of the union for the different races; to multiply and to systematize the efforts now being made in behalf of colonization, and to impress upon Catholics the necessity of looking for Church and School in the selection of a home.

The society now has colonies in operation from Washington to Florida and from Minnesota to Arizona, besides a number of others in formation throughout the United States.

This system of colonization has been tested, and is has proven to be safe and successful. It has learned what it required; it has contracts, to be signed by the land companies, which protect the settlers. It has experts in all matters pertaining to the question, as well as official documents of states and railways. It is fully equipped to investigate every worthy proposition that is offered.

Investigations are thorough, and so no mistakes are made in colony sites. And Churches and Schools are arranged for, with resident priests ,and school teachers.

The most promising settlements are at Riviera and Perico, Texas, Nat, Miss.; Horse Heaven, Wash.; and Sarto, Arizona.

Indian and Negro Missions.

In thirty-two dioceses, one hundred sixty-four priests (61 secular, 103 religious orders) are at work among an Indian Catholic population of about half a million. There are two hundred forty-nine churches and chapels devoted exclusively to their use. Ten communities of Sisters (373 teachers, with 104 lay teachers) are engaged in the work of teaching, in fifty-five free boarding schools, where there are also twenty-six day schools directly under their supervision. In all there are 5000 pupils, 72 teaching Brothers are also engaged. The Franciscan Sisters, the Benedictines, Notre Dame, Divine Providence, Gray Nuns, Mercy, Loretto, Blessed Sacrament under Mother Katherine Drexel, are all prominent in this work. Recently, the Sisters who teach in the government schools were recognized and praised very highly for effective work.

Mission work among the colored people is conducted by a special board, under direction of the hierarchy in thirty-five dioceses. One hundred fifty-four priests, two of them colored, are actively engaged, having seventy-two churches and chapels. There are one hundred twenty-six schools, conducted by Sisters, having over sixteen thousand pupils. Twenty-seven charitable institutions care for nearly three thousand children. The Josephite Fathers are prominent in this work, conducting also Epiphany College and St. Joseph Seminary in Baltimore for

the higher education of Negroes. Nine other communities of Priests are interested in the work.

There are about twelve million colored people in the United States of whom about 200,000 are Catholics. One thousand priests and bishops are members of a league to support negro missions.

Mission Field Summary.

It is an indisputable fact that the number of workers in the mission field is out of all proportion to the task to be performed. A glance at the statistics of those countries which are still pagan or where Christianity is the religion of an insignificant minority will demonstrate our assertion more eloquently than any words. Although approximative, these statistics will give a fair idea of the state of affairs.

Japan and Corea

Total population	62,000,000
Number of Catholics	162,000
Number of priests	282

which means that there is one priest ministering to 575 Catholics and working for the conversion of 220,000 infidels.

China

Total population	420,000,000
Number of Catholics	1,820,000
Number of priests	2,380

or, one priest for 768 Catholics and 179,193 pagans.

Indo-China

Total population	42,000,000
Number of Catholics	1,035,000
Number of priests	1,081

or, one priest for 957 Catholics and 40,000 pagans.

India

Total population	294,000,000
Number of Catholics	2,400,000
Number of priests in mission districts	2,800

or, one priest for 858 Catholics and 105,000 pagans.

Africa

Population of mission districts	157,000,000
Number of Catholics	750,000
Number of priests	1,903

or, one priest for 400 Catholics and 82,000 infidels.

Oceanica

Population of mission districts	4,000,000
Number of Catholics	130,000
Number of priests	360

Article by Mons. Fremi, Miss. Ap. New York in Eccles. Rev Aug. 1917.

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CHAPTER III

Religious Orders in America.

Their History Synonymous with Country's History—First Mass—First Priests in Different Localities—Church Settlements—Parish Churches—Homes of the Orders—The First American Nun—First Communities of Sisters—Varied Activities—American Orders—Teaching and Charitable Work—Reference List—Technical Training—Nuns in Trades—The Christian Brothers—Canonized Founders of Religious Orders and Congregations—Feasts and Particulars—The Religious Life—Vocations.

The Religious Orders in America.

The history of the earlier civilization of America may justly be described as a part of the history of the Religious Orders. What Parkman said of the early exploration of America, "Not a cape was turned, nor a river entered, but a Jesuit led the way," is sufficiently expressive. And even before this, it was a Religious, Father Perez, who helped Columbus fit out his expedition. Other priests accompanied him, more followed in the wake of his vessels. Every explorer had his chaplains, every expedition was blessed by the Church. Cartier, Cabot, Champlain, nearly all the great explorers, were Catholics and eagerly made room for the priests who accompanied them. Later, the priests themselves led the expeditions. Breboeuf, Marquette, Hennepin are names which stand for great things in America and their deeds are worthy of the missionary societies to which they belonged.

The First Priests.

The first missionary priests came to Canada with Cartier in 1534. The Recollet Fathers began the first active missionary work there in 1615. They yielded to the Jesuits in 1625, who extended their work into New York State about 1642, and about the same time to Michigan. In 1657, the Sulpicians came.

A Dominican father came to Florida from Guatemala in 1549, but almost immediately after landing, was killed by the Indians. The Jesuits began work there in 1566. In 1570 they spread their influence to Virginia. In 1577 the Franciscan fathers arrived in Florida, working extensively until the final destruction of all the missions by slave traders in 1704.

Church Settlements.

The Catholic Colony of Maryland was founded in 1634 by the Jesuits, Father White and his companions. The Recollets came to New England in 1619, the Capuchins following in 1633, the Sulpicians in 1785, the Jesuits in 1848.

New York State had its first church near Syracuse in 1655, and New York

City had its first Mass in October, 1683.

The Ohio river section and the region westward was cared for by the Jesuits from Canada in 1640, and the work was extended to Illinois in 1674 by Marquette. The chain of forts extending from Canada along the Ohio river and south to New Orleans served as a great protection to the work of missionaries.

The Louisiana section, first visited by Father Marquette, was opened up by the Franciscans in 1682. Arkansas in 1702, Dakota in 1666, Minnesota in 1837, Montana in 1840, Oklahoma in 1847 were reached by the Jesuits. Texas—and more especially, the southwestern part of the state, was provided with Missions by the Franciscans in 1544.—San Antonio, the third oldest city in the United States having grown out of a Franciscan mission.

Other Missions.

Missions in parishes were begun about 1860. The Lazarist fathers came in 1816, the Redemptorists in 1832, the Passionists in 1852. The Dominicans, Augustinians, and Marists are also active in this work. Eight Dominicans, five Franciscans and nine secular priests died while on duty in Memphis during the yellow fever epidemies of 1873-78-79. Let it be said incidentally that the Congregation of St. Paul (whose members are popularly known as "the Paulists," was established in the United States not very many years ago, the foremost of its little band of six founders being Father Isaac Hecker, who was a convert. The Paulists' special work was at the outset, and is yet to a considerable extent, that of giving missions to non-Catholics, and there can be no doubt that their efforts in guiding non-Catholics into the One True Church have been highly successful.

Religious Community Homes.

Besides the orders and congregations named hereabove, the Servite Fathers and the Carmelites have a numerous representation in the United States, and the Trappists (or Carthusians) have monasteries in Kentucky and in Canada. The Missionary Fathers of La Salette, whose purpose is to preach missions and retreats, are found in Hartford, Conn., and Fitchburg, Mass. At Seattle, Wash., there is a college and novitiate of Brothers of Our Lady of Lourdes, these brothers being vowed to the Christian education of youth, especially the poor, the care of orphan asylums, the nursing of the sick and of old men in hospitals, and similar charitable works.

Particularly active in North America, and proportionately successful along their various lines of spiritual endeavor have been the comparatively modern Order of the Oblates of Mary Immaculate, the Congregation of the Precious Blood, the Congregation of the Holy Cross, the Society of Mary, and the Congregation of the Brothers of Mary. Of these, the Order of the Oblates of Mary Immaculate (founded

in France by Bishop Charles De Mazenod) stands devoted to the instruction of the poor and humble, the visitation of the prisons, and the care of foreign missions. The Oblates came to Montreal, Canada, in 1841. Since then they have spread throughout the Northern half of the American continent, their missionary field comprising not only the vast region of north-western Canada, but elsewhere. Next, the Congregation of the Resurrection are in Canada, Chicago and Kentucky.

The Congregation of the Precious Blood (founded during the early part of the 19th century in Rome) has been doing excellent missionary work in Ohio since 1843. The Basilian fathers are in Detroit and have several houses in Texas and in Canada. The fathers of the Holy Cross (a Congregation founded in France in 1834) came to Indiana in 1842, and there began the foundation of the University of Notre Dame, which is one of our greatest and best Catholic educational institutions. They have schools and missionary houses in the dioceses of New Orleans, Cincinnati, Milwaukee, Fort Wayne, and Galveston, and several colleges in Canada. As to the Society of Mary (founded in France at the outset of the 19th century), which is devoted to the ends of college education and pastoral and mission work, it appeared in Louisiana in 1863, and by this time has colleges and missions in almost every part of the United States. The first American colony of the Congregation of the Brothers of Mary (founded in France early in the 19th century) was established in 1849 at Dayton, Ohio. Instruction of youth is the special purpose of the Brothers of Mary, and they have in the United States alone more than thirty educational establishments.

Congregations of Women.

The First Nun.

Catholics have been interested in the effort to establish facts concerning the first American-born nun. Mr. John J. Ryan and Mr. Thos. F. Meehan, both authorities on American Catholic history have helped in the researches.

Miss Mary Davis, in religion Mother Mary Benedict, was born in Salem, Mass. in 1680. Taken captive by the Abenaquis Indians in 1686, she was adopted by the sachem of the tribe after her whole family had been massacred. She lived with the Indians for about twelve years. Father Rasle, S. J. a missionary found her very docile to teaching, and after many perils, he succeeded in extricating her from savagery, placing her as a boarder in the Ursuline Convent in Quebec. She was admitted to profession by the Ursulines in 1700, after two years novitiate, and was thus the first sister of American birth in that community. She died in 1749.

Some authorities seem to favor the claim of historians that Sister St. Martha of the Ursuline Novitiate at New Orleans was the first American-born nun. A Miss Fanny Allen is also mentioned, among others, for the honor.

First Community of Sisters.

The Ursuline Convent at Quebec, where on the authority of the Mother Superior (1918) Miss Mary Davis entered and was professed in 1700, was established in that Canadian city by Madame de la Peltrie in 1639, with a few sisters from France.

The Congregation of Notre Dame was founded at Montreal, Quebec in 1653 by Sister Bourgeoys under Bishop Laval. The Ursulines and Carmelites, who are cloistered nuns established convents in this country during the first half of the nineteenth century. The Dominican Sisters, whose American mother-house is in Sinsinawa, Wis., have been doing remarkably good and fruitful service as teachers—of the parochial schools, more particularly. And the Ladies of the Sacred Heart have been conducted for a good many years, and are now conducting, a number of convent-schools (or colleges) for young girls. Nor are the Poor Clares, devoted to deeds of charity, without representation in North America.

The Sisters of Notre Dame, whose congregation was founded at Amiens, France, by the Venerable Mother, Julie Billiart in 1803, and who first came to America (Cincinnati) in 1840, devote their lives to education. As early as 1843, six Sisters of Notre Dame accompanied the justly famous Jesuit missionary Father de Smet from Belgium to Oregon, there to take charge of the Indian schools. There they labored for years under severe hardship and constantly threatening danger, then to repeat their successful activity in California. At present they have half a hundred houses in the United States and under their direction are some fifty thousand scholars.

Very rapid and thorough, too, has been the growth in America of the order of the Visitation of Mary, the Sisters of which are generally known as the Visitandines. St. Francis de Sales was the founder of this Order, and Dr. Leonard Neale, the second Archbishop of Baltimore, established it in our own country, during the first quarter of the last century. The Sisters of the Visitation's convent schools are primarily for girls of the better classes. There are now no less that 21 prosperous communities of the Order in the United States.

A native American is the Order of the Sisters of Loretto, or friends of Mary At the Foot of the Cross, since it came to life in Marion County, Kentucky, in 1812. The saintly Father Charles Nerinck inspiring and aiding the foundation, and since the young women who founded it were all of American birth and breeding. So well has this "American" (teaching) Order prospered, that it now numbers some fifty communities, situated in Kentucky, Illinois, Missouri, Colorado, New Mexico and Alabama.

Varied Activities.

The Congregation of the Sisters of the Presentation of the Blessed Virgin (founded in Ireland by Miss Nano Nagle in the latter part of the 18th

century) devoted to the education of children of every class, is represented in America by fifteen convents in Newfoundland, Canada and by a number of convents in the North, East and West of the United States.

In 1873 came to the United States the Sisters of Christian Charity (founded at Paderborn, Germany in 1850). This teaching congregation has flourishing establishments in fifteen dioceses here, dioceses covering a large part of the Eastern, Central, Middle Western and Southern sections of the country.

American Orders.

Again we find an American-born congregation in that of the Assumption of the Blessed Virgin Mary, which was founded in the diocese of Three Rivers (now of Nicolet) Canada in 1853, and whose chief object is to fit young girls for the purpose of teaching school. This congregation has houses in Canada and the United States.

Canada and the United States also are the American field of labor of the Congregation of the Holy Cross and the Seven Dolors, which was founded in France (1837), and which beside educating young girls in boarding and parochial schools, visits the sick in their homes.

The Institute of the Sisters of St. Mary is a teaching order founded in Belgium and introduced into the United States in 1863.

Another teaching organization founded in America is that of Society of the Sisters of the Holy Name of Jesus and Mary, established in the diocese of Montreal in 1843. That this Society has been blessed with abundant success appears from its roster of houses at this present day; not less than 27 houses in Canada and not less than 27 in the United States, those in the latter country reaching from New York to California and Oregon and as far South as Key West. And still another American-born, U. S. born, congregation (founded at Monroe, Michigan, in 1845) bears the title of the Congregation of the Sister-Servants of the Immaculate Heart of Mary and has for its special purpose the education of the young.

The Society of the Sisters of the Immaculate Heart of Mary was founded in France 1789 and established in the United States in1853. The Sisters are in charge of academies for the higher education of young girls, kindergartens and preparatory schools for small girls and boys, parochial schools for white and Indian girls, vocational schools for deaf-mute girls and boys, homes for working girls, day nurseries for children of mothers who are working-women, night refuges for homeless women and children, orphan asylums for white and Indian children. And the Sisters of the Holy Humility of Mary who, though established in France in 1855, came to Lawrence Co., Pennsylvania as a whole community, and with their founder in 1864, teach, care for the sick and maintain and educate orphans.

Sisters of Charity.

From the teaching sisterhood, we will now come to the Orders of Mercy, as they are found in America, and we will begin by viewing the Society of

the Sisters of Charity of Nazareth, because this Society too is "American-born," was founded in Kentucky, January 1813. The Sisters have charge of twenty-four schools and hospitals their mission being to instruct poor children and servants and to visit and nurse the sick without regard to their creed.

Of Irish orgin is the community of the Sisters of Our Blessed Lady of Mercy, generally known as the Sisters of Mercy, since it was organized by Miss Catherine McAuley at Dublin, in 1829. A colony of the Sisters came to America that same year. At this writing, they are to be found in at least thirty dioceses in the United States and Canada, ever busy at the tasks of educating young girls, taking care of the sick, visiting prisons and hospitals, laboring in orphan asylums and institutions for the insane, as well as visiting the poor sick in their homes.

As their name implies, the Sisters of Charity of St. Vincent de Paul were established (1633) by that very great saint, St. Vincent de Paul and by Mlle Le Gras in France. The first community of this holy order to be founded in America owed its existence to a zealous convert, Elizabeth Seton, in the early part of the nineteenth century. To-day the Sisters of Charity are everywhere throughout this country, conducting academies, parochial schools, orphanages, hospitals and asylums. To the Sisters of Our Lady of Charity of the Good Shepherd (founded in France during the 17th century) has fallen one of the noblest, honest, highest, most admirable missions of Christian Charity; that of rescuing from temporal and spiritual ruin unfortunate fallen women and of protecting and keeping younger girls from becoming fallen-women. It is one of North America's greatest, most valuable privileges and glories to harbor Houses of the Good Shepherd in all it's great cities. These Sisters first came to the United States (Louisville, Kentucky) in 1845 and to Canada (Montreal) at about the same time.

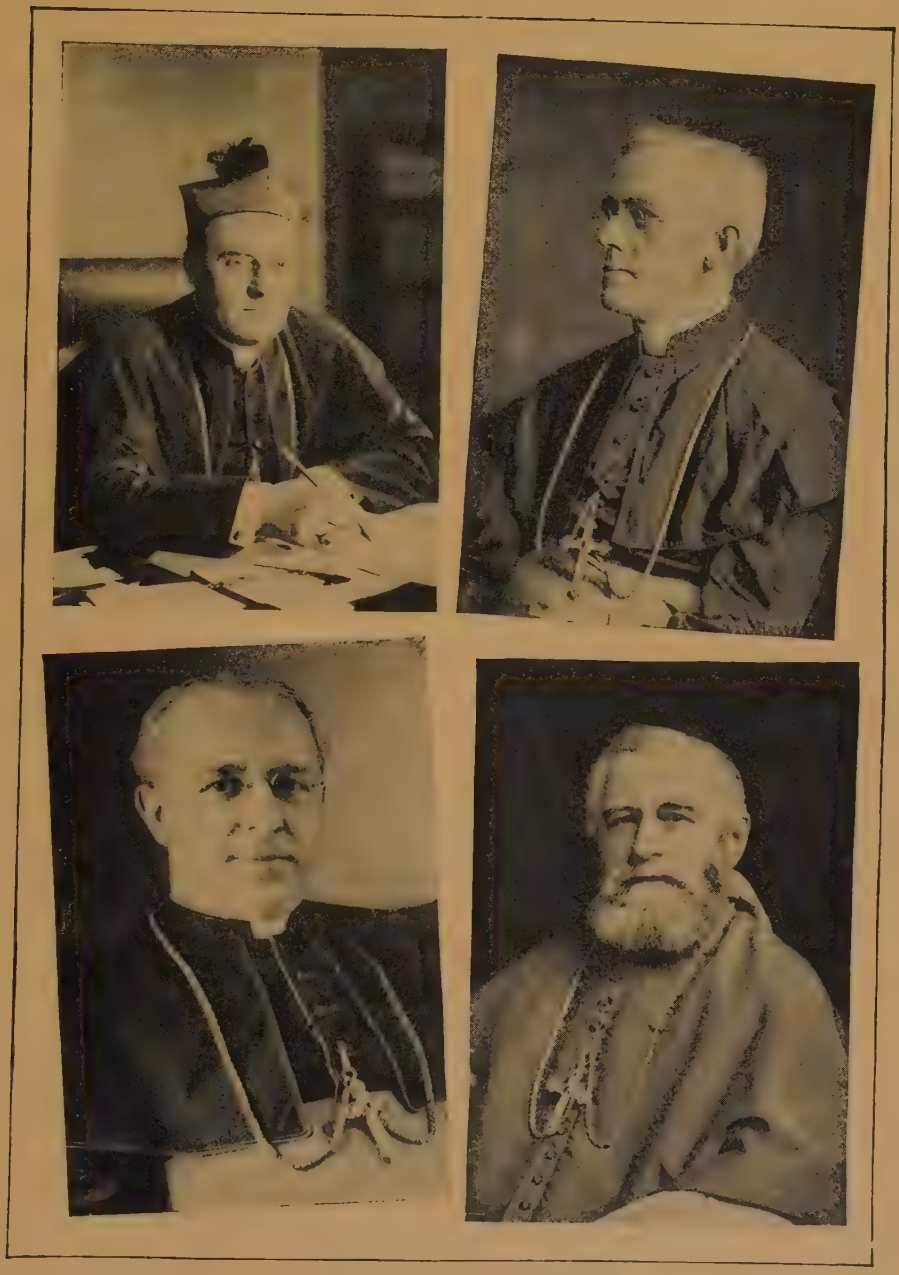
Once again, we find in the Sisters of Charity who are called the Gray Nuns an order of American birth, as this order was founded at Montreal, Canada in 1747 by the Venerable Mother Youville. The Gray Nuns take care of the aged and infirm of both sexes, educate orphan boys and girls, nurse the sick in hospitals, visit them in their own homes, and conduct refuges for children day-nurseries. They have a number of houses in Canada.

Nursing the sick is the chief work of the Sisters of St. Mary of St. Louis, who have, since 1772 earned glory and admiring love in St. Louis, Memphis, Tennessee, New Orleans, and Kansas City, notably—by their untiring heroic devotion to the sick during several small-pox and yellow-fever epidemics.

Finally, the Little Sisters of the Assumption, widely known as the Nursing Sisters of the Poor, have been in the United States since 1891. They do not accept money from those whom they nurse and do not allow their charity to be limited by any consideration of creed, age or condition.

A Reference List.

Follows a reference list of the Re-



AMERICAN ARCHBISHOPS.

Top, left, Archbishop Curley, Baltimore; top, right, Archbishop Shaw, New Orleans; lower, left, Archbishop Dowling, St. Paul; Archbishop Messmer, Milwaukee.

ligious Orders and Congregations not already noted. The Alexian Brothers are engaged in Hospital work in Chicago, St. Louis, Green Bay, Newark, N. J.

The Capuchin Fathers have houses in Detroit, Maryland, Oregon.

The Trappists from France are at home in Nelson Co., Kentucky, Dubuque, Ia., Rhode Island.

St. Charles Congregation of Rome are in New York and Chicago.

The Christian Brothers are devoted to educational work in every diocese throughout the country. Their home is in France with Provinces at Balitmore, New York, St. Louis, San Francisco.

The Christian Brothers of Ireland are in New York City.

The Congregation of Missions continues to do most excellent work. The record returned by the members laboring on the Foreign Mission for the year October, 1913, 1914, is certainly a marvelous one—67,903 baptisms of adults, 445 conversions of heretics and 181,481 baptisms of pagan children.

The number of Bishops and missionaries is exactly 1,400, and that of the Christian villages under their zealous care 1,557,468. In the missions confided to the care of the Vincentian Fathers there are 911 native priests, 3,277 catechists, 5,850 churches and chapels, 50 seminaries, with 2,382 students; 4,785 schools, with 157,140 pupils; 339 orphanages, with 21,291 children; 528 hospitals and refuges for those afflicted with leprosy. A marvelous record indeed of work done for God's glory.

The Jesuit Fathers have Provinces in New York, Missouri, New Mexico, New Orleans and California, with about 1100 priests in active work, teaching and on missions.

The Josephite Fathers for Colored Missions, Baltimore, Md., have missions in twelve dioceses, 54 priests working wherever negroes are located. St. Joseph's Seminary, Baltimore, is their headquarters.

The Brothers of Mary are in Cincinnati, St. Louis, Chicago, Dubuque, Bellevile, Ohio, Pennsylvania, Kentucky.

The Marist Brothers of Italy are in New York, Boston and Manchester. They are teachers.

The Congregation of St. Viator are in Chicago, Peoria, Sioux Falls, S. D.

The Congregation of the Missions in Philadelphia, Missouri, Erie, Pa. Chicago, California. They have four colleges, seminaries and Universities with about 250 priests. They are well known throughout the Middle West, particularly.

The Society of the Divine Word from Holland, engages in foreign missions. It has about 600 priests, with 31 in America, and houses at Chicago, New York, Erie, Little Rock, Natchez. In Chicago the Fathers conduct a technical training school for boys.

The Blessed Sacrament Sisters were founded by Mother Katherine Drexel. They teach in Indian and Negro schools everywhere.

The Sisters of Charity of the Blessed Virgin Mary have headquarters in Dubuque. They teach in Chicago, Milwaukee, St. Louis, San Francisco and elsewhere. They have about 1,100 Sisters.

The Sisters of Dominic are in Kentucky, California, Brooklyn, Kansas, Newburgh, N. Y., Adrian, Mich., Racine, Wis., New Orleans.

The Sisters of St. Dominic of the Perpetual Rosary are in Camden, N. J. Hoboken, Buffalo, Maryland and Wisconsin.

The Franciscan Sisters for Colored people have a home in Baltimore. 46 Sisters are in different places throughout the South.

The St. Joseph Hospital Sisters are in Chicago, and Vermont.

The Little Company of Mary Nuring Sisters, nurse the poor in their homes and do excellent work in Chicago and elsewhere.

The Loretto Sisters from Canada are in Chicago, Joliet, Ill.

The Ursuline Sisters are in Michigan, Ohio, Kansas, Ontario, Canada.

Technical Training.

Printing, and beauty, printing and quiet, printing and religion. Reminiscent of the old days, when dark cowled monks sat in inspiring gloom at their labor of love, is the industry carried on by the "White Sisters" of Quebec. In this modern day of inkiness, noise and excitement in the printer's domain, it is startling to find a complete bookmaking establishment in a nunnery, in a bright, clean and soothing retreat.

And it is not men who are engaged in this work, but the Franciscan Missionaries of Mary and young trades novices, poor girls who are being trained to earn their living in occupation that are congenial as well as profitable. Young girls learn to do efficiently this work of men, and make it one of beauty and real pleasure. They learn the most advanced methods connected with the art.

Nuns the First Women Printers.

The British Printer says that the general belief that women were for the first time employed in typographical work in 1631 by Rignoux, a printer in Montbard, is declared to be erroneous, a printing press worked exclusively by women having been in regular use in Italy a century and a half before that date.

The printing-office was the convent of St. James at Mt. Ripoli, and the women printers were Sisters of the Dominican Order. The Sisters of this convent had practised the art of copying and illuminating manuscripts since the 13th century.

When Guttenberg's invention made its appearance the press spread rapidly in Italy, and every town soon possessed its printing office. Florence had one as early as 1472.

The Sisters appear to have devoted themselves to their typographical labors with ardor and success, for between 1476 and 1484 more than 100 works—a large number for that period—issued from the conventual press.

The Christian Brothers.

Statistics of that world-wide teaching order, the Brothers of the Christian Schools, issued by the Mother House in Belgium state that the order has a total of 784 houses scattered throughout the world. Of these 423

are in Europe, 32 in Asia, 44 in Africa, 159 in North America, 97 in the U. S., 62 in Canada, 75 in Central and South America, and 3 in Australia. The Brothers have 113 houses in the British Empire. Of these 30 are in the British Isles and 56 in Canada. The countries in which they have the largest number of houses are Spain 118, Belgium 97, United States 87, Canada 56. Of the cities, Montreal comes first with 14 houses, New York and Vienna (Austria) 11 each, Madrid 10.

These figures do not, of course, include schools in which the Brothers teach, but have no residence.

Nearly 400 Christian Brothers died in battle or of disease while serving in the armies or with Red Cross contingents of the various countries engaged in the world war. More than 2,000 members of the family of St. De La Salle were in the conflict. As Germany had excluded the Brothers from her borders before the war, that country is not represented in their roll of honor.

Feasts of Canonized Founders of Religious Orders.

A list of Canonized Founders of Orders and Congregations in the Church, with the year of their death and the month of their feasts is here given:

St. Paul, first hermit, 342, Jan. 15; St. Anthony, Patriarch of Monks, 356, Jan16; St. Francis of Sales, Doctor, Visitation Nuns, 1622, Jan. 29; St. Peter Nolasco, Order of Our Blessed Lady of Mercy, 1258, Jan. 31; St. Romuald, the Camaldoli, 1027, Feb. 7; St. John of Matha, Trinitarians, 1213, Feb. 8; St. John of God, Brothers of Charity, for the sick, 1550, March 11; St. Benedict, Abbot, Patriarch of Monks of the West, Order of Benedictines, 543, March 21; St. Francis of Paula, Order of Minims, 1507, April 2; St. Albert, Compiler of Carmelite Rules, 1214, April 8; St. Paul of the Cross, Passionists, 1775, April 28; St. Peter Celestine, Founder of Celestines, 1296, May 19; St. Philip Neri, Oratorians, 1595, May 26; St. Angela of Brescia, Ursulines, 1540, May 31; St. Norbert, Premonstratensians, 1134, June 6; St. Columb. Ab. Founder of Monasteries, 597, June 9; St. Juliana Falconieri, the Mantellate Servites, 1340, June 19; St. William, Monte Vergine near Naples, 1142, June 25; St. John Gualbert, Valombrosa, 1073, July 12; St. Camillus de Lellis, for Visiting the Sick, 1648, July 18; St. Vincent de Paul, Lazarists and Sisters of Charity, 1660, July 19; St. Jerome Emilianus, The Somasky, 1537, July 20; St. Ignatius of Loyola, Founder of the Society of Jesus, 1556, July 31; St. Alphonsus Liguori Doctor Redemptorists, 1787, Aug. 2; St. Dominic, Order of Friars Preachers, 1221, Aug. 4; St. Cajetan, Theatines, 1547, Aug. 7; St. Clare of Assisi, Poor Clares, 1253, Aug. 12; St. Jane Frances de Chantal, Foundress, with St. Francis de Sales of Many Convents of the Visitation, 1641, Aug. 21; St. Bernard Ptolemy, Olivetans, 1348, Aug, 21; St. Philip Benizi, Promoter of the Order of the Servites of Mary, 1285, Aug. 23; St. Joseph Calasanctus, Founder of the Order of the Pius Schools, called also Piarists, 1648, Aug. 27; St.

Augustine, Bp. Doc., Augustinians, 430, Aug. 28; St. Francis of Assisi, Orders of Friars Minor, 1220, Oct. 4; St. Bruno, Carthusian Monks, 1101, Oct. 6; St. Teresa, Reformer of the Barefooted Carmelites, 1582, Oct. 15; St. Ursula, Patroness of Ursulines, 656, Oct. 21; St. Charles Borromeo, Oblates of St. Charles, 1584, Nov. 6; St. Felix of Valois, Trinitarians, 1221, Nov. 20.

Of the Ninth Century—Pasehasius Radbertus, Monk of Soissons, d. 860; Hincmar, Archbishop of Rheims, d. 882;

Of the Tenth Century— Atto, B. of Cercelli, d. 961. Flodoardus or Frodoardus, French historian, d. 966; Ratherius, B. of Verona, d. 976; St. Dunstan, Abp. of Canterbury, great Anglo-Saxon saint, d. 988.

Of the Eleventh Century—Burchard, B. of Worms, d. 1025; Lanfranc, Abp. of Canterbury, d. 1089; Theophylact, Abp, of Constantinople, d. c. 1071; St. Peter Damian, Cardinal-Bishop of Ostia, d. 1072; St. Bruno, Founder of the Carthusians, d. 1101; St. Anselm, Abp. of Canterbury, Doctor of the Church, d. 1109.

Of the Twelfth Century— Hugh of St. Victor, Priest, d. 1141; Rupertus, Abbot, d. 1135; Peter Lombard, Author of the "Book of Sentences."

The Religious Life.

Superiors of Religious Orders and Congregations in the United States complain of the difficulty they experience in securing suitable subjects as novices. It is feared that the life of the Gospel Counsels may be losing its attractiveness to the youths and maidens of our land. Where selfishness and love of ease are strong, no doubt faith grows weak, and none but souls full of faith and generosity can find happiness in the cloister. Yet our academies and high schools must be rich in boys and girls whom God has intended from all eternity should become religious, and who have all the qualifications too for such a career. Yet through lack of Prayer, instruction, guidance or opportunity they never find their place in the Divine plan.

But the nature and the advantages of the religious life ought to be clearly explained to all who are choosing a career. Ever since Our Divine Lord said to the rich young man "If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me;" and to His disciples, with regard to continency, "He that can take it, let him take it," there has been established in the Church the theory of the religious life. This means in practice the observance by vow of poverty, chastity and obedience with a view to imitating the life and character of Our Saviour, thus winning the reward of a hundred-fold here and of life everlasting in heaven He promises those who leave for His name's sake, home, brethren, parents or lands. The poet Wordsworth, paraphrasing St. Bernard, tells of what this hundred-fold consist:

Here Man more purely lives,
  Less oft doth fall,
More promptly rises,
  Walks with stricter heed,
More safely rests,
  Dies happier, is freed
Earlier from cleansing fires,
  And gains withal
A brighter crown.

Lines as true as beautiful! For who would not wish to pass his days wholly free from grave sin? Yet, by exercising only ordinary care, so well shielded is the religious from temptation and so abundantly provided with aids to holy living, that he can easily avoid not only all serious offenses against God's law, but numerous minor lapses as well. The good religious, moreover, is practising from morning till night fair virtues which in a convent or monastery are common places, but would be the marvel of beholders if observed even in the most pious Catholics who are not religious.

Friars and nuns "more safely rest," too, because they know that those received into an Order of Congregation approved by the Church are always doing the Divine will, for it is conveyed to them by their rule and by the behests of their superiors. Free from care and concern for the morrow, exempt from the vicissitudes of secular and family life, religious can devote themselves wholly to the transaction of their Father's business, either by prayer and expiation or by the exercise of teaching, of the care of souls, or of the corporal works of mercy. For according to the promise, "Poverty maintains, feeds and clothes religious, just as she gives them birth in the Orders. Having nothing, they yet possess all things: they are needy and yet enrich many; are sorrowful, yet always rejoicing." The promise made is indeed kept. For in return for the father or mother that religious leave, they find others in the cloister; to compensate them for the sisters or brothers they have lost, they gain in religion hundreds, and in place of the one home they renounced, there will be in their Order a score to welcome them.

The religious "dies happier," too, "and gains withal a brighter crown." For long before their last summons, they have given up all that makes death hard. They leave this world with joy and confidence because they believe that Christ who has promised to reward even the cup of water given in His name, will be particularly gracious to those who by their vows have given Him both fruit and tree. Fervent religious will go without fear to meet their Judge, for they have confessed Christ by the patient beauty of their lives not merely for an hour or two, as did the Good Thief, but for years and years. Devout religious finally will always be ready to go with gladness to meet the Bridegroom, and "hear the unexpressive nuptial song," because they are sure that God will never let Himself be surpassed in generosity, and in return for the holocaust they have freely offered Him by their vows, they will receive a "treasure in heaven" that in value and duration has no bounds.

Sisters in Epidemics.

When the influenza epidemic struck the straggling villages in the mountains of Kentucky and Tennessee with a malice that was spared us, the health authorities found themselves without nursing forces to meet the situation. The failure of the mountaineers to understand even the first principles of hygiene and sanitation aggravated the situation. Southern prejudice was overcome sufficiently by the alarming situation to call upon the Catholic Sisterhood for aid. Many of the nuns had been nursing epidemic victims in the military cantonments, but as soon as the disease had loosened its grip there, they hurried up into the mountains to extend their ministrations. For many a mountain town it was the first glimpse of a Catholic Sister. They had heard of her before, from the pens of her vilifiers. What, then, must have been the thought of the mountaineers on seeing the Sister come to them in the hour of sickness and death, to find that she was indeed all the Church's enemies denied her? The Sisters left the mountains when the epidemic had been checked, and returned to their though, could their work be gauged, convents. It would be interesting. not only in the aspects of physical mercy, but in the vanquishing of the other disease that was eating at the hearts of the mountaineers, bigotry. No more potent agent could have been introduced into the narrow mountain life than the presence of the Sisters. Misfortune afforded the opportunity for using the most powerful counteraction against bigotry, personal contact. Wherever bigotry is not rooted in self-interest and maliciousness, it will fade after an extended contact with Catholics. Personal experience far outweighs the word, written or spoken of another.

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CHAPTER IV

Education in America.

Catholic Sacrifice—Organization—Early History, Establishments—Present Day Status—School Support—Universities and Colleges—Non-Religious Schools—Public Schools—Educational Vaudeville—Defects in System—Drive on Catholic Schools—Backward Children—Duty of Parents—Co-Education—Boarding Schools—Catholic Educational Association—The Gary Plan of Education—Montessori Methods—Non-Catholic Colleges—The Sisters College.

"The greatest religious fact in the United States today," says Bishop Spaulding, "is the Catholic School system, maintained without any aid except from the people who love it." Its magnitude makes it difficult to understand it fully. Non-Catholics who speak or write of our schools fail to comprehend its purpose or its power.

A system which combines absolute unity and fixity of purpose with a flexibility of programme as great as that which obtains in the public school system; which is national in its organization and at the same time diocesan; which unites in the administration of each school three widely separated elements of authority—the bishop, the parish priest and the parent—a system that does all this and does it effectively, without noise or boasting, must be a very large institution. It could not be the creation of a day. It must have come about gradually, as the result of development through many years.

The Parochial Schools were declared, at a meeting of the National Educational Association in 1889, to have distinctly the same ideals as the Public Schools, in all matters where citizenship and patriotism were concerned. They teach everything that is taught in the Public Schools, and in addition, religion and religious morality. But they do not go in for fads—the experiments, more or less dangerous, which are constantly being tried in the Public Schools.

Catholic Sacrifice.

The sacrifices which Catholics make in maintaining the Parochial School system are justified by these principles:

First—The spiritual interests of the child are supreme. Other features are not neglected; indeed, learning, health, skill and ability to make a living are matters of serious consideration.

Second—Next to religion, morality is most important. The immature mind of the child cannot grasp principles of morality unless presented by

way of religious authority and with religious feeling.

Third—Religion, appealing to the heart as well as to the head, offers the best principle of mental and spiritual unification of knowledge.

Fourth—Our Schools are second to none in national usefulness and effectiveness. They teach patriotism, and successfully so. They teach morality, and the lives of their graduates show the result. They teach religion, and the pupils are blessed by the knowledge. They teach the secular branches of knowledge, their graduates often surpassing the public school graduates in competitive examinations. They have the advantages of discipline, uniformity of ideals, harmony of methods, and, above all, disinterested devotedness on the part of their teachers.

Finally, they save the non-Catholic public millions of dollars annually in school up-keep and taxes.

Organization.

They are diocesan in organization. The Bishop is the head, with a school board very often, and a clerical superintendent or inspector. The pastor is directly in control, provides the building, salaries, etc. The Sisters teach almost exclusively. The Schools are mixed: sometimes the boys are taught by Brothers and the girls by Sisters, in separate grades. The training of all teachers is provided for by the various communities, Catholic Universities and Colleges assisting. Nearly all teaching orders have Institutes and Summer Schools to help, making for increased efficiency.

Early History.

The earliest schools established within the present limits of the United States were founded by the Franciscan Fathers in Flordia and in New Mexico. They were believed to date from 1598, having been fully and completely established in 162_, according to records still in existence. The missionaries spread into every native town, establishing schools and churches.

In all schools practical education was attempted, trades were taught the natives, and their natural skill was adapted to their needs. The missionaries taught all classes at first, gradually developing native teachers, who succeeded them in elementary branches. Along the Rio Grande in 1630 there were fifty Franciscans serving sixty thousand Christian natives in ninety Pueblos, grouped in twenty-five missions, each with its own Church. The Revolution of 1680 completely destroyed all this, and most of the Friars were massacred.

Texas was opened in 1689, where much the same plan was followed. Here, as in California later, 1769, the work of the Franciscans was wonderfully successful. Florida had been opened up by them in 1594. Lower California had its schools established by the Jesuits earlier than 1705. Most of this work, begun and continued so favorably, was ruined later in political troubles, but it is a tribute to the work of these early Franciscans that

the United States government, after experimenting for over a hundred years with the education of Indians, is today tending more and more to the adoption of methods used by these early missionary teachers.

Establishments.

New Orleans began its schools in 1722, with the Capuchins in charge. The Ursuline Sisters, first in this country, came in 1727. In St. Louis a school was opened in 1774. Kaskaskia, Ill., and Mackinaw, Mich., schools were established by the Jesuits previous to 1721. Detroit had schools previous to 1703. Maine opened its first school in 1640; Maryland in 1634, with Father White, a Jesuit, in charge of its first school, at Newton. The first college came in 1677. New York began Catholic education in 1684, at the corner of Broadway and Wall St. Philadelphia followed in 1730. Kentucky and Indiana fell in line in 1790. The Trappists and Dominicans opened schools in Ohio and Kentucky, in 1807. High schools and academies for young women began in 1802 in Detroit. The Poor Clares came to Maryland in 1792, the Visitation Sisters replacing them in 1799 in the educational work. The Sisters of Charity, under Mother Seton, began work in 1808 in Baltimore, and by 1850 were located in sixty different centers of industry throughout the country. Loretto Sisters began teaching in Kentucky in 1805. The Sisters of St. Dominic, in 1882, organized schools in New York. The Ursulines came to New York from Ireland in 1812. The Brothers began teaching in 1828. Pittsburgh had its first school in 1811. Boston opened its school with the Ursulines for teachers in 1820. Mercy Sisters organized in Baltimore in 1830. The Jesuits came to Florissant, Missouri, in 1823. New Orleans had a college in 1820. The Sacred Heart Sisters arrived in St. Louis in 1818, the Visitation Sisters in 1833; St. Joseph Sisters in 1834. The Colored Sisters, Oblates of Providence, organized in 1829, and another colored community came to the front in 1842. The Christian Brothers located in New Orleans in 1816. Arkansas opened schools in 1833; Dakota in 1818; Illinois and Iowa in 1832. Indiana had Sisters in 1824; Chicago in 1834, with Father St. Cyr as first pastor; had a church, a school and four hundred parishioners. Today there are 202 parish schools within the city limits.

Present Day Status.

The schools show the pace kept with the remarkable growth of the country. Everywhere are they to be found. Every diocese has them; in fact, in many places, when a new parish is formed, the first building is a school . This is the practice in the leading cities.

Today there are in the United States more than six thousand parochial schools, with over 20,000 teachers, mostly Sisters, caring for over one and one-half million pupils, at an annual cost of $36,000,000. Chicago alone has 136,000 children in 300

schools, saving the city more than $2,500,000 annually. New York has more than one hundred schools, with proportionate attendance. The total value of property involved is more than one hundred million dollars, with an annual expenditure of about fifteen millions. This does not take count of nearly sixty thousand orphans educated in 285 orphanages by over one thousand Sisters, the outlay being assumed by the various communities in charge.

In higher education there are about one hundred and fifty institutions for the boys, while nearly five hundred are given over to the care of young women. About sixty of the colleges educate young men for the priesthood and the learned professions. There are some ten Catholic universities, notably the Catholic University at Washington, Georgetown, Notre Dame, Ind., Loyola and DePaul Universities, Chicago; and there are some fifteen Seminaries, many of them Diocesan, although others are far reaching and date far back in the history of education, numbering many hundreds of priests throughout the country among their alumni.

Universities.

The leading Catholic Universities in the United States in recent years were: Georgetown University with 197 teachers, 1,628 students; Marquette University, with 240 teachers, 1,670 students; St. Louis University, with 252 teachers, 1,471 students; Fordham University, with 154 teachers, 1,626 students; Creighton University, with 150 teachers, 1,232 students; The Catholic University, with 85 teachers, 1,307 students; Notre Dame University with 90 teachers, 1,150 students; De Paul University, Chicago, with 40 teachers, 1,000 students; Loyola University, Chicago, with about the same number. All these universities found greatly increased attendance in the years following the war.

Libraries.

Georgetown University possesses the largest Catholic library, 153,000 volumes; Notre Dame University has 85,000 volumes. The Catholic University has 75,000 volumes; Fordham University has 74,000 volumes; St. Louis University has 74,512 volumes; Marquette University has 13,000 and Creighton University 48,000 volumes.

School Support.

The Catholic Directory for 1914-15 estimates that more than fifty-five and a quarter million dollars are saved annually to the United States by Catholics who also bear their share of supporting their own schools. Dr. Burns in his "Growth and Development of the Catholic School System," (p. 293) says that the average expense per child in the Catholic Parochial Schools may be set at eight dollars. As this is a conservative estimate, using Dr. Burns' figures and making allowance for difference of time, the rate per head in 1920 would be nearer ten than eight dollars. In a rough estimate we find that it cost $12,230,109 to maintain our school system in 1912-13.

The rate per head for the public schools for the same year was $34.71, the difference being accounted for in large salaries, text books, expensive equipment, etc.

There are 7,061 parishes with schools listed in the 1928 Directory, with 2,281,837 children enrolled. Also there are 954 colleges and academies, 136 seminaries and 357 institutions where about 52,000 orphans are taught.

Non-Religious Schools.

"Bird S. Coler, a non-Catholic, former President of the Borough of Brooklyn, and author, among other works, of that very remarkable book, 'Two and Two Make Four,' was the orator at the Flag Day celebration in Lawrence, Mass., some years ago. The event commemorated a previous procession of 30,000 residents of that city in protest against the socialistic display of the flag with the motto, 'No God; No Master,' banned in Boston by Mayor Fitzgerald, and later banned through the state by a special legislative enactment.

"Mr. Coler dwelt on the alarming progress of Socialism in the United States, and he declared that we Americans are aiding its growth by maintaining Public Schools in which religion may not be taught. We shall let Mr. Coler develop his own thought, for no paraphrase could do him justice. He said:

" 'We are turning out of these Public Schools, for which we pay so much money, graduates who believe that science has demolished religion, whose whole training has been given with the object of preparing them for material success.

" 'Their idea of life is false. Their idea of science is false. Even in the secular and practical things of life they lack the thoroughness and proficiency of the graduates of a generation ago.

" 'We must reintroduce a religion into our educational system, if we are to have a righteous nation and to stand up against this red tide.

" 'There has been opposition, on the ground that we are denominationally divided, but a plan has been proposed so just and so simple that I cannot understand the prejudice against it.

" 'Let every creed control its own schools, and if it gives sufficient education to pass an examination by the state regents on secular subjects, then let the state pay per capita for the education of each child so educated. Let even the agnostics maintain their own educational institutions; let there be no injustice to any class or any creed.

" 'Then we shall have an American people increasing in righteousness and justice and redeeming the fair pledge that was set in the heavens when first our glorious American flag was unfolded to the breeze.'"

"Mr. Coler is a Methodist, but he asks no favor for his own denomination which he would not grant to all other religious bodies. He fears not to accuse us of being so short-sighted as to turn 'our great educational fund into a war chest for the Socialist Party.' Surely the dog-in-the-man-

ger policy which has made such an accusation possible is unpatriotic as well as un-Christian. Catholics build their own schools, and pay taxes for the state schools. We believe that our children and our country are worth the sacrifice. Mr. Coler's words will doubtless make our friends the various non-Catholic denominations think whether or not our costly public education yields a satisfactory return on the investment."

The Public Schools.

* * * Years ago when the advocates of parental rights in the matter of education were arguing against the incipient encroachments of the State, they prophesied that the processes then begun would infallibly lead to Communism or Socialism. They were laughed at for their pains. * * * We have passed far beyond their forebodings. Not only have we free schools, but free books, free lunch, free clothes and free transportation. * * * In the schools the State inoculates the children against small-pox, insures them against toothache, examines them for eye strain, searches their in ward parts for adenoids, and if their little interiors escape the State Surgeon's knife, it is because the unfortunate infants are void and empty. Then there are trained nurses to inspect the food, to supervise their digestion, to feel their pulse, to test their sputum, to label their bugs. * * There is a maid to comb the children's hair, to wash their faces, to clean their teeth, to pare their nails, to button their frocks and to tie their shoes. * * * * The long arm of the all-compelling pedagogue has reached out into the playground, not only in school-time, but after school. * * * * The children are herded into so-called playgrounds, tagged, measured, weighed and card-catalogued. All the natural spontaneity of play has disappeared. The children are automata, the *corpora vilia* for the experiments of scientists whose researches have never been equalled since Gullivar in his travels happened upon the philosophers in his travels.

"The school-house is to be an agricultural Experiment Station, a Co-operative Store, a Town Hall, a People's Club, a Theatre, a Branch Library, a Public Employment Bureau, a Health Office, a Dental Dispensary, a Headquarters for School Nurses, a Pure Milk Depot, an Art Gallery, a Voting Booth, a Concert Hall, a Billiard Room and a Restaurant. * * * *

"The Parochial School stands as a monument to the conviction of Catholic parents that on them God has laid the primary obligation of educating their children. * * * *

"Let us not be dazzled by the pomp and circumstance of secular schools that lay tribute on public funds."

"The Church, the School, and the Home," by Rev. P. C. Yorke, S. D., California.

Educational Vaudeville.

"This irrational irrelevant medley, this educational vaudeville, must be absorbed unconsciously by children

roused to interest by the sustained enthusiasm of their teachers, whom may Heaven Help! If the programme is not full enough, it can be varied by lectures on sex-hygiene, lessons in woodcraft, (with reference to boy scouts) and pictures illustrating the domestic habits of the house-fly," concludes Miss Agnes Repplier in Atlantic Monthly, January, 1914, after enumerating what she calls a "riot of facts and theories, of art and nature, of science and sentiment which the Public School is expected to reduce into an orderly, consistent and practical system of education."

Defects in System.

Katherine Fullerton Gerould seems to be a rather cold admirer of our public schools, for in the October (1915) Atlantic Monthly she delivers her opinion of them in this wise:

Each class that comes into college has read fewer and fewer of what are called the classics of English literature. An astounding number of boys and girls read nothing worth reading except the books that are in the entrance apartments. An increasing proportion of the sons and daughters of the prosperous are positively illiterate at college age. They cannot spell, they cannot express themselves grammatically; and they are inclined to think that it does not matter. General laxity, and the adoption of educational fads which play havoc with real education, are largely responsible. In the less fortunate classes, the fact seems to be that the public schools are so swamped by foreigners that all the teachers can manage to do is to teach the pupils a little workable English. Needless to say, the profession of the public school teacher has become less and less tempting to people who are really fit for it. * * * * * * * * * * Modern languages rank Latin and Greek in our schools and colleges; practical and "vocational" training is displacing the rudiments of learning in all of our public and many of our private institutions for the teaching of the young; the books admitted to the lists of "literature" include many that never have been and never will be literature. * * * * * * * * * * *

Standards of beauty and truth are no longer rigidly held up. In philosophy we have produced pragmatism; in all we have produced futurism—and what not since then?—in literature we have produced the pathologic and the economic novel and no poverty worth speaking of. The "grand style" has gone out; and the classics are back numbers. Our children do not even speak good English; and no one minds. They cannot be bored with poetry at all. And why should they, when their fathers and mothers are reading "Laddie" and "The Sick-a-Bed Lady," and their clergymen are preaching about "The Inside of the Cup"?

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If a Catholic wrote in that fashion about the public schools a hundred zealous ministers would rush to their defense. But the author, it will be observed, does not touch upon the chief defect of the system. The de-

fect which has made Catholic schools rise by hundreds throughout the land, viz., the exclusion of God and religion.

The Drive on the Catholic School.

In several states of the Union, vicious and unscrupulous enemies of the Church are urging the enactment of laws to destroy the parochial school. Much to the shame of their honest and straightforward citizens, Michigan, Minnesota, Nebraska, Missouri, Florida, Oklahoma and California have been sorely harassed by these professional bigots who at a time when harmony and concord are most needed are striving to enkindle the baleful fires of hatred. Although a standing menace to American ideals of political and religious liberty, their machinations, utterly devoid of honesty and common decency, seem to have placed them in a position from which, under cover of law, they can put an end to every school in which the name of the Saviour is spoken with reverence.

This was the situation met by Catholics in the period of reconstruction after the war. In most states attempt was made to amend the constitution enforcing attendance at public school during the school age.

Backward Children.

Recently, the attention of the public has been drawn to the matter of caring for the education of certain children, who are backward in the usual courses of school instruction. This is not a new experience. Backward children are not an exclusive product of this later age. But more than usual attention to the subject has been given by those experimental educators who measure all things and beings by one set of rules. There are uniform tests made in the schools by which the mentality of youngsters is measured. One of them, perhaps the best known, is called the Binet-Simon test. Whatever may be said for it, as outlined by the originators, or in the hands of persons of good judgment and much experience, the fact remains that it is too frequently at fault. This is due, no doubt, to the too evident desire of the educators to establish a single standard for all backward children. As a matter of fact, all, or nearly all examination methods are at fault in this respect. They do not make sufficient allowance for the individual. And any such tests, no matter however well-calculated, can easily go wrong in the hands of those who do not make sufficient allowance, if any, for the fact that no two human beings are created alike.

Modern education tends toward this idea of treating all alike. Social science in so many forms makes the same mistake. Those applying the tests do not allow for individuality, or at least not sufficiently so. Mischievous or restless children are found wanting in mentality when the fault lies in the disposition. Too often hasty conclusions are drawn which may seriously affect the future of the child. Some individuals may be standardized, the well-behaved mediocre children, for instance. But oth-

ers, just as promising, cannot be measured in this way. There are too many departures from what is called the eminently desirable element of human nature. Backward children may not be classed as "desirable" during this unfortunate phase of their careers, but there is no certainty that this backwardness is to continue, or even to affect the future of the child. Only a mistake made by the child's natural guardians or instructors at this stage will do that. But children should not suffer at this time for something they cannot help, because their temporary deficiency demands more time and attention from the teacher and some study and thought from the parents.

There are many instances of backward children who develop some sudden efflorescence of ability in later life, usually about the age of sixteen, eighteen or twenty. At this time they are enabled, not only to catch up, but even to surpass their companions, showing talent in so many cases which quite approaches genius. We have all known such instances. Sir Walter Scott is an example. Of him his teacher despaired, pronouncing him "incorrigible, idle, and utterly refusing to work." Some of our best thinkers and most successful men have gone through this experience, when, either because they would not, or could not, rouse themselves, they gave every sign of backwardness and even stupidity. Every teacher, of long experience especially, has endured the sensation of realizing a mistake when some dull disinterested child becomes the success of the entire class in later development. Nor are these cases as rare as some imagine. They are to be found everywhere. Teachers, led by the experience of intelligent manipulators of such tests as the one outlined above, or directed by their own good judgment and real love of child life, are taking the backward element always into account. They are making fewer mistakes in the discouragement of youths, who for different reasons may not yet have reached the proper stimulus to effort. They are learning something of the difficulties of the backward child, boys for the most part, and their patient handling of each case and their attention to character building invariably brings good results later in life. Catholic educators are especially interested in this hindrance to youthful development. The Brothers and the Priests of the religious communities who train boys in college and high school life, are particularly successful in their methods. And many successful men of today thank their good teachers for their evolution from a state of stagnation, offering nothing but discouragement and a stunted outlook, into the proper channel of activity in life.

Parents' Duty.

Parents will do well to consider the case of the backward child. Too often, the boy, especially, is hustled off to work when he shows signs of difficulty in school affairs. If he does not seem to mature properly and to advance as fast as the neighboring

boys, he is blamed. Something seems to retard his progress. With the best intentions in the world, the boy finds that he has to work a great deal harder than others in his class in order to accomplish the same result. If he grows discouraged and falls back in his work, he is lost. In either case he is blamed and he feels that he is not guilty of anything that calls for it. He is doing his best, and he resents the scolding, becoming gradually stubborn and unresponsive. The result is, he is taken from school and put to work, and a promising career in some special line is lost to the world. A boy may become difficult to manage at this crisis in his life, and develop bad habits that bring about his ruin. And the parents should not forget that the only methods to employ at such times are those of the perplexed educators who work along Catholic lines of thought ,and strive to reach him through the heart. Male teachers better understand the boy nature, especially in the years of later development. Parents should adopt their methods in striving to retain the love of the boy, making direct appeal to his heart. He is naturally sensitive and responsive. Even bad and wilful boys have the tenderest hearts hidden away somewhere, perhaps beneath the crust of pride of boyish diffidence. It is the parents' business to get at the boy's heart, trusting him, sympathising with him when in difficulty, showing him that they are working for his good. There are many ways of showing love for the growing boy without effusive demonstration. There is a practical demonstration of affection which works better. The main thing is not to permit your boy to drift away from you, to rule him always, but to rule him through the heart.

Co-Education.

The idea of educating the sexes together is a practice which is current in this country to a greater extent than exists elsewhere. This blending of male and female influences in education is something which is advocated by many teachers as productive of the best results. Catholic opinion on the subject does not go so far as that. In practice, co-education is not to be found in Catholic educational circles beyond the grades of the parish school. In some cases other methods apply even in these schools. Colleges, academies and high schools under Catholic auspices find that better results are to be gained by the separation of the sexes and are uniformly adherent to this method. Boys advance better under the daily influence of trained and efficient male religious teachers, while the sisters can direct girls better than any others. There is not a single instance of real mistake made in the character building of the Brothers or of the Priests who train the Catholic youth. They exercise an influence to be found nowhere except in the Catholic college or High School under their direction. Thousands of graduates everywhere testify to this and point to their experience with these efficient teachers as a turning point in life, voicing

on so many different occasions the esteem in which they are still held after many years of separation.

Boarding Schools.

There are different ideas upon this subject, which eventually make it either a matter of necessity or of preference. Nearly all the religious teaching orders arrange for both features. Many favor the day-school, because of the loss of home influences, yet there is no doubt that there is something especially to be derived from boarding school life which makes for independence and manliness. Writers on both sides of the question are many. It is a matter of adopting, as Father Gerard, S. J., puts it, "the best methods of the age in which we live." And one's own opinion backed by the experience of sensible educators is quite sufficient for any such settlement.

The Catholic Educational Association.

An association of Catholic educators, men and women who have devoted their lives to the development of instructive thought and its application in their work, is that the Catholic Educational Association. Begun many years ago, it now has been in annual convention for thirteen years. Each year sees progress made in the adaptation of up-to-date ideas in Catholic instructions. Specialists in every branch of education gather for the purpose of furthering the work, and in this gathering of the brightest minds of the Church there is certainty of the continued progress of our Catholic institutions.

The Rt. Rev. T. J. Shahan, D. D., rector of the Catholic University is president General. The Very Reverend J. A. Burns, C. S. C., Washington, Right Reverend Msgr. P. R. McDevitt, Philadelphia, Very Reverend E. R. Dyer, Baltimore, are Vice-Presidents. Reverend Francis Howard, LL. D., Columbus, O., is Secretary, and Reverend Francis T. Moran of Cleveland is Treasurer.

Among the prominent educators who are active in promoting the good of the association are Very Reverend T. E. Shields, Ph. D., Washington; Reverend Dr. M. Schumacher, Notre Dame, Ind.; Reverend J. V. McGuire, C. L. V., Bourbonnais, Ill.; I. H. Haaren, NewYork City; Reverend P. Francis Bradley, Fall River, Mass.; Brother Callixtus, F. S. C.; Prof. W. J. McAuliffe, New York; Reverend A. J. Muntsch, St. Louis; Miss Annie L. Townsend, Irvington, Md.; Reverend Eugene Gehl, St. Francis, Wis.; Brother Azarias, Buffalo, N. Y.; Miss Mary Milloy, Winona, Wis.; Very Reverend J. P. O'Mahony, Bourbonnais, Ill.; Brother Gordian, F. S. C.; Brother John Garvin, Baltimore; Right Reverend Msgr. Peterson, Boston; Father Corcoran, St. Louis; Father Hickey, Boston.

Among the resolutions passed at one convention, which epitomize the aims and objects of the association is the following:— "The American Catholic school system stands for thoroughgoing and complete Americanism, with undivided allegiance to our country from all, whatever sym-

pathies they may legitimately entertain for the land of their ancestors. This is the spirit of our Catholic people, as well as of our schools, and any individual deviation from it is an injury, to our Church and State."

The Gary Plan Of Education.

The public school is the breeding ground for theories in education. It is a system which affords opportunity for experiments in so many different ways. Most of the theories advanced have been shamefacedly withdrawn after a very short trial. Some have endured with indifferent success. But until Paul Wirt, in the growing town of Gary. Ill., appeared with his plan of the "study-work-play" school, perhaps nothing more widely advertised has ever been known.

Mr. Wirt is not original in his suggestions . All schools attempt to include the elements of study and play and work in their efforts. And many of his ideas are drawn directly from European systems. For instance, in the German Gymnasium, and in the French Lyceum, there was to be found the idea of sending children of a particular religious demonination at a certain time, with the consent of parents, of course, to their own religious instructor as arranged by the church itself. Mr. Wirt believes that opportunities for religious instruction could and should be found for the children along some such lines as mentioned, and he encouraged the particular churches to arrange to receive the children at convenient times. Private teachers of music were also allowed this privilege. Opportunities for visiting museums, art galleries were arranged regularily. He wanted to "use every valuable factor in the community to help in educating the child."

Mr. Wirt is not original in such suggestion, but he deserves credit for arranging the proper proportions of time for work and play, and for the enlarged facilities for the exercise of these activities. Some hitherto neglected factors in education have been utilised by him. And he differs from many educators in the application of many principles which are held in common. His is a method of unifying forces and it might not lose very much of its distinctive character by the fact that it requires a special and somewhat unusual school equipment.

The objections to his plan include the statement that such a program gives insufficient recognition to the fundamental subjects of primary education, the three "R's." But in reality the Gary plan gives as much, if not more, time to these subjects as is devoted in the ordinary public school curriculum. The other activities are made possible by added daily periods, for the Gary school is in session six or seven hours. Then, there is the double use of class-rooms. Half of the pupils may be busy in the class-room, while the other half is distributed through the work-shops in manual training, on the play-grounds and in the auditorium.

The Gary Plan claims many things which have not yet been tested sufficiently to satisfy professional opin-

ion. First, it makes use of all the educational factors in the community, in or outside the school buildings. Second, there are twice as many classes as class-rooms, the arrangement being made possible by the use of the shops, library, gymnasium, auditorium and recreation places with set periods in each, and if desired, religious instruction in the churches perferred. Third, it provides a longer school-day. Fourth, it includes prevocational work. Fifth, it teaches science in earlier grades. Sixth, it endeavors to make school attractive by varied arrangement of work, study and play. Seventh, it encourages teachers to specialise more than usual in certain work. Eighth, it improves the present academic course by making it more practical. Ninth, it removes the children in large cities from doubtful surroundings by occupying the time more profitably.

Interest in the Gary Plan, from a Catholic standpoint, attaches to the fact that Mr. Wirt is the first educator in the Public School system to favor and introduce religion into the school curriculum. True, the teaching of religion takes place outside the school building and at best it is placed on a level with recreation, manual training and the like, yet it is recognition of the fact that after all religion has its place in education. It is a ray of light from a source that endeavors to be Godless, and indeed almost convinces itself that it succeeds in doing so. At present writing there remain few schools in which the Gary plan receives encouragement.

The Montessori Methods.

Madam Montessori is a lady who has lately come to this country with some theories on the matter of child-training. Her visit had the result of arousing some enthusiasm among the exponents of kindergarten methods, since the lady's theories concern this stage of child-progress. Settlement houses in New York and Chicago have been prominent in exploiting the system, and have been more or less successful in spreading the impression that the Church condemns the methods employed, unofficially of course. The Jesuits, it was claimed prevented the establishment of a Montessori school in Ireland.

As a matter of fact there has been nothing in the way of condemnation at all. In an article in America, November 15, '15, a prominent Jesuit gives the lady high praise saying that "few methods of teaching make better use of the child's instinct for play. Few catch the young imagination more easily or hold it more firmly. Fewer still are more insistent on the necessity of directing childish whims into ethical channels. Many of her methods are admirable for the practical turn which they give to the important truths of child pyschology, although these methods are defective in some essential details."

Father O'Connor in summing up the Montessori system states that while the lady occupies high place among the teachers of the little ones, yet when she separates speculation

from practice and begins to philosophize she shows that she neither understands the problems at issue nor their bearing on practical life. Her philosophy is false and in fact contradition to the plans and devices explained in her own volume on the subjects. Madam Montessori forgets the iesson of man's essential freedom of will, well-intentioned as she is, and permits herself to be beguiled into an absurd determinism which makes virtue and vice and character depend upon our organism.

Her system has to do with methods of child training, where she introduces ideas of play and games from which lessons can be given and instruction drawn by skilfull teachers who follow her principles. It is not condemned as a whole even by non-Catholic educators. Experienced teachers find in it a revival of excellent methods which have recently been overlooked. It has, for instance, revived the importance of appealing to the self-activity of childhood, of making use of the play instincts of children. But whatever good qualities may be found in the method do not at all justify the revolutionizing of our entire educational system. Montessori ideas may modify kindergarten methods but that is the most that might resonably be claimed for the system.

Non-Catholic Colleges—Dangerous to the Faith.

In the foreword to his latest book, "The Education of Boys"—a series of letters on Christian education—Conde B. Pallen, Ph. D., LL. D., has this to say about the disastrous results of sending Catholic boys to Protestant educational institutions:

"The unhappy practice of sending Catholic boys to non-Catholic educational institutions has been waxing rather than waning. I know the ancient excuse that there are exceptions, i. e., circumstances which justify the practice on the part of some parents, but when exceptions cease to prove the rule and begin to be the rule among a certain type of Catholics, it should give us pause. Personally I have never met an exception that would bear analysis. When boiled down to the real ingredients, parental weakness or parental ambition proves generally to be the residue. Either the boy determines the choice out of his own immaturity and ignorance of danger, or the parent weighs a pseudo-worldly advantage over against the spiritual hazard and tips the beam against the Faith. If there be real exceptions, they are like the stories of the man-eating shark and the sea-serpent. I do not deny their possibility, but I am prone to skepticism.

"When I look at results I see disaster as the rule. It is a rare and extraordinary boy who gets a non-Catholic education and remains staunch all through and always. Either the Faith is entirely lost or becomes so diluted that it disappears entirely in the second generation. As for the counter-charge, sometimes advanced by the advocates of the exceptions, that even some Catholic boys who have received a Catholic

education, abandon their faith in after years, I can only say that this unfortunately happens sometimes; not, however, because they have received a Catholic education, but in spite of their Catholic education. Some well-trained boys afterwards become criminals in spite of their excellent home and school training. It would be foolish to advocate the abolition of the Ten Commandments, because some people who have been reared under discipline, refuse in later life to observe them.

"The singular notion is sometimes entertained that education is like a man's apparel, an external adornment, whose fashion constitutes its value. Education is not only more than his skin; it belongs to the marrow of his being. It is the making of his character, and has to do with the immortal and most intimate part of man's nature, his soul. The Church has always understood this, wherefore she fully realizes that religion is educative and education is religious, and that the natural fusing of the two in one makes a man to be what he ought to be, a completely balanced rational animal."—

The Sisters College.

The various teaching orders have arrangements by which they are enabled to develop the higher education of their members. Such courses are adapted to needs and cirumstances. But everywhere there is opportunity given for the proper qualification of Catholic teachers. Each community the blessings of the Sisters' College extend to all parts of the country and is prepared in an extensive course of study to properly equip its teachers before sending them out on the mission. No matter what may have been the qualifications previous to entrance into the community strict attention is always given to this matter. Normal courses are arranged. Classes under direction of experienced and university trained teachers take the work up to the point where instruction in the universities is required. Only in rare cases do the sisters attend the secular universities, except perhaps in the summer courses or along special lines. Catholic universities are of sufficient number and of proper standing and equipment to supply educational needs where the sisters will not be the subjects of criticism.

To fill a long-felt want among the sisters of the teaching orders, there has been established a Sisters College at the Catholic University at Washington, and at Winona, Minn. These are institutions of recent establishment, yet they have been growing rapidly year by year. Up to the present time hundreds of Sisters, representing more than sixty communities and coming from forty States, have already received the blessings of this training, and thousands of Sisters have been in attendance at the summer sessions. When the Sisters finish their work at the college they return to their communities in the different parts of the country and become the teachers of the younger Sisters who are preparing for the school-room. In this way the standard of Catholic education is everywhere lifted up.

Why Catholic Schools?

For what reason has the Catholic Church established a separate system of schools? is a question asked in the catechism of Catholic Education, issued by that department of the National Catholic Welfare Council at Washington.

A. For the following reasons:

Because the Catholic Church is the divinely apointed custodian of the whole body of revealed religious truth and is charged with the duty of teaching it to all men and to all nations. "Going, therefore, teach all nations." To do this adequately, a separate system of schools in our country is necessary.

Because the child is a moral agent, and his education must therefore be moral in the sense that it must recognize the fact that the child is endowed with an immortal soul and is answerable to God for all his actions.

Because will-training is looked upon by the Church as no less important in the educative process than physical or intellectual training.

Because religious knowledge is itself intrinsically valuable in the process of education.

Because religious training is the best training for a citizen.

Because the Church has, by positive law, made the establishment of schools a matter of religious policy.

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CHAPTER V.

Catholic Reading and Press.

Present Day Editors—Old Catholic Papers and Periodicals—Readers of Religious Papers—Catholic Papers—Improper Publications—What Catholics Should Read—Decadent Magazines—Good Books—Training the Child—A Catholic Home Library—Catholic Authors—American Writers—Some Splendid Books—Protestantizing Catholic Books—The Index of Forbidden Books—What It Forbids—How Books Are Put on the Index—General Rules—Responsibility of Parents—The Funnies—Sensational News—Defamers of the Church.

In an Article published in the "Extension" magazine, some years ago, the Rev. John Talbot Smith affirmed that the Catholic Press of to-day is a tame affair compared with the lively, forceful journalism of seventy years ago. Warriors such as Bishop England, Archbishop Hughes, D'Arcy McGee, Orestes Brownson, John Mullay, Patrick Casserly, James A. McMaster and Eugene Casserly championed the Catholic cause and directed public opinion in those days. Emphatic measures were necessary to meet the tide of Know-Nothingism which threatened to engulf Catholicity, and Catholic editors rose to the occasion. There were writers like Patrick Donahue, of the "Pilot," John Boyle O'Reilly, Patrick Ford, James Jeffrey Roche, Messrs. Roddan, Boyce, Finnoti, Father Cronin of the "Buffalo Union and Times," Mrs. M. A. Sadlier, John Gilmary Shea, Father Ryan of New Orleans, Father Lambert, Wm. A. King, Father Phelan of St. Louis, Geo. D. Wolf, Manly Tello, Charles O'Malley, Wm. H. Hughes, John J. O'Shea and Father Smith himself, who made their mark, and whose work the older generation of to-day recalls with pleasure.

Present Day Writers.

But it is not clear that our earlier Catholic journalistic efforts were superior to those of to-day. Although a different style prevails, the men in charge of the Catholic press these latter days will compare very well for brilliancy and efficiency with their predecessors. Witness Maurice Francis Egan, later Minister to Denmark, T. A. Daly, formerly of the "Philadelphia Standard and Times"; Father Shannon of the Chicago "New World"; Father Hecker of the "Catholic World"; Conde B. Pallen; Monsignor Kelley of the "Extension Magazine"; Monsignor Noll of the "Sunday Visitor;" Miss Agnes Repplier, a brilliant essayist; the Jesuit Fathers, who edit "America," The Catholic National Weekly; Arthur Preuss, of the "Fortnightly Review"; Humphrey Desmond, Milwaukee Citizen, Katherine Conway of the "Pilot;" Rev. Daniel E. Hudson

of the "Ave Maria"; Elizabeth Jordan "Harpers"; P. J. Coleman, Philadelphia; Dr. Lawrence Flick, active in Catholic daily work; Miss Katherine Bregy; L. H. Wetmore, Nic Gonner and a host of others.

Among the women prominent in Catholic newspaper work are: Marie Louise Points, "Morning Star", New Orleans; Josephine B. Sullivan Conlon, "Detroit Catholic", recently deceased; Anna C. Minogue, Telegraph", Cincinnati; Katherine Conway, "Pilot & Republic", Boston; Honor Walsh, Standard and Times; Miss O'Sullivan, "Sacred Heart Review"; and many others.

Old Catholic Papers.

A fairly accurate list of the oldest existing English speaking Catholic papers in North America would be:

Catholic Telegraph, Cincinnati, 1831; Boston Pilot, 1837; Pittsburg Catholic, 1843; The Casket, Nova Scotia, 1852; The Monitor, San Francisco, 1857; Western Watchman, St. Louis, 1865; North West Chronicle, 1868; Morning Star, New Orleans, 1868; Catholic Sentinel, Portland, 1869; Catholic Citizen, Milwaukee, 1870; Irish World, New York, 1870.

Old Catholic Periodicals.

The Truth Teller, 1825, was the first New York Catholic paper. The Irish Shield appeared in Philadelphia in 1827. Boston had a paper in 1829. Patrick Donahoe succeeded to it in 1837, developing the Pilot. The Catholic Diary came to New York in 1834, later absorbed by the Freeman's Journal under Jas. A. McMaster in 1848. The Nation was established by D'Arcy McGee in 1848.

Orestes Brownson published his Quarterly Review when he became a Catholic in 1845.

Readers of Religious Papers.

That more Catholics than Protestants read church papers is the conclusion arrived at by an investigation into the circulation of denominational papers made by members of the Disciples Church and reported to their organ, the Christian Century. We quote the statistics without vouching for their accuracy. In the territory of the Northern Baptist Convention, corresponding approximately to the North of our country, the investigators discovered sixty-nine Catholic weekly papers with a combined circulation of 944,462. In the same territory there are twelve Baptist papers with a circulation of 75,569, four Congregational papers with 38,500 subscribers, four Disciple papers with 59,750 subscribers, five Presbyterian papers with 92,607 subscribers, and seventeen Methodist papers with 350,553 subscribers. In the south the investigation found there are fourteen Catholic papers with a total circulation of 137,898; four Baptist organs numbered 185,087 subscribers; seven Disciple papers, 65,750; five Presbyterian, 55,241, and eighteen Methodist papers, 180,529. There was no Congregational organ. The combined circulation, therefore, of the journals representing these leading Protestant denominations throughout the whole country, is 1,103,586, while Catholic papers are given a combined circulation of 1,082,360.

Catholic Papers.

The Catholic Press Association, an organization of long establishment, in the period following the war, joined forces with the Press Bureau of the National Catholic Welfare Council. This movement yields service by cable, telegraph and mail to some sixty weekly papers throughout the United States, and one daily, the pioneer, the Tribune of Dubuque, Ia. In recent years these papers report increased interest and development. Mostly they are controlled or supervised by the bishops of the dioceses they serve.

Many Publications.

More than three hundred Catholic periodicals are published in the United States. Only about thirty of these can be classed as widely known, that is, known beyond the limits of the diocese they serve. But almost every community has its paper.

About 201 of these publications are printed in English, 51 in German, 24 in French, 24 in Polish. The balance are in other European languages, with the exception of one which appears in an Indian dialect. There are thirteen daily Catholic papers, but only one of them, the Tribune, Dubuque, is in English. Many cities have Irish papers. Nearly all societies have official publications.

Improper Publications.

Catholics are bound in conscience to stop buying, and to induce others to stop buying, newspapers that tend to destroy respect for the Catholic Church or for morality. Above all, our homes must be kept free from any improper publications.

But the next step is also necessary. Faith must be fed anew, not merely by prayer and the Sacraments, but by familiarity with the great truths of the Catholic creed. Wherefore spiritual reading is to-day an absolute necessity for everyone who honestly means to live a Catholic life.

Beyond these things it is always in the power of some—perhaps of many who have never realized it—to lessen in a measure the more obvious evils that from time to time assert themselves in the daily press. Remember, that as the newspaper lives by its readers—for advertising is dependent upon circulation—it is always possible to bring very direct pressure to bear upon the most offensive and most frequently offending publications. Stop buying them, and induce others to stop buying them. No argument is more convincing to their conductors than lack of patronage—since lack of patronage causes financial loss.

What Catholics Should Read.

"We who glory in being children of the Catholic Church should certainly not patronize a press that is hostile to our faith, scoffs at our religion, and misrepresents the history and doctrines of Our Holy Mother. Let us show that we are Catholics, not in name only, but also in deed, by reading good and useful books, periodicals and papers which will elevate our minds and hearts above the degrading influences of the passions and the merely material. Experience proves that the best and most enlightened Catholics are undoubtedly those who, banishing from their homes all that belittles their re-

ligion and their church, are regular readers of Catholic books, periodicals and newspapers. Those Catholics are far better instructed in their religion, and have a more solid faith than those who do not patronize the Catholic press.

Decadent Magazines.

The "New York Times" recently printed in its "Literary Supplement," a correspondent's vigorous protest against "the objectionable type of stories that are appearing now in so many of the so-called 'popular' magazines." The writer is justly indignant with those editors who publish the "common, low type of story that aims in its first installment to shade off into perilous regions and then cleverly (oh, so cleverly) recover itself and end on the high moral note." He laments that so few protests are heard against stories that are no better than "candy-coated pills of vice," for their authors, he says, suggest immorality "with an assumption of sanctity."

Anyone at all familiar with the attractively printed and low priced magazines that are now sold from newsstands by thousands, will agree that these strictures are well deserved. High salaried illustrators, moreover, are paid to draw pictures for the stories of just the kind that the "Times" correspondent describes. Men and women of principle and refinement who would turn away in disgust from novels of coarse "realism," think it no harm to devour magazine stories which are only the more dangerous because their immorality is glossed over by the literary skill and hypocrisy of the writers. Catholics cannot be too careful nowadays about the magazines they admit to their homes.

Good Books.

"Too much stress cannot be laid on the importance of Catholic children growing up with a due appreciation of our best Catholic literature, past and present. The works of yesterday's Catholic writers lie unread because unknown, and the excellent books of many a Catholic author of to-day are disdainfully neglected just because they are not puffed and exploited as are the "best-sellers." For instance, take our poets. How many of our people have ever opened Southwell, Crashaw or Patmore? Or how many Catholics realize what a high place the late Francis Thompson or Mrs. Alice Meynell hold among modern lyricists? Why, we might inquire, is Winston Churchill read by Catholics, but not John Ayscough? Why are Arthur Benson's essays familiar to them, but not Agnes Repplier's? Why are Froude's or Motley's biased works called "standard histories," and Lingard's or Pastor's scholarly volumes seldom named? Why should the "Encyclopedia Britannica" have access to Catholic homes from which "The Catholic Encyclopedia" is excluded? Why are J. Howard Moore's dangerous books on pedagogy found on Catholic teacher's desks from which Mother Stuart's "Education of Catholic Girls" and Father Swickerath's "Jesuit Education" are conspicuously absent? Why are vagaries of every evolutionist, from Darwin to McCabe familiar to so many Catholics who are strangers to the writings of Father Gerard, Dr. Dwight,

Dr. Walsh, and Sir Bertram Windle? Why are Mrs. Humphrey Ward and Marie Corelli read by Catholics who never heard of the Dorseys, Eleanor C. Donnelly, Katherine Conway, Mary E. Mannix, Lady Georgiana Fullerton, Christian Reid and a host of others? Why are the alluring pictures of Socialism that Hilquit and Spargo paint believed by some Catholics to be a truer likeness of the system than that given by Vaughan, Ryan and Husslein? Why, too....but enough. More questions have already been asked than can be readily answered, though another long paragraph full of such pertinent "Why's" could easily be written.

The practical conclusions to be drawn from the foregoing remarks and queries are plain as day. Catholics must enter eagerly into their rich literary inheritance. It is only from the systematic study of the world's best books that they can derive, to any great extent, that discipline, breadth and refinement of mind which are the marks of the well-educated. This love for good books should also be imparted to the young. Let parents then exercise a strict supervision over their children's reading, and give them opportunities for cultivating a liking for good books.

How to Train the Child in Reading.

The problem of the Church is, how to instruct the young people. The only way to make book buyers is to build up book buyers, and to do that you must catch them very young. As one successful bookseller puts it, "If you can sell the children wholesome, worthwhile books of literary merit you are helping to develop a taste that eventually makes book buyers. Selling a poor grade of stories, however, makes not book buyers but book devourers, and on them the circulating libraries thrive."

There are in this country over twenty-five million children of school age, that is, between five and eighteen years. When these children reach the years of mature discretion, will they be reading books of history, biography and science, and fiction that is real literature? A large part of the juvenile army of school children is to-day either directly or indirectly patronizing book stores; how many of them will be steady customers in years to come? The answer depends largely upon the taste that their present reading is developing in them, and that faculty demands—quite in the same measure as every other intellectual gift—wise and careful training. It is needless to state how large a part of this training is influenced by the exploitation of their books by booksellers. Apparently, too many of our American booksellers seem to be quite content to follow the way blazed by one of the tribe: "It may be poison, but it pays."

A Suggestion for a Home Catholic Library.

A competition held in England recently brought out an interesting list of books suggested by readers for Catholic home use. One hundred books was the limit; the classification was as follows:

1. Fifty Works of Fiction. 2. Ten Historical Works. 3. Ten Biographies. 4. Ten Works of Devotion. 5. Six

Volumes of Poetry. 6. Fourteen miscellaneous works.

More than two thousand books were mentioned but the books receiving the majority of votes in two of the above classes were as follows:

Devotional — Imitation of Christ, Thomas a Kempis; Holy Bible; End of Controversy, Bishop Milner; Devout Life, St. Francis de Sales; Catholic Belief, Rev. F. A. di Bruno; Flowers of St. Francis of Assisi; The Faith of Our Fathers, Cardinal Gibbons; Hidden Treasure, St. Leonard of Port Maurice.

Historical — History of England, Rev. J. Lingard, D. D.; The Eve of the Reformation, Cardinal Gasquet, D. D., O. S. B.; A Short History of the Catholic Church in England, Cardinal Gasquet, D. D., O. S. B.; Henry VII and the English Monasteries, Cardinal Gasquet, D. D., O. S. B.; A History of Our Own Times, Justin McCarthy; History of Ireland, Rev. E. A. D'Alton, LL. D., M. R. I. A.; A History of the Holy Eucharist in Great Britain, Rev. T. E. Bridgett, C. SS. R.; The Formation of Christendom, T. W. Allies, K. C. S. G.; Recollection of the Last Four Popes, Cardinal Wiseman; The Dawn of the Catholic Revival in England, Mgr. Bernard Ward, F. R.

Catholic Authors.

The list is admirable and yet, so extensive is the field, and so numerous are good authors that many such lists might be compiled. For instance, in the Devotional Books, the "Spiritual Exercises of St. Ignatius" is missed. Father Faber has many other excellent works, Cardinal Vaughan, Msgr. de Segur might be represented as well as a number of American writers, whose works are easily procured.

History opens the question of national preference. England is preferred, because the idea originated in that country. But undoubtedly, Father Grisar's "Luther" should be added to the historical list. And Father Campbell's historical works should find place.

Biography could include the lives of pioneer priests in America, to whom we owe so much; the Lives of the Saints; The Life of Jesus Christ by Fouard; and others.

Poetry might include Mrs. Hemans; Adelaide Proctor, Thomas Moore, Francis Thompson, Aubrey de Vere; and more than one of our excellent American poets, Father Abram J. Ryan, Father John B. Tabb, for instance. And Father Faber's hymns surely deserve inclusion under this head.

Fiction might enroll the best of the old country's writers: among them Father Benson, Canon Sheehan, John Ayscough, Lady Fullerton, Henry Harland, Rene Bazin, Gerald Griffin. Among American writers in making a selection, the habit many people form of being true to the author they prefer, is excellent. When buying look for the following names not already represented:

American Writers.

Juvenile Works, Father Finn, Rev. J. C. Copus, S. J.

Stories, by Richard Aumerle, Mary G. Bonesteel, Katherine E. Conway, Mary C. Crowley, Eleanor C. Donnelly,

Anna H. Dorsey, Marion Crawford, Ella L. Dorsey, Maurice F. Egan, Katherine T. Hinkson, Grace Keon, Lady Amabel Kerr, Shiela Mahon, Mary E. Mannix, Rosa Mulholland, Clara Mulholland, Christian Reid, Henrietta Dana Skinner, Rev. John Talbot Smith, Anna T. Sadlier, Rev. H. S. Spaulding, Marion Ames Taggart, Honor Walsh.

These are only a few of our many excellent Catholic authors. A little study and your own reading experience will show many more, equally as good, since selection is always a matter of taste.

Some Splendid Books.

"If a Catholic complacently remarks that Catholic stories are poor affairs," suggests the Rev. Francis J. Finn, S. J., "Just ask him whether he has read ten of the following books", which compare favorably in Father Finn's opinion, "with the fiction output of the secular press:"

"The Tents of Wickedness", by Miriam Cole Harris: "By What Authority", by Father Benson; "My New Curate", by Canon Sheehan; San Celestino", by John Ayscough; "The Cardinal's Snuff-Box", "My Friend Prospero", and "The Lady Paramount", by Henry Harland; "Great Possessions", by Mrs. Wilfrid Ward; "The Red-Handed Saint", by Katherine Parr; "The Mystery of the Priest's Parlor", by Genevieve Irons; "The Far Horizon", by Lucas Malet; "The Nun", by Rene Bazin; "Back to the World", by M. Champol; "Marcella Grace", "The Wild Birds of Killevy", by Rose Mulholland; "Marzio's Crucifix", by F. Marion Crawford; "The Black Brotherhood", by Father Gerrold; " Knocknagow", by Charles J. Kickham; "None Other Gods", by Father Benson; "Through the Desert", by Sienkiewicz; "Luke Delmege", "The Blindness of Dr. Gray," by Canon Sheehan; "Solitary Island", and "A Woman of Culture", by Father John Talbot Smith; "Heirs in Exile", by Constance Le Plastrier; and "The Vocation of Edward Conway", by Maurice Francis Egan.

To these might well be added the books of Father Finn himself, which children of an older growth also enjoy, as for example, "The Fairy of the Snows."

Protestantizing Catholic Books.

Making over Catholic books to suit Protestant readers is a bit of disingenuousness (to put it mildly) of which not a few of our separated brethren are guilty. A correspondent of the "Living Church" (Protestant Episcopalian) manfully protests against a suggestion made by the book reviewer of the publication concerning the translation of Pere Huguet's "Guide to Holiness." The reviewer in his notice of the book had asked; "Why could not the translator have given us what we need and left out distinctly Roman thought?" Whereupon the protesting correspondent (himself a Protestant) writes; "I have always felt that kind of a translation (if translation it would be called) to be particularly objectionable."

And another writer refers to a case of mis-printing, particularly glaring,

of translations of the Imitation of Christ in which whole chapters are omitted.

Owing to the zealous expurgatorial efforts of translators, it is difficult to obtain a proper translation of Thomas a Kempis' "Imitation of Christ." One may pick up in almost any bookstore a "Protestantized" edition of this work carefully purged of any objectionable phrases. One 'translator' has even gone so far as to omit altogether Book IV, on the Holy Communion, on the ground as he states, "that it does not agree with the theological teaching of the other books, and therefore must be the work of some other hand."

This is another sort of "poisoning the wells" that is extremely unfair and pernicious. But to the "higher critical" faculty of our non-Catholic friends nothing seems sacred. Long ago, they began editing Catholic teaching out of the Bible.

The Index—What It Forbids.

The popular name for that feature of the work of the Church which protects the Faith against the insidious attacks made in books and newspapers is the Index. St. Paul at Ephesus brought together all the bad and superstitious writings which the early Christian converts had in their possession and burned them publicly. The Council of Nice in 324, prohibited the use of heretical books. Certain of the Popes condemned particular instances of bad reading from time to time. St. Boniface did much to exterminate bad books in Germany. Dangers to faith and morals multiplied with the coming of the Reformation, when even the Bible itself was attacked.

Pope Leo XIII.

"It is to be binding on all the faithful of the universe, regardless of race or language, nationality or country, education, learning, or station in life."

With these words, Pope Leo XIII outlined the work of the Sacred Congregation which has charge of the Index of Forbidden Books. An edition of the Index and its laws is published in America and can be procured at a very reasonable cost. (Roman Index by Father Betten, S. J., Herder, St. Louis). After outlining the laws and decrees of the Church covering the question of bad reading, and doubtful publications, the work concludes with a list of books condemned by the authorities.

It cannot be expected that the list will contain all the literary poison that has emanated from doubtful sources during the last four centuries. The general laws enable us to see our duty in the selection of reading matter. But whenever books presenting ideas contrary or at least dangerous to faith and morals make their appearance, then such books are condemned.

People sometimes cannot understand why a particular work should be condemned, and they point to the author as an acknowledged authority in his line. It is well to understand that such works are not on the Index for the good they contain, but for poison mixed with wholesome food, so cleverly that it takes more than ordinary scholarship and most careful reading to discover it. And such works are even

then not put on the Index, unless it is certain that the harm to be feared will far outweigh the good they may do. Anyone who has a good reason for reading any such particular work should ask permission to do so, since he thus submits to the power, to whom was given the faculty of teaching all nations. And anyone who deliberately reads a forbidden book commits a sin, because he breaks a positive law of the Church.

How Books Are Put on the Index.

The Congregation of the Index is the final authority, founded by Pope Pius V, in 1571. All books are examined fairly, when reported. Enquiries are made about local conditions, a detailed report is made, passed on from one consultor to another, with the objectionable passages clearly marked. Some twenty-five or thirty picked scholars, all members, vote on the question, which is laid before the Pope before final action. If the author is a Catholic, he is presented with the decision before it is made public, and a chance is given him to submit—which he generally chooses to do.

Bad books are not advertised, for the reason that the list is not generally known or published. One must pay the cost price of the book on the Index to secure a copy. Only interested persons will do this. And the effect follows: that Catholics are warned, and will therefore obey.

General Rules.

1. We are forbidden to read certain books and newspapers or periodicals, or any portion of them, even if those portions should appear harmless. If, however, a book is prohibited because of some objectionable passage the prohibition ceases when that objectionable passage is removed or rendered illegible.
2. No one is allowed to keep a forbidden book either as owner or acting for the owner. He must destroy it or else give or sell it to some one who has permission, or perhaps obtains permission to keep it for himself.
3. It is not right for a Catholic printer or publisher to issue or print such books. A Catholic bookseller may not keep such books in stock, unless by permission; and he may sell them, even then, only to those who have permission to read them.
4. Translations of forbidden books into other languages are not allowed, if they reproduce the objectionable passages.
5. Particular Books defending heresies, doctrines contrary to divine revelation; derogatory to Almighty God, the Blessed Virgin, the Saints; vilifying the Sacraments, the religious state, the Church itself, or the hierarchy.
6. Books treating of immorality, narrating or teaching obscenity lewdness, etc.
7. Books teaching or recommending sorcery, spiritism, Christian Science or other superstitions.
8. Books defending divorce, Socialism, suicide, duelling, Free Masonry.
9. Newspapers and periodicals which

regularly attack religion or morality, all are forbidden.

10. Publications must have the approbation of the Bishop of the place where the work is to be published, printed in the beginning or at the end of the work, renewed with each edition.

A. Books on theology, church history, canon law, natural theology and ethics, all editions of the Bible, or parts of it in any language.

B. Books and pamphlets of devotion, religious instruction, piety, etc.

C. Books, pamphlets and leaflets which relate visions, revelations, miracles, apparitions which have not yet been passed on by the Church.

D. Books, pamphlets, which give lists of indulgences or new grants of them; all writings which are evidently of importance for faith and morals at the time being.

Books under "B" and "C" are forbidden unless with ecclesiastical approbation, no matter by whom written. Such books are not however condemned, provided the matter is not prescribed under other rules. The author and publisher, however, commit sin by their action.

Authors who are members of religious communities must also have the approbation of their religious superior added to that of the bishop.

Responsibility of Parents.

In the home, the head of the family is the one responsible before God, although all members should co-operate.

In all cases every one must obtain permission before reading a forbidden book. This permission is granted by bishops, or by others whom they may delegate.

The bishop's approbation of a book is usually given in the word "Imprimatur," "Let it be printed," and to be found on the front pages.

All editions of the Bible issued by non-Catholics are forbidden.

Classics which on account of their obscenity are forbidden, may be read sometimes by persons engaged in teaching higher branches of learning, or in pursuing such studies. Such works, however, are usually expurgated.

A list of books forbidden by particular decrees may be seen by reference to the edition of the Index published in this country mentioned above.

It may be noted that those who deny the right of the Church to legislate upon the subject of reading matter for her children, will have difficulty in explaining the right assumed by certain countries, which in time of war censor all despatches, rigidly examining and deciding upon the reading presented to their people.

The "Funnies."

Everybody knows that modern feature of newspaper popularity called the "funnies!" They have an attraction, especially for children.

They are horrible things for the most part, caricatures and distortions of human life. Effort should be made by parents to point this out to the little ones. As in the movies children get wrong ideas from these awful drawings.

The average child does not find in

His Eminence, Cardinal Dougherty, Philadelphia

his own home an example of mother hitting father over the head with a rolling pin. Yet some such distortion as this forms the climax of nearly every strip shown.

Parents should explain the caricature to the little ones if indeed they are permitted to read such stuff. They should inform the child that these pictures are not at all representative of real life. Even at this tender age tactful guidance in the child's reading should begin lest bad habits be contracted and misinformation be obtained which prove harmful to normal development in later years.

Sensational News.

There comes a time when the child is no longer satisfied with the "funnies" alone. He turns to other pictures and to reading matter. In the columns of the sensational newspaper he obtains his first knowledge of sin and crime. Carefully reared by parents, all the religious instruction given, all the attention devoted to religious practices receive a decided shock in the mind of the average newspaper-reading child. Knowledge of all the sin and shame and crime in the world comes to him through the daily paper. Lurid details, enlarged upon by imaginative news writers, upset his world of people, doing only what is right and good. Offensive pictures present to him ideas of things unspeakable.

The newspaper reporter in our age has become the director of morals for the average young citizen. The lesson of the world's shame is learned more quickly than any others, and fault lies not alone with the parents, but with elder brothers and sisters who bring such newspapers into the home and leave within the child's reach the story of the world's horrors and rottenness.

Reading of sensational news, as too often presented to us, might easily become matter of conscience for adults, if it prove offensive to faith or morals. But when there is added the sin of scandal given little ones through our indifference or carelessness, then we have matter for serious thought. If we must introduce sensational newspapers into our homes, at least let us tear out the particularly offensive parts and burn them up, thus protecting the innocent minds of the little ones as long as we can from contamination with a wicked world.

Defamers of the Church.

A pamphlet that should be in every Catholic home, and in the files of every branch of all our societies of men and women, is "Defamers of the Church," published by Our Sunday Visitor, Huntington, Ind.

Here Monsignor Noll has gathered together in brief form all the facts concerning self-styled ex-priests; bogus patriots who attack the Church; real ex-priests who are deceiving credulous non-Catholics; self-styled nuns; anti-Catholic papers, editors and lecturers.

Their life stories are here told. The facts are attested by affidavits. Readers are asked to examine the character of these defamers of the Catholic Church, of these editors of anti-Catho-

lic papers, and then decide for themselves whether the same are reliable witnesses, worthy of consideration by fair-minded people.

By all means, have the "Defamers of the Church" handy. It will prove invaluable in the way of preventing your non-Catholic friends from becoming dupes of these designing individuals who live only by stirring up religious prejudices.

Catholics owe it to their own self-respect to be able to expose these unscrupulous persons. Monsignor Noll's pamphlet will supply you with the facts concerning them. Help its circulation and by the exposure stop these trouble-makers and their peddling of lies. It has been proven that decent non-Catholics will have none of these anti-Catholic lecturers when their true character and purposes are unfolded.

Imitation of Christ.

A work of spiritual devotion which is most highly to be recommended, is the Imitation of Christ, sometimes called the Following of Christ. Its purpose is to instruct the soul in Christian perfection, offering Jesus as the Divine Model. Next to the Bible it is perhaps the most widely read spiritual book in the world.

It was first published in 1418, anonymously. At first authorship was in dispute. In recent years the claim of Thomas a Kempis has been established. He was born near Cologne in 1379 and died in 1471.

Thomas a Kempis was ordained priest in 1413, as a member of the Canons Regular, near Zwolle. He wrote other works of unusual excellence. The imitation is the work, however, on which his fame is based

It is a book which has tremendous appeal. Even the infidel, Voltaire, lacked his usual sneering scepticism when speaking of it. Matthew Arnold called it "the most exquisite document, after those of the New Testament, that the Christian spirit had inspired."

Writers on whom for a time credit for the Imitation of Christ rested, or, at least who had been considered as worthy of authorship in the years before doubt was completely removed are: St. Bernard, St. Bonaventure, Henry de Kalkar, Innocent III, Jean Charles de Gerson, John a Kempis.

The first edition of Thomas a Kempis' works was published in 1494.

Bibliography.

Credit not already given in the context and recommendations for more thorough reading are here found: The Late Pope Leo XIII of blessed memory; Geo. Haven Putnam's "The Roman Index and Its Latest Historian," and Rev. Joseph Hilger's, S. J., review of the preceding book, in "America"; Rev. Francis S. Betten's, S. J., "The Roman Index"; Rev. P. Finlay, S. J., in "America"; Maurice Francis Egan, "Literature"; Arthur Preuss, in Fortnightly Review; Geo. P. Brett, in "The Atlantic Monthly"; The Catholic Mind (semi-monthly), 1914, New York; The Living Church (a sectarian religious publication); The Sacred Heart Review, 1913; Catholic Times, Liverpool, England, 1913; The New York Times (a secular daily), 1913; "Apostolate of the Press," Rev. C. Plater, S. J.

CHAPTER VI.

How the Church Cares for Her Children.

Part 1.—Our Parish Church—Boundaries—Duties to One's Own Parish—The Business Side—Old Methods of Church Support—Tithes—Support of Clergy—Financial Reports—Present Day Methods—Passing the Plate—Speaking of Money—Church Property — Offerings — Special Collections — Support Comparisons with Other Churches—Critics of the Priest—Church Decorations—Gifts to the Church—The Parish School—Religious Instruction—Tributes to Catholic Teaching—Our Teachers—What Our Schools Save the State—Helpers in Parish Work—Telephone and Sick Calls.

The Church of Christ in which we were born, or into which we have come after mature consideration, is an institution of so many years establishment as to have an almost perfect system of government. Wherever we may find ourselves, there is a Church within a convenient distance. There is a particular place for us to worship, which we must seek out and with which we should become identified. This is called our Parish Church.

That there must be order in this arrangement of Churches to serve different localities is evident to all. Therefore, there are boundaries to the parishes. Enquiry will easily locate these boundaries, and having thus established your parish Church, ever afterwards remain a faithful member. Within those boundaries certain priests are placed by the Bishop in charge of the diocese, and there, and there only, do those priests work.

The people are, of course, not bound to attend their parish church exclusively. They are free to attend churches in other parishes. Yet, they must always consider themselves subjects of one parish church, that of the district in which they live. To this Church they must come for the Baptism of infants; from it the dead must be buried; in it they should have their pew. From its priest the parishioners must expect to receive the last Sacraments, to its school the children must be sent, and outside of extraordinary occasions, they should attend Mass there. The fact that the Pastor of another parish might be considered a better preacher, or that you like him personally, are not sufficient reasons for always attending other churches. To the parish church which serves you in so many different ways you owe a duty which can be fulfilled only by regular attendance and faithful acceptance of the parish obligations.

You are not allowed to vote outside of the precinct in which you live. You are not permitted to pay your taxes in any other place than that in which you live. There must be similar

order in the conduct of parishes. Not only should people identify themselves with the local parish, but they should at once make themslves known to their Pastor, in order that when he is called on cases of sickness, he will not be forced to meet total strangers. The priests do their best to become acquainted with their people, but in large cities this is almost impossible. There is always a class which prefers to remain unacquainted, and there are many others, who for other reasons will be unknown to the pastor unless efforts are made by the people themselves. The priest always works so as to be able to say with St. John, X, 14, "I know mine and mine know me."

The Business Side.

The Church exists by the free-will offerings of its members. Your Parish Church has first claim to your attention on this matter. You may feel the desire to give freely elsewhere, but if, by so doing, you are deprived from doing your duty to your parish then such giving is not to be encouraged. Just as charity begins at home, so the support of one's own church must receive first consideration. Be generous in your offerings. No man ever became poor by the contributions he made to the Church. It is giving to God the things that are God's, and God freely acknowledges the goodwill which prompts the gifts in the graces He so liberally extends in return. The idea of present-day support of the Church may be better understood by reference to old time methods, when the govenment of the country assisted in caring for the Church.

Origin And Methods Of Church Support.

The word "Tithe" is Anglo-Saxon in origin and means that one tenth part of all fruits and profits, justly acquired, is owed to God in recognition of His Supreme dominion over man, and to be paid to the ministers of the Church. The custom of giving tithes is very ancient, being mentioned in Genesis XIV, and later in Gen. XXVIII, where Jacob is recorded as giving a tithe of all his possessions to the Lord. In Lev. XXVII, 30, and in Deut. XIV, 22, the Hebrews are commanded to offer to God the tenth part of all the produce of the field, of the fruits of the trees, and of the first-born of oxen and sheep. In Deuteronomy there is mention, not only of an annual tithe, but also of a full tithe to be paid every three years. In Num. XVIII, 21, there is further reference.

The pagans also offered tithes to their gods, notably the Arabians, the Carthaginians, the Persians, Greeks and Romans.

In the Christian Church, as those who serve the altar should live by the altar (I Cor. IX, 13), provision of some kind had necessarily to be made for the sacred ministers. Spontaneous offerings from the faithful came at first, but as the Church expanded, it became necessary to make laws to ensure the consistent support of the clergy. The payment of tithes was

adopted from the Old Law, and early writers speak of it as a matter of conscience and obligation, of even more than usual importance since it is certain that it is a law instituted not by man but by God Himself. All nations recognized this right of the Church in retaining a portion of the produce of the land, and under Charlemagne, in the eighth century, this was enforced strictly. Before the Norman conquest it was similarly enforced in England. At first the tithe was payable to the Bishop but later the right of collection passed to the pastor in each place. The right to tithes was granted to certain princes in return for protection in war, but this led to abuses which in time brought about the abandonment of tithes in most places. At the present day tithes are the rule in Austria and Germany and other parts, more or less obscure. In this country tithes are collected in Quebec, Canada, recognized by civil law, and declared by the council of Quebec (1868) as binding on the conscience of the faithful.

In English speaking countries tithes have been done away with, at least as far as Catholics are concerned. Some species of tithes exist in England for the benefit of the clergy of the Established Church. The Constitutional Act of 1791 in Canada provided for the support of the English Church in Canada by providing them with one seventh of all public lands for their maintenance. This is, perhaps, the last civil recognition of tithes and the duty of supporting the clergy.

Church Support

With no other support than that which is given freely by its members, the Pastor is called upon frequently to mention the business side of religion during the course of the service. When he does so, you will know that the need is great. No priest likes to bring up money matters in announcements. Back of the request made is the worry of the business side which so many priests would, if possible, shift to others. Think, when tempted to criticise, as so many do, of the debt placed on your church. Try to estimate the trouble involved in raising funds and paying interest, keeping up the affairs of a parish a duty which should really take all a man's time instead of having the additional duties of caring for his people, the first and most necessary reason for his being with you.

The pastor each year gives a detailed statement of Church receipts and expenses, so arranged by the law of the diocese to which he belongs. This statement is audited by a committee of parishioners. The whole matter is arranged with business care and prudence. Such statement is always available for those interested. In many cases it is read to the people by the pastor, or published in some other way.

Church Revenues.

The custom of passing the collection plate at religious services is biblical: St. Paul used it and there is a frequent mention of it elsewhere. To-

day it is the main support of religion. It is the only contribution made by a great many people, who pay as they come and do not come as often as they should, and as the support of the Church depends on you, don't grumble when you hear the subject mentioned. A priest who speaks of money matters is not asking anything for himself. Don't get the idea that you are giving to him. His salary is fixed like your own, only by the laws of the Church. Whether you contribute or not, does not concern him. He reminds you of your duty in this regard as he does in others. And you are not paying for the seat you occupy, where this custom prevails, you are supporting the church in some slight degree. The expenses of the church go on, even when you do not or are unable to come. Therefore, rent a pew and contribute regularly. In every society there are dues to pay, to this great society of the church into which Baptism initiated you, pay your dues, which are always proportioned to your means, never exorbitant demands, never an imposition upon your needs.

And none is ever the less welcome in the church because he is not in a position to contribute. This fact is always brought out and emphasized in actual practice. The Catholic Church is the Church of the poor, and they are always welcome in all our churches. There is no distinction ever made. Services are arranged everywhere especially at hours to accomodate them and their work. They are welcome at any time. There are no churches for wealthy people exclusively. At all times and in all places poor people find a welcome in the Catholic Church modeled on that, of which they are so sure, in the life of Jesus Himself.

Church Property.

The title to the property of the Church is not held in the name of the priest in charge. On this subject, the Plenary Councils of Baltimore have legislated to avoid all criticism, to prevent all insecure methods and to safeguard in every way the holding of ecclesiastical possessions. The Church has always claimed the right to hold such property as necessary to the proper administration of religious obligations. As a method best adapted to do this, and where this can be done, all property is vested in the authority of the bishop of the diocese, who controls it according to the prescriptions of the Church, and administers it according to needs. By civil law he is regarded as the owner, although by the laws of the Church he is only procurator. Various titles prevail in different places under which property is held, yet always he is bound to keep careful inventory of Church property and to exercise good judgment in its administration. The holding of local property is discouraged for obvious reasons, except in certain states where the laws especially favor this arrangement. The priest is the administrator of local property, and in this, sometimes, he is assisted by trustees, selected from the parish and approved by the bishop. Statement of all finan-

cial affairs must be submitted annually, bearing the signature of the trustees, who in this capacity act as auditors. As noted above, this statement is available to all interested, and, in most cases, published. Strict injunctions to prudence and moderation are contained in the church instruction on administration of affairs, which cannot possibly be separated from the spiritual duties of pastors.

Church Offerings.

Offerings are made to the Church by force of ancient and accepted customs, which extend back to the days of the Apostles, when there was a common purse for all. Strict account is made of all offerings by the priest in charge of a parish. It is a common mistake that some Catholics make in assuming that these offerings belong to the priest to whom they are made, and that he retains them. The only offering a priest may retain is that made him as a "stipend" for a Mass to be said. The reason and object of this offering, regulated by law, is explained fully under its proper heading. Any other offering made is governed by the laws of the diocese to which the priest belongs, as a part of Church funds, and, as such, must be directed by him into the proper channel, and accounted for. There is no such thing as an offering for the Sacrament of Penance. In this country the custom prevails of making spontaneous offerings at baptisms, marriages and funerals, but there is never any demand made, and all such administration is absolutely free. There can be no question of cost concerned with the administration of any Sacrament of Penance. In this country go directly to the priest in charge of the parish to be accounted for with all other funds in the manner prescribed by the laws of the diocese. Beyond the usual methods familiar to all, any special collection must be authorized by the Bishop.

In every diocese there are certain special collections such as the Pope's collection, announced periodically, the returns of which are paid directly by the pastor into the business office of the diocese. The Christmas and Easter collections are accounted for with the usual revenues in the annual report of the parish. In every respect the priests of a parish act as employees of the people in giving strict account of all money received, retaining for themselves only the salary appointed by law for each diocese, to be paid out of the revenues of the parish.

Salaries of Priests.

Even non-Catholic authorities on the question of comparative support of clergymen in the different churches with special reference to scholastic attainments, admit freely that this salary of Catholic priests is very small. A prominent writer who recently conducted an exhaustive review of the subject, Mr. Odell, had his effort commended by America, our Catholic New York weekly, as follows:

"Hundreds of Catholic priests in this country live, as is well known, on less than $50 a month, but they are not 'unskilled laborers' by any means.

For the Church does not ordain her clergy till they have completed at least two years' college work and followed successfully in the seminary a five years' course of philosophy, theology and asceticism." And this is true not of the United States, Canada and Great Britain only, but of the whole Catholic world."

Critics of the Priest.

"Therefore, judge not before the time." (Cor. iv, 5.)

These words, were addressed long ago to those who judged and criticized God's ministers. We need them at this day as much if not more than those to whom they were written. It would have been better for many to have kept them in mind at all times. By them we are prohibited from judging and criticizing God's ministers.

By any such unjust criticism we offend God, we impede the work of God in our part of the Church, we injure seriously our own souls.

Such action is really meddling with God's business. Those in authority over us, our rectors and priests, are what they are and where they are by God's appointment. Therefore, to judge and criticize them is to put ourselves in God's place, to assume to ourselves God's authority. God alone and those appointed by Him to judge them are the only persons on earth who have a right to judge the ministers of God. To these alone are they responsible. When we judge His ministers, we practically question the wisdom of God in calling them to their several stations. We impede the work of God in our part of the Church if we do not all think, act and speak alike. If we do not work together in our own parish, the work of God that we have to do by all working together not only cannot advance, but will, through our own fault, cease entirely or drag on but very slowly.

Church Decoration.

What is generally considered as mere decorations in the Church is, in reality, something intended as a real aid to devotion. These varied forms of decorative art have a real message for us. They are called the Gospel of the unlearned, but they are more than that, they are a real help for all classes, an inspiration to higher things, an arrangement of artistic discernment which recalls events in the life of our Savior, or which inculcates some particular virtue as illustrated in a Biblical scene. It is not claimed that church decorations are in every case expensive works of art. That is not essential. But whether the stained glass windows be imported or domestic, whether the pictures or statues be cheap or elaborate, the fact remains that they are intended to be devotional, and that they so affect us, even unconsciously. Such is the mission of the decorations.

It may not always be possible for a congregation to have beautiful decorations in the church, and the desire on the part of some parishioners to donate something might militate against the taste and judgment to himself, the priest in charge will which designed the general plan. Left

sooner or later have a scheme of decoration of which his congregation may be proud. But as one writer puts it, the pastor is at the mercy, first of his people and secondly of the decorating artist not to speak of financial conditions. He suggests that parishioners, desirous of making an offering to the church in the form of interior decoration, should always be guided by the advice of the pastor, who has a general plan in view. There is a commendable desire to make such offerings, and a mistake is made so often at the beginning by not consulting the pastor before a choice is made. The donation of a particular article may not be appropriate. There might already be another such article in place. The donation may not harmonize with the general scheme, be out of proportion in size or otherwise. Many such reasons suggest the advisability of first consulting with the priest in charge of the parish before deciding on the article in question. And don't demand a particular location in the church. The plan usually calls for an arrangement in some order which your demand may upset. In all such details defer to the judgment of the pastor, but especially do not insist upon or ask to place the name of the donor in large letters of family or self advertisement. To place a memorial gift, with a request for the prayers of the faithful for the souls of the departed, is Catholic and in good taste. But any further display should be avoided.

The Parish School.

In almost every parish there is a school conducted by the sisters. There can be no question of the excellence of the training your children will get there, since the Sisters bring to their school all the zeal of their vocation, all the earnestness of love of God in their work, and teaching ability of a very high order.

We believe that education should produce the ideal man; if so, it must take account of the child's primary purpose on earth and of its destiny hereafter; it should fit the child for a successful career and for Heaven through eternity.

What the children will be counts more than anything else. Character building is most important. Jesus as a model should never be excluded from the school-room. He bid, "the little children to come unto Me." He came to teach. He is the "true light."

The half hour Sunday School that public school children get in the way of instruction will never offset the unchristian influences with which they are surrounded during the week. Place your children in a Catholic school.

Essentials Taught.

Even from a worldly point of view, our parish schools excell. Sentiment and patriotism lead people to extol our great public school system in the open; behind the curtain it is being severely criticized by non-Catholic educators themselves. Because of crowding so much into the curriculum, because of time spent on

"fads and fancies," the essential subjects are learned only superficially. In most cities the products of parochial schools are in greater demand by business men than the graduates of the public school.

Chicago and New York city business men in particular have gone on record in their condemnation of the fads and experiments of which the public school children are victims.

Tributes to Catholic Teaching.

Such tributes are by no means rare and come from the best known educators; we quote only one.

George Wharton Pepper of Philadelphia, formerly professor of law in the University of Pennsylvania, once paid a remarkable tribute to the value of the Catholic parochial school.

"There is no doubt in my mind that the Roman Catholics have the finest system of teaching yet devised, and I am positive that the time is coming when a move will be promoted to have each religion care for the education of its children, just as the Roman Catholics are doing at the present time. I believe that these various religions will receive a small compensation from the state for the education of each pupil. * * * When this move is started, you may be sure it will have strong political backing."

Not all Catholics will agree with Mr. Pepper's belief that the time will ever come when state aid will be granted to Catholic schools, while many will hold that it would not be desirable to receive this aid.

The Catholic who presumes to disparage the Catholic school would do well to ponder on the following extract from an address by Judge Gemmel (a non-Catholic), of the Chicago Court of Domestic Relations:

"The Catholic schools are far superior to the public schools, because they teach the young the principles of honor, morals, and industry. It isn't the lack of education that makes criminals, nor too much education; it is the neglect of the teaching of morals in the public schools."

Catholic Teachers.

Our Catholic educators are a body of men and women who in response to the Divine call have pledged unremittingly their whole lives to the faithful performance of God's favorite work—the teaching of man. And in order to do more thoroughly the work to which they voluntarily devoted their lives, they have ostracized themselves from the world's society; and, secluded as they are, free from mundane distraction, think of the genuine concentration of which they are capable, and with what devotedness they can apply themselves to their work.

The religious environment that envelopes our teachers, and the exemplary lives they lead, cannot help but influence the receptive child, and the children's intimate association with God's chosen expounders of morality will never fail of its true effect.

Religious Training.

But the two most valuable assets that the parochial school boasts of and to which the Catholic child is

heir, are the rigid disciplinary force maintained and the religious training which constitutes part of its curriculum.

Religious learning is the true foundation of a Catholic education. It is the moulder of the life's ship that pilots us to our heavenly goal, and is as essential to the Catholic child as his daily bread. Discipline is a potent factor in the character moulding of the child, and is a much needed trait these days when so little respect is paid rightful authority.

What Our Schools Save the State.

Sir Anthony Matre, K. S. G., widely known because of his activities in Catholic societies and his ability as a lecturer, presented the attitude of Catholics toward the public schools in a convincing way in a recent address.

Mr. Matre asserted that more than $100,000,000 was contributed toward the public school system of the country by Catholics, in the form of taxes and in addition to this Catholics supported their own splendid educational system comprising more than 7,500 parochial schools, high schools, academies, colleges, universities and seminaries. If the Catholic school and college students were suddenly thrown on the public institutions, he added, indescribable confusion and congestion would result, as it would mean that the public schools, already overcrowded in many instances at present, would face the necessity of providing buildings, equipment and instructors for more than 1,000,000 more pupils and students.

"Catholics have no feeling against the public schools," Mr. Matre said, "for they have splendid teachers and equipment. But the Catholic parents want their children to learn four R's, not three, and the fourth is Religion. Religion, of course, cannot be taught in the public schools because these schools are patronized by Jews and many other creeds. So the Catholic parents voluntarily make sacrifices to maintain Catholic schools."

Helpers in Parish Work.

We have a class of people in every parish who are never satisfied with what is done or planned No matter how hard anyone works in their interests there remains only criticism, harsh and unjust, and ridicule Particularly so is this noticeable when we consider entertainment features.

Workers are always few, in comparison with the number of people in a parish. Usually they are practical, common-sense workers, too. They make the best of the means and talent available, and they present their effort in that spirit. They understand the advantages possessed by the professional entertainer and have no false ideas about their own limitations.

The result is pleasure for those who come to parish entertainments, or for most of them, at least. Reasonable people like to see home talent. They enjoy the natural development and are quick to notice the absence of affectations and other faults found in the cheap professional. The evidence of good-will on

the part of the performers makes up for trifling defects, and the broad-minded person will always so regard amateur performances.

What makes such work discouraging and difficult is the attitude taken by the self-considered superior class. These people never help, and they are always free with their criticism—destructive of course. The meanness of such feeling is pitiable, and yet, like all crawling things, it may hurt if one gets close enough to it. If gifted, such people esteem their talent too highly to present it before an audience of fellow parishioners. But usually they are absolutely devoid of talent. They have acquired bad habits early in life which have prevented any unusual development. Like fruit plucked before it was ripened, their ability has had no chance against the storms of meanness and jealousy brought out through their uncharitable view of others. Life is filled with such wrecks. They skulk even into the church itself. There are none free from their poisonous criticism. There is nothing sacred to them.

Foolish, we, who think to escape. There is no chance. We must keep on, doing our best, satisfied with that and with the knowledge that many appreciate our efforts—that we work for a good cause. One thing is certain, never yet has anyone been found better fitted to criticize than he who sits on the fence to watch his neighbor work.

The Telephone and Sick Calls.

"If you have any regard for the priest, don't use the telephone at night for a sick call. Rather go to the rectory and accompany him to the patient's bedside. We offer the suggestion because of a recent assault in Brooklyn," says the Catholic Union and Times, Buffalo. "The Rev. Francis X. Debold, pastor of the Church of the Holy Family is recovering from the effects of an attack made upon him while he was on his way to the home of a parishioner. Father Debold received a telephone message at 11 o'clock asking for his assistance. It was a foggy night and he could see only a few feet ahead. He heard footsteps behind him and as he turned he was struck on the head and knocked to the sidewalk.

"In large cities the priest is often in danger when called out late at night. He may not mind his personal safety, but there is always the care of the Blessed Sacrament which he carries with him in such emergency calls."

Bibliography.

Credit for much of the foregoing lies in the inspiration received from pamphlets on the practical side of religion issued by Our Sunday Visitor, Huntington, Ind.; the Paulist Press, New York, and Catholic Truth Society, Brooklyn; "People of Our Parish," and "Correct Thing for Catholics," by Lelia H. Bugg; Social Organizations in Parishes, Father Garesche; The Catholic Citizen, Lapp; Externals of the Church, Sullivan; Parochial Schools, Coakley; The Why of Parish Schools, a pamphlet; various society reports.

CHAPTER VI—Part 2.

Social Work of the Church.

Social Work—In Early Years—Magna Charta—Church Interest in Employment—Present Day Organization—Catholic Societies at Work—Homeless Ones—Work in Prisons—Care of Orphans—Derelicts—Organized Charity—Deaf Mutes—The Blind—The Boy in a Large City—Giving Him a Helping Hand—The Good Shepherd Work—The Social Evil—Lessons in Decency—The Old Fashioned Home—Church Care for the Dead—Cemeteries—Social Reconstruction—Bishops' Pastoral Letter—The Red Flag—Single Tax—Communism.

Sociology is a present day science, meaning a study of social conditions. Minds of a very high order have contributed an abundant literature to this study. The aim is to study the forms and processes that occur among men in their efforts to make provision for their physical wants. It deals with the results of the distribution and consumption of wealth. It embraces all special social sciences.

Present day sociologists have a distinct tendency toward the "isms." To trace the plans of God in the sequence of human events is never considered. Explanations are made in every other way, and the assumptions of many of these self-styled scientists are offensive to Christians especially on the questions of divorce, family, state and children.

Catholics in social reform have done wonders in recent years. With zeal fired by the example of their Church in its care of the poor throughout the ages, they have taken up the problems of labor, poverty and social life and have made splendid progress. They have done, what their predecessors in the church of bye-gone times have done, adapted themselves to the need of the times, and applied the teaching of Jesus Christ to practice in the world of to-day.

In Earlier Years.

But while Catholic social work has progressed wonderfully of recent years and in America, it was in Europe that its marvelous growth was first noted. After the Council of Trent there arose orders and associations of Catholic men and women devoted to the relief of the sick, the destitute and abandoned. Out of the century of economic and political devastations which Louis XIV worked in France and largely in Europe, arose St. Vincent de Paul, the greatest of all modern apostles of charity, and when he passed to his reward his Sisters of Charity were covering all France with their holy works; nor have they ceased their herculean labors, until the whole world is bound by the network of their institutions that relieve every kind of human misery. When Whittier wrote his

"Angels of Buena Vista" he may not have reflected that for two centuries those angelic women had followed the battlefields of Europe with their holy and welcome ministrations.

In the seventeenth and eighteenth centuries the hospitals of Catholic countries grew in number and efficiency. The Hotel Dieu of Paris was long famous as the chief center of Europe, and we can point with pride to the Hotel Dieu of Montreal, as the oldest institution of its kind in North America. In Mediterranean countries loan banks to the poor were opened that permitted them to obtain small sums by pledging their modest belongings at a very low rate of interest, and proved an efficient offset to the ravages of usury. Prison reform, the separation of the youthful criminal from the aged, and improved prison architecture, are owing to the Popes of the eighteenth century.

The Magna Charta.

An instance of a great Churchman's influence for good of the people is found in England in the person of Archbishop Langton.

The Magna Charta, or Great Charter, was an agreement signed by the King of England in the year 1215, upon which are based all the liberties which English speaking people of to-day enjoy.

John, King of England (1199-1216), second son of Henry II the founder of the house of Plantagenet, was a weak, cruel and unscrupulous ruler, who so oppressed his people as to cause great dissatisfaction among all classes. His tyranny aroused his subjects at different times only to be appeased with promises. Finally, the barons, headed by Archbishop Stephen Langton, so exasperated by the king's perfidy, arose in arms against him and forced him to sign this agreement which was called the Magna Charta. This action secured to the people of England, of every class, important rights which they have enjoyed ever since, and which have formed the basis of constitutions elsewhere as well.

The principle articles of the Magna Charta were,—The Church was to be free and to enjoy her liberty of election of bishops; no freeman was to be arrested, outlawed or otherwise punished without trial by his peers; no heiress was to be given in marriage against her will; freemen were to be fined proportionately to their offences; justice was to be no longer sold, and courts to be fixed in certain places, no longer following the whim of the king; subsidies were not to be levied without the consent of the council; cities and towns were to have local government; no man was to be tried on mere suspicion, but by oaths of witnesses; vassals or servants of the king were to have no greater rights than the vassals of others; the king could not levy taxes without the consent of his council.

Thus did Archbishop Langton and the Catholic barons of England wring from a tyrannical king the foundation upon which the liberties, which to-day we enjoy, are based.

Church Interest in Employment.

To find employment is an important feature of social activity. The Church

in America arranges for this in many different ways. The care of orphans, the aged and the distressed calls to those who follow Christ, and who remember His example in first giving thought to the helpless and afflicted.

First Sociologist.

St. Antoninus, Archbishop of Florence (1389-1459) is a striking example of the Church's attitude towards this question in former days. The principles and methods of this first Christian Sociologist are especially adapted to the need of to-day and form the basis of much present day Catholic activity. He was the first to found a benevolent society (St. Martin's) whose object was to relieve human suffering. He originated the idea of turning vast tracts of unused ground into truck gardens for the poor, even giving up his own flower garden to the project. This idea is being worked out to-day ir Chicago and other cities as something decidedly new and original. He explains his principles as follows:

"God gave us natural riches, such as property, cattle, food and the like; and also artificial riches, such as precious metals, clothing, etc., so that we might by the application of them, merit eternal life. God has bestowed wealth on man so that he might look on Him as the Well-Wisher of the race, might love Him and in His name give alms to those in need. Temporal goods are given to us to be used in the preservation of our lives. The object of gain is that by its means man may provide for himself and others according to their state. The object for providing for himself and others is that they may be able to live virtuously. The object of virtuous life is the attainment of everlasting glory."

In speaking of wealth and riches this great social teacher supplies them to the workingman as well as to his richer employer. The object of wealth, little or great, is to do good with it for the ultimate purpose of an eternal reward. The greater the wealth, the more urgent and imperative the duty of charitable distribution and use.

This idea on the relation of capital to labor and vice versa meets the most approved teachings of modern Christian sociologists.

Present Day Organization.

The general care of social work in the Church is diocesan in character. Every diocese has its organizations under the supervision of the Bishop.

New York has eight orphan asylums, three institutes for the deaf, two for the blind, five homes for the aged poor, seven immigrant homes, one home for friendless women, one home for seamen, twenty-six hospitals and thirty-seven industrial schools.

Chicago has two infant asylums, five homes for working girls, one for boys, five homes for the aged, three children's homes, one of them (St. Mary's Training School) described elsewhere, homes for the blind and deaf, twenty or more hospitals with free beds and free clinics, emergency homes, day nurseries, etc., all under systematic direction of the Associated Catholic Charities. This organization dispenses $700,000 annually.

St. Louis has a newsboys' home, a mission settlement, hotel for workingmen, six orphan asylums, three industrial schools, one institute for the deaf, four asylums and two homes for the aged.

Boston has ten orphan asylums, one school for the deaf, five industrial schools, seven hospitals, and eight other homes.

Philadelphia has thirteen orphan asylums, two industrial schools, one such school for Indian and negro children, five hospitals, three homes for the aged, one widows' asylum, two working girls' homes, two protectorates for boys and girls.

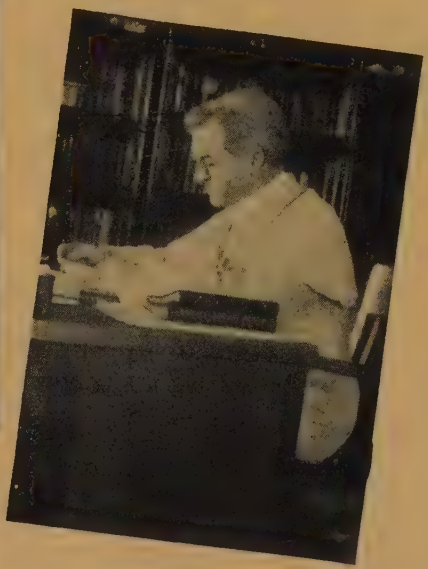
The Catholic Women's League is an excellent organization with headquarters in the large cities. These women conduct a central office to which all enquiries may be directed. Their officers superintend a service which protects young women arriving in the city, brings them to a well conducted home or assists them in finding friends, arranges employment through an efficient bureau, superintends day nurseries where young children of mothers forced into employment are cared for during working hours, have rest-rooms, reading rooms, and libraries for strangers, and generally co-operate in the welfare of women in a large city, meeting conditions as they find them. The year 1920 found that the Travelers' Aid branch of this efficient League had assisted 49,327 persons, including 24,000 women, nearly 6,000 girls, 1,037 mothers with babies and over 2,500 old people. Pamphlets are issued and spread broadcast telling of the city's pitfalls and how assistance may be secured.

This work is done for men through settlements such as the Holy Cross Mission, Chicago. The floating population of large cities makes the greatest winter problem the city has to face. To care for the Catholic transient unemployed, separate buildings with sleeping apartments, baths, reading and recreation rooms, employment bureaus, and other helpful features, are arranged in different homes, usually under the direction of a priest with a corps of helpers.

The Central Verein of North America, a German-American organization with headquarters at St. Louis, has a membership of over 100,000. It has agents at the various ports of entry to look after the welfare of immigrants. Leo House in New York is one of its institutions for the reception of immigrants. Its members help in education and other forms of endeavor, being particularly effective in the publication and spread of Catholic pamphlets on practical subjects.

The Catholic Club of New York, a club with a large membership, interests itself in all matters within the scope of lay activity, educational charitable and lecture work in particular.

The Knights of Columbus, The Ancient Order of Hibernians, The Foresters, all our societies in fact, have arrangements by which their own members and families are cared for, employment bureaus, entertainment centers. etc. The Emmett Memorial Hall in Chicago, is a notable example, conducted by the local branches of the A. O. H.



AMERICAN ARCHBISHOPS.

Top, left, Archbishop Glennon, St. Louis; top, right, Archbishop McNicholas, Cincinnati; lower, left, Archbishop Hayes, New York; Archbishop Hanna, San Francisco.

Private individuals assist generously in special activities.

Other societies care for other features, in branch club rooms, gymnasiums and libraries. And, of course, every parish church having a separate hall and equipment of its own, makes special provision for the entertainment of its people. And all other dioceses are organized in like manner. The Sisters, of course, lead in the good work. It would be impossible to estimate fully the extent or scope of the entire Catholic Church organization for real social service. To encourage those drawn towards the practical side of religion, nearly all our universities conduct courses in sociology, in which attention is given to the various activities, and instruction given those who desire to help. A few particular instances follow:

The Mission of Our Lady of Mercy and the *Working Boys' Home* in Chicago numbers among its activities the following:

The Visitation of City Jail and Reform School. Masses are offered every Sunday—Confession heard frequently and the Sacraments administered almost daily.

Maintaining A Home for Homeless Boys—Hundreds of boys come each year, most of them in rags, hungry and foot-sore orphans, runaways and wanderers. For these, irrespective of nationality, creed or color, raiment, food and shelter are provided, and an opportunity is given each boy to make good.

This excellent institution receives no assistance in any other way than through the freewill offering of generous souls who appreciate the efforts of untiring workers in this child-saving union.

Care of the Little Ones.

A few miles out of Chicago, on a farm of nearly one thousand acres, are erected the buildings of Saint Mary's Training School. This institution is under direct control of the Archbishop with a board of governors assisting. Separate buildings house the boys and girls who at various hours of the day receive necessary education, while attention is given also to manual training along lines suggested by the development of their individual talent in the different trade shops provided. Play time finds opportunities for fresh air and pleasure far from the smoke and noise of the city. The evening hours bring rest and relaxation under healthful conditions.

This is one of the largest institutions of its kind in the country. All the orphan children of the archdiocese are cared for here by the Sisters of Mercy, in number about one thousand. Father Doran is superintendent.

This is, of course, but one instance. Every city in the country cares for its own under the direction of the Sisters whose vocation draws them to this form of charity. The Catholic Home Finding Association is an organization of recent development. Its aim is to place children in proper homes and to watch over them until able to care for themselves.

Care of the Derelicts.

While every large city has its methods of caring for the various forms

of social work perhaps there is no better known institution for destitute men than the home conducted by Father Dempsey in St. Louis. Father Tim, as he is familiarly called, is known to all the floating population and there are few of them he cannot call by name. His work has been commended highly, none too much when one considers its nature, and the sacrifice demanded.

Other prominent institutions of similar nature are conducted by the Dominican Fathers in their "Holy Name Mission" on the Bowery, New York city, and by the Paulist Fathers in their "Our Lady of Victory" Mission and in the Holy Cross Mission established by Archbishop Mundelein, in Chicago. In these places particularly effective work is being done. A priest is in direct charge, with a host of helpers. Attention is given to the needs of both body and soul while entertainments are conducted regularly with talent drawn from society organizations throughout the city.

The Associated Catholic Charities.

Serious investigation of the charity problem in Chicago by Archbishop Mundelein in 1917, eventually launched the Associated Catholic Charities.

The burden of Catholic charities had previously been carried by the St. Vincent de Paul Society and the other individual Catholic charitable organizations and institutions.

A group of Catholic laymen offered a particularly valuable suggestion in organization, which later developed before a gathering of Catholic laymen.

Recital of the difficulties constantly confronting the many charitable organizations in their efforts to obtain the funds necessary to carry on work, which could not be omitted, convinced all that some remedy must be found. Hence, to provide the funds necessary to continue the operation of these agencies and institutions, and to relieve the generous ones who freely gave to every worthy cause from being over-burdened with appeals for assistance, it was determined to have a single agency for the collection of all funds. In doing this, it was hoped that the promiscuous begging, so annoying to the general public, would be eliminated, and the duplication, which so frequently follows where there is a lack of co-ordination and proper supervision, avoided.

All Catholics in the Archdiocese of Chicago were invited to become members of the Associated Catholic Charities, and to contribute such sums as their financial condition warranted, with the understanding that a yearly contribution to the Associated Catholic Charities would exempt them from making other donations to Catholic Charities for one year.

The annual meeting of the Associated Catholic Charities for 1922 tells the story of its success.

The annual report indicated that $639,000 was donated to charity during the year 1921, which is $122,000 more than was donated during the previous year. "Demands for help from the poor, the sick and the orphan have increased to such an extent that this huge sum was insufficient to carry on the work, and it was necessary to bor-

row $85,000 to meet the demands. The spirit of co-operation among the workers was most commendable. The pastors worked zealously to fulfill the quota assigned to their parishes."

The operating expense of collecting and distributing the funds was 9 per cent, which indicates that 91 cents of every dollar collected was expended directly for charity.

Supervisor's Report.

The Rev. Moses E. Kiley, Diocesan Supervisor of Charities, reported that service was rendered 58,649 times to 6,374 families in their homes, approximately 9,620 adults and 17,817 children, making in all 27,437 persons who received either shelter, food, fuel, clothing, medical care, etc. The Associated Catholic Charities also assisted thirty-five institutions.

An investment of $2,000,000, in what he considered the only gilt-edged security—human hearts and human souls—was related by Archbishop George W. Mundelein. The high lights of Archbishop Mundelein's address included the following:

The Archbishop pointed out that the 4,000 children in the institutions in the archdiocese cost the state $50 per capita per year and the Associated Catholic Charities about $80 per capita. That altogether they cost the state approximately $250,000 per year and the Associated Catholic Charities $400,000 per year. This was a saving to the state of practically $400.000 in the cost of the care of the children as compared with the per capita cost for similar care in another model home for children conducted by a large fraternal society.

The Deaf Mutes.

The Knights de l'Epee, an association of deaf mutes, was founded in Chicago, December 18, 1910, and incorporated the following year. The membership includes Catholic deaf men between the ages of eighteen and fifty-five, and its objects include the giving of moral and material aid to its members, the maintenance of a fund for the relief of distress, the assistance of widows and orphans of the deceased and the uplift and education of Catholic deaf children as well as the support of Catholic chaplains engaged in missionary work among the deaf.

The society derives its name and inspiration from the immortal founder of the sign language, the Abbe Charles Michael de l'Epee. It now has councils in Chicago, New York, Cincinnati, Newark, Boston, Buffalo, Philadelphia, Pittsburgh, Lowell, Scranton, Baltimore, Providence, Atlantic City, Milwaukee, Manchester and Washington.

The supreme officers are Arthur G. Clark, Whitinsville, Mass., Supreme Knight; Edward F. Toomey, Chicago, Supreme Secretary; Elmer E. Scott, Philadelphia, Supreme Treasurer; Rev. P. A. Gilmore, Buffalo, Supreme Chaplain.

The Blind.

New York Catholics have a beautiful new home for the little blind children of the archdiocese in charge of the Dominican Sisters. Spacious

grounds afford ample opportunity for future development. Brooklyn and Newark, also, have homes conducted by the diocese. In Boston, Chicago, in fact all large cities, there are arrangements by which Catholic patients are cared for and receive instruction in the state institutions. Father Joseph Stadelman, S. J., has devoted his life to the apostolate of supplying Catholic literature for the use of the blind.

Chicago has an excellent institution in the Ephpheta School for the Deaf. This has been conducted for some years with very gratifying results by the Fathers of St. Viator's Normal Institute. As in the case of the blind useful trades and industries are taught to over one hundred boys and girls. Mutes are given special attention. One institution in New York cared for 260 deaf mutes in an atmosphere of useful training. The work of the Church centers upon the afflicted in the effort to ease their burden and to furnish in an acceptable way the religious instruction which would otherwise be denied them.

The Boy in a Large City.

It is only recently that the large cities awoke to the knowledge that the boys living within their confines had problems of their own to solve. Previously the boy had received little attention, except when he forced himself upon public notice, with the hand of a policeman on his collar. And this happened so frequently that finally the existence of a boy problem became evident. Perhaps the "baby bandits" which terrorized Chicago in 1915 did more to bring home this realization than anything else. The sight of boys in knickerbockers with gun and disguise imitating the old time holdup men in a large city was a shock at least.

Previous to this a reorganization of the judiciary was effected so as to receive all minors in a Juvenile Court. Here all junior delinquents were taken. The report of the first year's workings in this court was startling. Ten thousand boys were arrested in Chicago in 1914. The charges varied, covering the range of serious crimes and dwindling down to the petty and the ridiculous. From murder to playing ball on the street is a far cry, yet it represents the range of offences for which the boys were dragged into this court. Seventy-six per cent of these offenders were discharged after a hearing. Whenever possible the offender was put on probation, as confinement in jail would mean contact with hardened criminals, and place the boy a bit farther from reformation than when he entered.

But even arrest brands the boy. His experience in the police station where he was held, this court trial, all of it, in fact, makes an experience which hurts. And Catholic boys were not lacking in numbers, there being too high a representation of parochial school pupils and graduates.

City life has forced one in every ten of our boys into a criminal. It is for us to discover what influences our Church has developed to help the boy keep afloat in the city's sea of temptation. Every parish has its club and other influences with which to occupy

the boy at night. The parish sodality is always working towards this end. Chicago has a diocesan union of German Catholic Societies for young men. There is the National Catholic Athletic Association which furthers a union of the Church young men in all branches of sport. The Knights of Columbus also has a systematized organization to promote athletics. There are several social centers excellently managed and very successful, and the Holy Name Society has a Big Brother Movement for Catholic boys' protectorate. Social workers are at the courts, to investigate charges made against the boy, his home conditions, relations, parish influences. Other societies which have been active along these lines elsewhere have promised to help. It seems certain that work among the boys will soon be as flourishing and as successful as are so many of the Church's activities throughout the country.

Sisters in Redemption Work.

In many of the activities of the Sisters, other organizations share. Hospital work is taken up even by private corporations. Charitable endeavor of different sort is in charge of the cities and their governments. But there is one form of charity which stands alone in the care of the Sisters of the Good Shepherd. The aim of the institute, known to the world as the Good Shepherd, is to provide a shelter for girls and women of dissolute habits, who wish to do penance for their iniquities and to lead a truly Christian life. Not only voluntary penitents are received, but also those consigned by civil or parental authority. Many of these penitents desire to remain for life; they are admitted to take vows, and they form the class of "magdalens," under the direction of the sister. Many of these "magdalens" rise to an eminent degree of sanctity. Besides girls and women of this class, the order admits children, who have been secured from danger, before they have fallen or been stained by serious crime. They are instructed in habits of industry and self-respect, and in the duties they owe to themselves and to society. The "penitents," "magdalens," and "preservates" form perfectly distinct classes, completely segregated from each other.

The Good Shepherd's words to the Magdalene, "Go in peace; thy sins are forgiven," form the keynote of all this redemption endeavor. Love, working through penitence, restored the balance of the moral order in that case, so well known to all, and it forms the basis of all the reconstructive measures employed by the Church, and in active service under the direction of the Good Shepherd sisters. It is the way of the Good Shepherd; it finds beautiful expression in the institutions consecrated by this touching name of the Savior. That we can be saved only through Christ is as true in sociology as in religion. The social evil always will afflict our cities, an evidence of human weakness or human malice. But they are working most effectively to lessen the evil, who instill into the souls of the coming generation principles of self-restraint not founded on

appeals to the child's budding sense of social justice, as most reformers do, but only upon the grace of God. Only Him who made the soul can heal it, and the woman with the sin-wrecked soul brings it to Him and lays it at His feet, through the ministrations of the Sisters of the Good Shepherd.

Good Shepherd Sisters.

The Sisters of the Good Shepherd are a cloistered order and follow the rule of St. Augustine. Known as "Our Lady of Charity of the Refuge," it was founded by Blessed John Eudes, at Caen, France, in 1641. As it existed primitively, there are about thirty-nine houses in active working today. The difference between this and the one we know as the Good Shepherd Sisters consists mainly in the administration. Mother Mary Euphrasia Pelletier, superioress at Tours, in 1835, broadened the activities of the order, and the sisters were authorized by the Pope to extend throughout the world. In 1901, the order counted 232 houses, 24 provinces, 7,044 sisters and 43,159 subjects under its care. They have eleven provinces in Europe, two in Africa, nine in North America and five in South America.

Besides the three ordinary vows of poverty, chastity and obedience, the sisters take a fourth vow, namely to work for the conversion and instruction of penitents. The vows are renewed each year for five years, before becoming perpetual. The order is composed of choir sisters, and lay or "converse" sisters. The "choir" sisters recite each day the office of the Blessed Virgin. They wear a black veil; the "converse" sisters a white veil. Besides these, the order also admits "Touriere" sisters, who attend the door and perform other necessary duties outside the cloister. Their habit is black, and they take only the three ordinary vows.

The Social Evil.

Speaking of all that has been written about the social evil, and the efforts of reformers to combat this old-as-the-world canker in our affairs, not to mention the efforts of the state to legislate against the grave disorder in question, Father Joseph Keating, in an article in the "Month," July, 1916, lays down some sound principles, which all Catholics interested in the subject should bear in mind.

He particularly directs his reasoning against the idea, inculcated in state activities, that the evil should be recognized as inevitable, that the physical consequences of sin should be given first consideration. He decrys the evident neglect in teaching the elevation of the moral sense, and urges that from first to last the teachings of Christ should never be ignored.

"Nothing can combat the evil in all its bearings, and keep the soul as well as the body healthy, except the practice of virtue." Sins of impurity lessen or increase among a people according to the degree in which the teaching of Christ on the subject is accepted. "If the physical disease is to be suppressed, the moral disease which precedes and engenders it must first be overcome. All other remedies are but palliatives." Father Keating then

summarizes as follows what the Catholic Church as the watchful guardian of purity has done for the state:

"By the express injunction of its Founder, it made voluntary virginity a higher ideal than even Christian marriage. Its teaching on the virtue of chastity is definite, clear, and uncompromising. None of its children who have studied its catechism can be ignorant on this important point. It stigmatizes as grievous sins all deliberate offences, were they only in thought or desire against purity. It braces the weak human will and tames the strong human passions by constant recourse to the means of grace, prayer and the Sacraments, until appetite is brought thoroughly into subjection to the rational will. It sets before Christian youth conspicuous models of virtue, the Queen of Virgins especially, and the saints remarkable for purity of life, and bands them together in sodalities for mutual support. It preaches moderation in the use of matrimonial privileges and denounces all abuse of them. It opposes with all its force the system of successive polygamy introduced by divorce. It thus uses every means, natural and supernatural, to keep this strong animal instinct in due bounds and it attains wonderful success in its efforts. St. Augustine, who was enslaved by the evil habit, would have despaired of permanently breaking his bonds but for the chaste example of the Christian youths and maidens around him, and that phenomenon has persisted to this day. The superior morality of Catholic boarding schools is acknowledged tacitly or openly by thousands of non-Catholics, and that morality is mainly due to the light and strength afforded by the Church."

The Church, moreover, has never tolerated for an instant the doctrine that sins of impurity are unavoidable, she has never regarded as inevitable what is euphemistically termed "sowing one's wild oats," and she has never accepted the so-called "double standard." The pagans of our day, however, shamelessly and persistently teach that sexual promiscuity is universal, pardonable, "natural," "necessary" and even "wholesome." Consequently public opinion regarding the social evil has become so perverted that outside the Church correct principles concerning the obligation and practicability of personal purity for both men and women are becoming "unpopular." All the more important, therefore, is it that Catholic publicists should thoroughly understand and fearlessly defend the Church's attitude toward the social evil.

Lessons in Decency.

Mr. Anthony Matre, K. S. G., National Secretary of the American Federation of Catholic Societies, called attention some time ago to the energetic efforts made by the Federation in many cities, in the interest of morality. The following figures chronicle the result of the labors in St. Louis alone:

The Federation there caused the elimination of 26,983 improper postcards; had nearly 1,000 improper pictures and statues removed from

saloons and stores; caused the confiscation of 200 indecent stereopticon views; caused the suppression of all white slave films and several objectionable moving picture films; had 6,500 indecent blotters destroyed and 2,000 improper pennants suppressed; one "black-listed" play was not permitted to show in St. Louis on complaint of Federation, and objectionable features in other plays were eliminated; suggestive animal dances were ordered stopped by the police on complaint of Federation and 1,174 indecent books and pamphlets were destroyed or delivered up to Federation, besides a wagon-load of uncounted objectionable books. The public morals committee of the St. Louis Federation has subdivided its work in keeping St. Louis clean and has sub-committees on "Saloons," "Press," "Advertisements", "Drug Stores", "Dance Halls", "Theatres and Moving Picture Shows", "Penny Arcades." The members of these sub-committees are ever on the alert and are co-operating with the city authorities.

In Cincinnati and Hamilton County, the Federation has succeeded in suppressing black-listed plays and is keeping a vigilant eye on every form of vice, while co-operating likewise with other agencies toward the general public betterment. In Erie, New Orleans, Dayton, Grand Rapids, Toledo, Kansas City and St. Joseph, Mo., it has made its power felt in the same direction, contributing effective "Lessons in Decency" to those who care more for gold than virtue. In the Federation, properly supported and fully developed, Catholics should possess one of their mightiest influences for good.

The Old Fashioned Home.

The world of today needs the influence of the old-fashioned home? Give us the old-fashioned mother, the old-fashioned father, the old-fashioned number in the family, the old-fashioned home. Let our homes be what they should be, and the security of the Church and nation is assured. Reform of the home is the shortest cut to civil and religious reform. Anarchists, Socialists, feminists and numbers of many scores of leagues and associations and thousands of clubs are bound together not by agreements nor even consciously, but by what can be called the modern anti-home movement. This action, apparently independent, tending inevitably to the destruction of home, is momentous, and potentially irresistible by human power. Let mothers make the home clean, cheery, attractive and happy. Let fathers be not mere providers, but the agreeable companions and the chums of their children. Let the home be the great moral class-room where the plant of religion is nurtured from the tenderest shoot until it grows and unfolds in the perfect moral bloom of its maturity. Restore religion to its place of honor in the home. Let the home be the club-house of the family, parents throw open the doors of your home to the friends of your children. Let every legitimate and uplifting amusement within your means find place in your home. Parents, labor patiently, seriously, heroically, if need be, to make

all in the home happy. Teach your children from infancy the joy of unselfishness, and instill into their young minds that this lesson has its daily and its most important application in the home. Prove that the home is not merely a lodging-house nor a restaurant where meal-tickets may be redeemed.

In recent years we have witnessed the rapid and appalling increase of insanity in social, political and religious life. While we deplore the evils which weaken and destroy home life, yet it is with great fear that we speculate on the form of insanity that will succeed it. Fads and fashions have been going from bad to worse. Let all the forces of the Catholic home unite in strengthening the home—the old-fashioned home. And from the regenerated, happy, religious home we shall have a people quickened to the sense of its civil duties and watchful of its moral responsibilities.

The Church's Care for the Dead

The Church has ever exercised the most tender solicitude in choosing the place of burial for her departed. In early times she gathered them to her bosom, even as a fond mother, unwilling to be separated from her dead offspring. Her children carried with scrupulous care the blood stained bodies of the martyred sons and daughters to her place of sanctuary in the catacombs, those under ground sacred abodes in which she hid from the profaning hand of persecution and where her heroic champions rested was holy ground. Filled with faith, her children came to these tombs to pray, and when their last hour came they sought the privilege of being buried near the martyrs, that even in death they might be associated with those whom they had loved and venerated for their sanctity, and might benefit by the prayers of those who would take their places in supplication at these renowned shrines. And the inscriptions which attest this practice are read to-day by the pious pilgrims who still visit these early burial places of our brothers in the faith.

Cemeteries.

When the Church was free to leave the catacombs, and build her temples above ground, she took the treasured remains of the martyrs with her and placed them under her altars. Then her children sought sanctuary for their tombs within her consecrated precincts. But for want of space, this privilege was limited to emperors, kings, and bishops, and the custom of burial around the outside of the church began, and her cemeteries were called churchyards. Later even this space became too small, and burial places had to be chosen at a distance. But they still belonged to the Church, were still regarded as sacred property, and were still called churchyards. And, like her temples, they were and are solemnly blessed. Like the Church, they belong to God, they are God's acres, the cemeteries, or sleeping places of His departed whom He shall one day awaken for their eternal reward.

The Church never, therefore, recognizes a separation between herself and

her children. She belongs to God and her children belong to God, not for a period of time only, but forever. She stands beside the bedside of her dying and prepares them for death. Her minister hears the last confession, he administers the Viaticum, the sacred body and blood of our Divine Savior, which is the soul's food for the dread journey into the valley of death, and anoints the dying person's body with the consecrated oils.

And therefore the Church is not willing that as the body crumbles into dust, it shall mix with unconsecrated soil, but using the power her Divine Founder has given her, she selects a place, which she consecrates to the service of God a sanctuary of rest for the bodies of His saints, bodies which He has redeemed by His precious blood and sanctified by the sacraments of his Church.

Social Reconstruction.

A general review of the problems of the times and a survey of remedies was this pamphlet, issued by the National Catholic War Council, Administration Committee, in the days that followed the great war.

This pamphlet attracted world wide attention as a fearless, masterful pronouncement. The Catholic Church in America was shown as in days of old, ready to point out the solution of world problems by definition of principles long ago laid down by Jesus Christ. Millions of these pamphlets were circulated. The effect upon thinking men and women cannot be over-estimated.

The pamphlet's essential declarations are based on the principles of charity and justice that have always been held and taught by the Catholic Church, while its practical proposals are merely an adaptation of those principles, and that traditional teaching to the social and industrial conditions of our own time.

Yet, here again the Church proves itself a friend of the people, a defender of their interest against oppressors. Friends of labor should know this pamphlet as any other form of industrial literature.

The Bishops who signed this remarkable document were: Rt. Rev. P. J. Muldoon, D. D., Rockford, Ill.; Rt. Rev. Jos. Schrembs, D. D., Cleveland; Most Rev. P. J. Hayes, D. D., New York; Rt. Rev. Wm. T. Russell, D. D., Charleston.

The pamphlet may be obtained from the offices of the National Catholic Welfare Council, 1312 Massachusetts Ave., Washington.

The Bishops Pastoral Letter.

No more important document ever appeared than the Bishops' Pastoral Letter read from every Catholic pulpit in America in January, 1920.

It was the united utterance of every American Cardinal, Archbishop and Bishop, the first since the Baltimore Council of 1884.

The pastoral letter expressed the views of the Bishops concerning the problems of the period, containing other recommendations, yet emphasis was placed upon the crisis which then faced civilization, the acute struggle

between the forces of law and order, of atheism and religion. These reasons alone, combined with the thoroughness of the letter and its literary excellence, gave it a significance of unparalleled importance.

Wide attention was attracted to it. Students of affairs gave it thorough consideration. The letter took its place as a pronouncement of great value in the solution of national problems.

The Red Flag.

Intelligent workers are well aware of efforts made to pervert their organizations by those who hate all government and would destroy where they cannot rebuild. The miners' strike and the railroad shopmen's troubles in 1922 had instances of unspeakable horrors, which the public too readily blamed upon the strikers. In no case was this proved.

Rather is there every reason to believe that irresponsible radicals took advantage of the crisis to perform these overt acts to discredit the cause of the workers. These men have for years tried to get control of unions and have failed. The strike in Seattle in 1919 was clear demonstration of Bolsheviki attempt to get a strangle hold upon our country. Industrial Workers of the World there fought bitterly for control.

Our people should try to comprehend what the red flag has always meant. It has generally followed the wake of war. The story of the terrible days that followed the war between France and Germany is still fresh in the minds of many of us. They called themselves Communists. Today they are Bolsheviki or Industrial Workers. When the last German division left Paris the Communists started their orgy of murder and destruction. Groups of priests were stood in front of walls and shot down. Part of the National Guard was corrupted and two distinguished French generals were put to death without even pretense of trial. Public monuments and historic buildings were razed to the ground. Even the great gallery of the Tuileries and Louvre with its library did not escape the brand of these mad iconoclasts. When the national troops were closing upon them, men and women began the work of firing the city. Their mad fury was quenched only when the military forces swept the streets with their machine guns and left twenty thousand dead Communists in the streets of Paris.

The spirit that animates the Communist or the Bolshevist has no place in America. It is an enemy to freedom, to the honest endeavors of the workingman. It is opposed to the best instincts of humanity and the right.

Single Tax.

Advocates of Single Tax frequently make the statement that many good Catholics subscribe to their theories, and that nothing contrary to Catholic principles is to be found in them.

An answer to such claims will be found in the pamphlet, "Single Tax and Its Cleveland Champions" by

Father Betten, S. J. The theory of Henry George, that private property in land is an enormous wrong, that nobody can rightfully own a single square foot of land, and that only the civil authority may really be the lawful possessor of the soil, is evidently in direct opposition to the teachings of the Encyclical of Pope Leo XIII "On the Conditions of the Working Classes." No one realized this more perfectly than Henry George himself when he wrote his open answer to the Holy Father's Encyclical. That Catholics may not lend their support to the promotion of this theory is therefore clear. Confusion arises, as the author points out, from the introduction of entirely foreign elements into the single-tax movement. Similar methods of confusing the issue are equally popular with Socialists in their political campaigns. Inheritance taxes, revenues levied on franchises and monopolies, and the unearned increment tax are all confounded by ardent promoters with the single-tax theory, though they have no connection whatsoever with it. The justification given for such a procedure is that the people are not as yet prepared "to grasp the whole truth of the single tax." The final aim, however, as the name of the movement itself implies, if it has any significance at all, is that all other taxes are gradually to be removed until the tax on land value alone is left.

The Church teaches that the ownership of private property is justified, even if there be abuses, not only in Pope Leo's masterly Encyclical, but in the Motu Proprio of Pius X, December, 1903. Catholics are, therefore, not permitted to give support to any theory as "erroneous and pernicious" as Single Tax.

Communism.

In a general sense, Communism refers to the social system in which all property, at least productive property, is owned by the Community, and not by individuals. Thus understood, it comprises Communistic Anarchism, Socialism, and Communism in a strict sense. Communistic Anarchism would abolish not only private property, but also government. Socialism means collective ownership and management of property. Communism in a strict sense means that both production-goods (land, railways and factories), and consumption-goods (dwellings, food and clothing), should belong to the community. Today, Communism is not meant in a strict sense, but as outlined in the opening part of this paragraph.

The Communistic principle governed, for a time, the conduct of the early Christians in Jerusalem. But this was entirely voluntary on their part. The Apostles taught that Christians were entirely free to retain private property. This spontaneous arrangement did not long continue, nor was it taken up by any other bodies for many centuries. The Religious Communities within the Church practice common ownership, but their primary object is religious They have never at any time had so-

cial reform as an object. Spiritual improvement and the better fulfillment of their mission are the ends sought. And they know, as do we all, that their community life is suited only to the few.

Sir Thomas More's "Utopia," (1516), is a romantic account of an ideal commonwealth, economic, not military or religious. According to his ideas, all goods are held and enjoyed in common. All meals are held at public tables. The work was to be done by convicted criminals. There was nothing farther, except the fulfillment of Christian teachings. There was to be no community of wives which formed a prominent feature in development of communistic life in later years. Other writers have for years been advocating an ideal state in which all the evils of present systems of government were to be remedied. Most of them inclined toward a system in which there would be compulsory labor, proportioned to all, and a public distribution of profits according to individual needs. The State was to be a director of energy and industry, assigning tasks in proportion to capacity and ability, and wages in proportion to work. Community houses, in which all lived together, going through the day's duties in common, and community shops in which all received credit—these, and many such ideas were proposed.

The idea of equality sought by Communism is well meant, but impractical, and a mistaken interpretation of the great truth, that as persons and in the sight of God, all human beings are equal, having the same ultimate destiny and essentially the same needs. And it is in the development of the ideas suggested by a consideration of this truth, into which grave errors creep. The verdict of experience, the nature of man and the attitude of the Church, all assume that complete Communism will never be adopted by any considerable section of the people. The Church, as shown in Pope Leo XIII's Encyclical, "Rerum Novarum," condemns universal, compulsory or legally enforced Communism, as she maintains the natural right of every individual to possess private property. The theories condemned in that encyclical under the name of Socialism certainly include Communism as described above.

Military Orders.

Authorities compute that there have been about ninety military orders of people who were members of the Church at different times. Just as we have societies of Catholic men and women today, so in former years appropriate organizations were known. In the age of military forces, when knowledge of arms was a necessity, military orders came into existence.

Usually these orders had definite reasons for existence. There were the Knights of St. John, or the Knights Hospitallers, originally of the Hospital of St. John of Jerusalem, founded after the siege of Jerusalem, in 1118. They founded various hospitals and for a time lived a strict rule. Later

they conducted expeditions against the Moslems, becoming strictly military. In 1530 they made Malta their home. About 1799 the order was suppressed.

Knights Templars.

The Knights Templars were founded early in the twelfth century by nine French Knights, after the siege of Jerusalem. High ideals of knighthood actuated them and the order grew fast. They took the three vows of religion, aiding valiantly in the Crusades. Becoming rich and powerful they were later accused of many crimes, antagonizing the government of France, where the order was suppressed. Other countries exonerated them. In 1311 the whole order was suppressed.

Knights of the Bath.

The Knights of the Bath, a distinguished order in England, had a distinctly religious origin. The name comes from a method of purification used as preparation before spending a whole night in prayer in presence of the Blessed Sacrament. Confessions and communion followed, with attendance at Mass. The honor of knighthood was then conferred.

Since the reformation no religious ceremony accompanies initiation. The orders are Knight Grand Cross, G. C. B., Knight Commander, K. C. B., and Companion C. B. The order was known in England in the eleventh century.

Alcantara.

The Knights of Alcantara is a Spanish order founded in 1177 to fight the Moors, and active for many years thereafter.

Golden Fleece.

The Knights of the Golden Fleece, "Toison D'or," were instituted in Burgundy in 1429 with distinctly Catholic ideals concerning fraternity and chivalry. Right to confer knighthood in this order now belongs to the King of Spain. The figure of a sheep hung around the neck with a silk ribbon is the insignia.

Helyot is an authority on the subject of these orders, only some of which have had origin in religious practices.

CHAPTER VII.

Church Care of the Workers.

Bishop Carroll on Unions—Evolution of the Laborer—What Unions Stand For—The Federation—Character of Leaders—Membership—Advantages—Trade Guilds—Employment in Old Days—Feudal System—Catholics in the Cause—New Legislation—Women and Child Labor—Church Care of Labor—Bishops and Reconstruction—Sabotage—The I. W. W.—Strike Violence—Bolshevism—Problem of Unemployment—Dr. Ryan's Views.

Labor Unions.

The Church has always favored the union of workingmen, unless banded together in a cause that was distinctly unjust. But there is very little opportunity or desire for this to-day. Few cases are found where there is occasion for reproof. Charges are made frequently, but they alight on individuals only. The policy of union invariably is one of high ideals for which all members strive, and because of what they have in view, no less than for what they have done, the unions are to be commended. Catholic men and women are prominent in the work of development, taking their part in a grand work which is illustrated by a statement of defense issued by the Union men themselves.

"Trade unionism aims to afford the workers an opportunity to appreciate a liberal proportion of the desirable things of life; it quickens their intellects by giving them the means, time, and opportunity for mind culture; it gives them something for which to be truly thankful, and its entire programme prepares the way for the enlivenment of spirituality.

Child Labor.

It does more. Thousands of children, emancipated from the grind of the mine, the mill, and the workshop, through its efforts are blessed to-day, and myriads of childish voices will be raised in loud hosannas in the future proclaiming their redemption from a condition that stunted life and menaced coming generations. The children are one of the special cares of the labor union; their salvation from industrial slavery during their tender years will make it possible for them to become strong men and women, intellectually, physically and spiritually. In this the unions are obeying the command of Him who said; "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me:" "Suffer little children, and forbid them not, to come unto Me; for of such is the kindom of Heaven."

Women Labor.

The women are another special

care of the trade unions and their interests are zealously guarded by the organizations of the workers. For them are demanded all the conditions that will enable them to live and earn their living without harm or detriment to themselves or the generations that may come after them.

The principle of Unions is built on the strong, broad foundation of humanity. The Union's doors are open and its hands always outstretched in welcome to the humblest and oppressed of earth. Its mission is the redemption of the workers from the bondage of industrial slavery, and it welcomes the co-operation of all lovers of mankind.

Like all great reform movements, trades-unionism has had and has many bitter opponents. It is continually reviled and maligned in the most opprobrious manner. Its representatives are calumniated and often persecuted. All great advanced movements have encountered like experiences. The early Christian Church encountered fearful opposition. Its Founder was despised and rejected of men, and died the death of a common malefactor. His followers were accused of all manner of heinous crimes, and martyrdom was their common inheritance. Other movements met similar experiences, as did many advanced workers whose only crime was a desire to advance the interests of society and mankind in general.

At all times and under all circumstances, have many honest but non-inquiring minds been deceived by unwarranted attacks and become unwittingly poisoned against a cause built upon the broadest possible foundation of humanity.

Trades-unionism is accused of tyranny and lawlessness. Its opponents are always active. The public press and every available channel of publicity is used to hurl their defiances and denunciations broadcast against the labor unions and their representatives. Faults of an individual are always the signal for an attack upon the organization, and the officials of the unions are accused of inciting, aiding, and abetting crime. The position of the opponents of organized labor and of those who support and believe in such a policy is not only ridiculous, but unjust. If the same attitude were displayed in other cases, or did the unionists retaliate and use the same policy, a continual cry would go up for the destruction and abolition of banks, professions, and organizations of every description by reason of the mistakes, faults and oftimes misdemeanors of some of their members.

Labor unions do not retaliate very often, but have been exceedingly long-suffering in this matter, inasmuch as the offenses proven against even their individual members are outnumbered a hundred percent or more by the offenses of many business, mercantile, and fraternal organizations. It is not just to judge an organization by the misdeeds of some of its members. Its desirable achievements, its efforts in behalf of worthy objects, and its ideas are a better measure of judgment.

The record of trades unionism speaks for itself, and while it has many opponents, it has had and has many

defenders, among a goodly proportion of the great of our land, some of whom have passed away, while others still live, raising their voices and contributing their support in the promulgation of its doctrines.

Bishop Carroll on Labor Unions.

The great part taken by the Catholic Church in social reform and her stand for the rights of the laboring man formed the basis of a pastoral letter once sent by the Rt. Rev. J. J. Carroll, D. D., bishop of Helena, Mont., to his parish priests on the subject of "Labor Day."

After treating of the work done by prelates, both in the old country and the new, Bishop Carroll continued:

"Carroll S. Wright, our former eminent commissioner of labor, has said, 'I consider the Encyclical of Leo XIII on the labor question has given the foundation for the proper study of social science in this country. It is a (vade mecum) with me, and I know that it has an immense influence in steadying the public mind.' With good reason, then, do the toiling masses on their feast-day rejoice with their Holy Mother and hail her with that glorious title—which contempt has sometimes applied to her — 'The Church of the poor and the working classes.'

Evolution of the Laborer.

"Then it should be remembered that modern unionism was the outgrowth of conditions that made it necessary. The guilds of the Middle Ages, which protected the workingman and obtained for him justice and social recognition, were finally destroyed by the French revolution. Defenseless and alone, the laborer was left to the mercy of a new school of economics which saw in him only the physical energy he was capable of exerting. Labor became a mere commodity, and it was bought on the market at the lowest price. In the coal mines of England, when men seemed to cost too much, women were put in their places, and finally, children were substituted for women. To combat the consequences of such principles, trade-unions arose in England and soon spread to other countries. To their organized efforts and intelligent aggressiveness is due very largely the improved condition we behold to-day. The workingman is lifted from degradation into which unrestrained competition had flung him. He is no longer regarded as a beast of burden and his labor as a mere article of merchandise. His human dignity has been reclaimed, and the reward of his labor must be sufficient to maintain himself and family in frugal comfort. Respect for the laborer as a man, as a human being, and reverence for childhood and womanhood, now so emphatically enunciated in the economic legislation of every Christian country in the world, is the distinct triumph of labor-unionism and its great contribution to the cause of social progress.

"Is it any wonder then, that the Church, through her Popes and Bishops endorses the essentials of modern unionism? They are her principles supplied to the social conditions of the times. The dignity of the individual,

of woman, of the child, the sanctity of the home—doctrines on which the Church has insisted for centuries, these are the ideas which are at the basis of the whole labor movement. They have stirred it to action and crowned it with success. Through these ideas unionism may yet become the most effective agency in the modern world to check the advance of socialism and to secure the reforms which humanity demands."

What Labor Unions Mean.

"Certain misconceptions in regard to the position taken by the trades unions on the question of equal earnings for all workmen, the color line, a "labor trust," and labor-saving machinery have made it difficult for many people to declare for organized labor. For the benefit of such we would respectfully submit the following statements:

Equal Earnings for All Workmen.

"The unions do not demand equal earnings for all workmen, thus reducing the skilled workmen to the level of the lowest. They do insist that a minimun or living wage be paid; but there is nothing in the laws of the American Federation of Labor or any of its affiliated unions that prevents an employer from paying any employe as much as he pleases. Nor in connection with this do the unions insist upon the employment of incompetent men. Where agreements exist, the employer can hire any man he pleases in compliance with the terms of the agreement. Where no agreement exists, the union exercises no jurisdiction in the matter, but in either case the employer has every right to discharge the incompetent, shiftless employe.

No Color Line.

"The American Federation of Labor does not draw the color line, nor do its affiliated national and international unions. A union that does can not be admitted into affiliation with this body. A portion of the pledge taken by every candidate for membership reads: 'I promise never to discriminate against a fellow-worker on account of color, creed, or nationality.' Colored men are sometimes rejected, but there is no discrimination in such cases, as white men are more often treated in a like manner. Even in the South, the negroes have been admitted into the trades unions, while they have been barred from other organizations that are antagonistic to organized labor. The color barriers have been broken down by labor unions, and not his color but his character bars the negro when he is barred.

Labor-Saving Machinery.

"Trades-unionism does not antagonize labor-saving machinery. It welcomes all such innovations. It does believe, however, that such machinery was intended to be a blessing, and in order that it may not become a curse, a shorter workday is advocated, so that a gigantic proportion of labor shall not be displaced and thus become sufferers instead of recipients of some of the benefits gained by modern invention.

Not a "Labor Trust."

"Trades-unionism is not a 'labor trust.' A trust excludes the many for the benefit of the few. Trade unionism opens wide its doors to every workingman in the craft, frequently reducing or abrogating the initiation fee in order to make it easier for the candidate. A trust is a close corporation; a trades-union diligently seeks new members. Its officers are not high-salaried officials. They are underpaid, when one considers the character of the work and the other demands which are made upon them. The business agent of a labor union receives as his salary only the rate of wages which prevail in his craft. The international officers, who carry great responsibilities which demand executive ability of a high order, receive only what is paid an ordinary clerk in the office of a corporation. It will be interesting to note that the term 'walking delegate' had its origin in the action of a New York labor union which refused to pay the car fare of its business agent.

"The 'walking delegate' does not have unlimited power in the matter of calling a strike. The men do not blindly follow his dictates. The business agent can order a strike only when the question has been voted upon by the members of the union. He then simply announces the strike. Sometimes he is given power to order a strike by the men themselves, in an extraordinary case, but even under such circumstances the action must be indorsed by those directly concerned. It is not his business to 'stir up trouble' for peaceably inclined workingmen. He is considered the most successful business agent who keeps his men at work. Frequently he winks at open violations of stipulated agreements on the part of the employer, in order to prevent a strike. He is really the 'pastor' of his union. He visits the sick, he finds work for the unemployed, he cares for those in distress of any kind.

Character of Labor Leaders.

"The officials of organized labor are men of unquestioned character. As in all other organizations, undesirable men will at times succeed in securing an office, but in the great democratic labor movement such men can be easily removed, and are removed. Character, stability, perseverance, and unselfishness are essential qualities in the men who retain official positions in a labor union.

Many of these officials, business agents, local officials, and officials of national and international unions are members and officers in the various churches. Moreover, their efforts as unionists are directed to secure improved temporal conditions for the workers, that will make it possible for them to direct their attention to things ideal, beautiful, spiritual.

Membership of Trades Unions.

"It has been and is now asserted that labor unions admit immoral and even vicious men to membership. The charge is malicious. Trades-unions have character qualifications, and men are required to be 'sober, steady, and industrious workmen' before member-

ship can be gained. It would be foolish to assert that trades-unions did not have immoral or even vicious members, but not to a greater extent than other organizations that are supposed to have a higher standard of ethics.

"It is unqualifiedly true that trades-unions have been and are directing their efforts to bring into their ranks importations from other countries that are not always considered desirable. But it must be admitted that the employers, and not the trades-unionists, are responsible for the presence of this class of labor in our country. The employers brought them here. If they are good enough to be brought here and employed for profit by the employers and the opponents of organized labor, who profess a high order of morality and good citizenship, then it follows as a natural sequence that they must be good enough for us to try and organize them in trades-unions, and thus protect themselves, help and receive help for men's social and moral uplift.

"It is not fair to condemn the trades-union and trades-unionist. It is not fair to always judge them by their worst, when all other institutions and their devotees are judged by their best."

Moral Advantages.

Labor halls have become social centers. Frequently helpful lecture courses are given. Social features, uplifting in character, are often supported. The labor press educates the trades-unionist in technical matters, presents higher ideals, and urges better living.

There is a moral value in the regular meetings of the union. A man soon realizes that he can not force a particular measure upon his associates. He must possess the facts and present them. Every man has a fair chance to present his views, no matter how unpopular he or they may be. He learns the lesson of subordination to the will of others, which is always good discipline. He learned the lesson of brotherhood of co-operation of "teamwork." He is sometimes called upon to make real sacrifices for the sake of his fellows. It frequently happens when it becomes known that a member of a labor union who has run into debt desires to "skip the town," that his union will withhold his traveling card until his debts are paid.

Very little has been said to the public about the millions of dollars which have been expended in sick and death benefits by trades-unions. Rarely does a trades-unionist apply to the charity organization society, or any other society, for aid.

Organized labor has done much for the cause of temperance among working men. There is probably no philanthropic organization which has done more in this direction. In many instances there is a prohibition clause in the contract with the employer. The rules of the union declare that an injured man will not receive the weekly sick benefit if the injury was sustained while he was intoxicated. More and more labor union meetings are held in halls which are free from saloons. Rarely do they meet on Sunday.

Labor Guilds.

The old time labor guilds were of

two kinds, the religious and the secular, of which the latter were the trade organizations of the day. These had their origin in the natural tendency of men to associate to promote a common interest, and in the natural condition of human society which allowed this tendency free scope, so that the supreme or national society was composed immediately of subordinate societies. Religion had its part in the secular guild, because religion entered then into social life. The guilds had their patrons and their patronal feasts, their place in the parish church; some had churches and chaplains of their own. But besides this, the spirit of Christianity entered into the guilds' administration.

The object of the trade guild, as found in the towns, and even in some large villages was to protect the trade it represented. This was called an art and mystery, and was the vested interest of those who learned it. It determined the number of apprentices, gave laws to the journeymen, fixed their wages and hours of labor, and determined the standard of excellence one had to obtain. It was controlled by the masters; and none might exercise the trade unless he were, as a master, a member of the guild, or, as a journeyman, on the way to become such. It was as close as any modern union. And on the whole the guilds worked well and under them reigned harmony that is perhaps wanting in some trade organizations of to-day.

The Feudal System.

Among the various systems of employment in the old days in which workingmen are interested, the most important is called the Feudal System.

This famous civil and political institution of Europe, during the Middle Ages, had perhaps a more general sway than any other similar institution at any time in the history of the world. It had reached its full maturity about the time of William the Conqueror's coming to England. Its fundamental principle was that all the lands of the kingdom were held by the Crown and were originally granted by the King to his principal followers. They, in turn, parcelled out their estate to their dependents, on similar terms as those upon which they received their grants, which was of course, military service, pledging themselves to be ready for a call to arms at any time. Their dependents, who were called vassals, owed service only to their master, as he in turn owed service to his king.

The Feudal System was in harmony with the military spirit of the age, and though well calculated for defence it was defective in its provisions for the interior order of society, because, as every feudal kingdom was thus composed of a number of independent chieftains, with no other bond between them than the obligation of supporting their king in his wars, the consequences were interior disturbances, turbulence and civil war.

The causes which contributed to its decline in Europe were the Crusades, the extension of commerce and the rise of cities. The wholesale destruction of nobles in these interior wars, such as the Wars of the Roses in Eng-

land, and the policy adapted by some kings in limiting the number of their nobles' retainers, virtually terminated the existence of the Feudal System everywhere.

Feudal System in America.

The early settlers in Canada held their lands under the Feudal System, by which the primary ownership was vested in the king of France. This in 1627 gave away to revised system called Seigniorial Tenure, under which men distinguished for service received grants of land, as for instance LaSalle received Cataraqui, Joliet was given the Island of Anticosti, and the Sulpician fathers received the Island of Montreal. These holdings were later given over at a small figure to settlers. This prevailed until 1854, when the Freehold System, by which settlers acquired possession of all lands cleared by them and occupied.

Catholic Men and Women in the Labor Cause.

The encouragement that Catholics receive from their Church in its approval of the labor cause has borne fruit in the number of Catholic men and women who have forged their way to the front in the cause of trade-unions. Their influence and their opinions, based upon the solid foundation of their Church's teaching, has made them prominent everywhere, active for the good of their organization.

There was no better known or more highly respected gentleman in the labor ranks than Mr. John Mitchell of the Miners' union. James O'Connell former vice president of the American Federation of Labor at Washington; James W. Lynch, ex-president of the Typographical union; J. T. Carey, president paper makers union; Thomas J. Curtis, Jas. Lennon, John Sullivan, New York City; P. J. Cronin, Jas. Moran, St. Louis; Thos. J. Durnin, president State Federation of Massachusetts; John Noll, president Ohio Federation; T. J. Williams, Pittsburg, Matthew Woll, Simon O'Donnell, J. M. McGowan, Jas. H. Hannahan, John Alpine, Chas. W. Fry, Chicago; John J. Bouce, Buffalo; Geo. Leary, Cincinnati; Chas. L. Baine, Boston; Miss Alice O'Rourke, Brooklyn; Miss E. Maloney, Miss Agnes Nestor, Chicago. These are all persons of distinction in the labor-unions' host.

Patrick Gilday, one of the committee of three named recently by former President Woodrow Wilson to act as an arbitration board in any future difference that may arise between Colorado operators and coal miners, is a member of the Catholic Church. Frank P. Walsh and James O'Connell, two members of the National Committee on industrial relations, are also members of the Church.

A complete and thorough list is not of course available, yet more than one hundred other Catholic men and women are International officers representing some particular union. Some cities are represented in this way by "Fraternal Delegates," Catholic Priests, who, previous to their ordination, were active members of a union. They try to follow in active practice the spirit of the Church as expressed

by Leo XIII. A most active worker is Reverend Peter E. Dietz, secretary of the Social Service Commission of the American Federation of Catholic Societies. Another is Father Moran, Cleveland, honored by the U. S. Government in appointment as chairman of the Ohio State Labor Board during the War. Father Dempsey, St. Louis, has an unique record of strike settlements, his services as mediator having been called upon frequently.

New Legislation.

The official summary of labor legislation in the United States during the year 1915, shows that almost every state enacted labor laws of special interest. Perhaps the most significant feature, aside from the enactment of workmen's compensation laws, was the growth of the industrial commission plan, uniting under one authority the administration of women's compensation, factory inspection and other labor laws. Under this form the plan was adopted during the past year in Colorado, Indiana, Montana, Nevada and New York. Especially notable, likewise, was the attention given to the subject of unemployment and of public employment offices, while laws relating to woman and child labor were quite as numerous as in the preceding year. The Idaho legislation enacted in favor of the unemployed is particularly interesting. Unemployed citizens of the United States, who have been residents of the State of Idaho for six months, are to be provided with emergency employment by county boards of commissioners. This employment is to be on the highways at rates to be fixed by the county boards, and not more than sixty days' work of this kind is to be furnished to any one person within one year. Refusal to perform the work assigned debars the applicant from this form of relief for one year. The state is to bear one-half of the expense incurred by this plan.

Women and Children Labor.

A summary of the nineteen-volume report on the condition of woman and child wage earners in the United States has been issued by the Bureau of Labor Statistics. The establishments investigated employed in 1915 over 350,000 persons, of whom over 167,000, or approximately fifty per cent, were women. The most striking feature of this great labor force was the extreme youthfulness of those employed, yet in almost all the twenty-seven industries studied married women formed ten per cent or more of the woman workers twenty years of age and over. The Bureau states:

"Among the families from which the wage earners in these industries come, the industrial employment of girls is well-nigh universal. Thus in the four industries which were the subject of intensive study, it was found that in some 5,000 families from 82 to 98 percent of the families had girls 16 years of age and over at work, and that from 80 to 95 per cent of all the girls of this age-group in these families were wage earners. That this employment was a matter of economic necessity is indicated by the fact that from 27 to 43 per cent of the total

family income was contributed by girls in this age-group, and that approximately 90 per cent of all their earnings were contributed to the family."

One of the most significant facts disclosed by the investigation in practically all industries was the large proportion of women wage earners who were paid low wages, in many cases inadequate to supply a reasonable standard of living for women dependent upon their earnings for support. In the group of women employed in the four great industries: cotton, men's ready-made clothing, glass and silk from two-fifths to two-thirds of those 16 years of age and over earned less than $6 in a representative week. In another group of 23 industries, an examination of the earnings of over 38,000 women 18 years of age and over showed that over 41 per cent earned less than $6 in a representative week.

Children below the legal age were found employed at work legally prohibited to children of their years, for illegal hours and at illegal times. False age certificates were used and other means of evading the established laws. Yet in spite of continued abuses there has been of late a marked improvement in the conditions of woman and child labor. Many of the changes have taken place since the publication of the Bureau's report. The figures given are therefore to be referred back to this and the immediately preceding period.

Church Care of Labor.

Mr. William Hard, non-Catholic, in a series of articles, portraying the unrest following the close of the war paid a wonderful tribute to the Church as the greatest factor in the United States aiming at real reconstruction.

He especially commended the bishops for their fearless action in expressing a philosophy of life, spun not out of themselves but from the age-old teaching of the Church, quoting from the Fathers. He proves from experiences in many places how the prelates of today knew conditions, how they were in sympathy with the people and fought for the rights of the oppressed. He quotes Catholic writers on necessary living conditions and living wages. Without qualifications he states that the Church is the only influence in action against the apostles of unrest, the only defender of the people.

In this connection the Program of Reconstruction of the Catholic Bishops of America, published in the strenuous days that followed the war, must not be overlooked. This remarkable program is the most progressive action of the times. Other church bodies have adopted it.

Welfare societies have given it approval. It is to the credit of the National Catholic Welfare Council.

Sabotage, the I. W. W. and Strike Violence.

Sabots are wooden shoes. Some time ago during a strike in France, the workmen are said to have hurled their wooden shoes into the delicately fashioned machinery of the looms in the silk mills. The damage which resulted caused the term "sabotage" to be applied generally to destruction of prop-

erty or to any loss inflicted upon an employer during the time of a strike. It means revenge or spite. It is the usual method of the revolutionary worker to gain demands refused by his employer. It is meant by the class which resorts to such violence, to be a means towards an end, social revolution. Frequently there is no other method employed in a strike, no suffering for the worker, only the keenest distress to the employer.

The Industrial Workers of the World is an organization which is not in sympathy with the usual peaceful methods employed in strikes by wage earners. There are few who will deny the workers the right to strike in order to gain their end, especially when that end is something which betters their conditions. Yet the I. W. W. has not been slow in advocating violence as the big stick, which is sure to whip the employer into line. Not long ago the Brotherhood of Timber Workers was formed among the men in the pine forests of the south by I. W. W. organizers. In the period which followed their demands, there was no strike. The men remained at work, but the logs cut by them were full of deeply driven spikes that ruined the teeth of a dozen band saws in a day. Lumber of a special length was cut short, necessitating a new cut. Trains were derailed; nuts were dropped from the log carts; flabby fly-wheels forced frequents shutdowns. This was the I. W. W.'s reply to the lock-out, to the denial of more pay. (Walter V. Woehlke in Outlook, July 6, 1912).

The New York Sun, writing of the Waiters' strike in January, 1913, refers to certain hints thrown out by Ettor, a leader of the I. W. W. It seems that Ettor was very outspoken in his remarks at a strike meeting, so much so that the reporters who heard him feared the usual thing, a denial from him when he would see the report of his speech in the next morning's paper. "The reporters who heard Ettor's incitement to poison took the precaution to obtain from him confirmation of their understanding of his speech after he had relinquished the platform. Because of their foresight, his denials uttered after the event fall completely to the ground." (Jan. 14, 1913).

The Chicago Syndicalist of Feb. 15, 1913, in a column headed "Society Notes," gives a long list of items outlining information as to the workings of sulphuric acid in woolen or cotton goods, how to disable a grain separator, how salt will utterly destroy a painting job, and how castor oil will destroy varnish. It speaks of a spontaneous fire powder that allows the user to be miles away when the fire breaks out, and hints at what the suffragettes have done in England in this line. Now the purpose of all this information seems clear. It is given by the I. W. W. street orator frequently with some such sarcastic comment as "Dont do it, boys." Yet too often it is given at a time when its meaning and application cannot be doubted.

Nor does such attempt at instigation to violence stop with private owners. Haywood tells with great satisfaction in the International Socialist Review for March, 1911, how one company

of French radicals tramped the national flag into the mire, and how another marched with guns reversed to show their contempt for discipline. Instances of this kind have appeared in the British navy, and there is no doubt but that attempt has been made to cause disaffection among our own American soldiers and sailors.

Violent methods are being advocated in a systematized and organized manner. Public teaching is offered and promoted by the incendiary press, while so frequently open reference is made to violence in letters to the socialist press. In this there is an utter disregard for all principles of morality, and an utter repudiation of religion. Too often in strikes arranged quitely and being conducted peacefully there enters the element of violence and at once the sympathy of the public is lost, and inestimable harm done to the cause of the laboring classes. It does not matter that the leaders of the strike repudiate all violence, nor that the strikers have no sympathy with it. The harm is done and one single revolutionary may do more to hinder progress than the efforts of many good and excellent men can accomplish in a lifetime.

The I. W. W. had grown into an organization of widespread influence throughout the country at the time of it's Tenth Annual Convention held in Chicago in the fall of 1916. Hundreds of delegates were present. Among the features outlined on the program was the honoring of the ashes of Joe Hill, their organizer, who was found guilty of murder and shot by the State of Utah in 1915.

The United States Government, during the war, found it necessary to use strenuous methods to curb the activities of those, who either as bona fide members of the I. W. W., or by using that organization as a camouflage for enemy propaganda, retarded war activities to a considerable degree.

Bolshevism.

The Russian word "Bolshevism" has been coined comparatively recently to express the ideas conveyed to Socialists in Western Europe, by the term "Maximalist." The counterpart "Minimalist" in the Socialist Terminology is known by the Bolshevik equivalent "Menshavick." There is nothing definitely Russian in the whole trend of ideas implied in these catchwords. Those who are familiar with the development of Socialism, here and abroad, know that the terms Maximalism and Minimalism have for a number of years been the main lines of division among the exponents of this movement. Russia was merely the unfortunate country in which were let loose a whole swarm of fanatical champions of every extreme variety of Socialism and Anarchism.

The final aim of both these divisions is the abolition of all private property and the socialization of all means of production. The Minimalists are of course what we would term moderate Socialists, who would proceed gradually and by evolutionary process to attain their ends without radical disturbances. The Maximalists would destroy everything without building anew.

They demand, with Nietzsche, to whose revolutionary doctrines they easily subscribe the revaluation of all values—in other words a clean sweep of our antiquated, old-world notions of God, faith and morals, conception of right and wrong, conjugal and family relations as well as the position of the individual in the state.

Bolshevism is, however, not based on anarchy. Those who know state that it is an organized movement, rather emphasizing the "supremacy of the under dog." It therefore makes a powerful appeal to the masses, to the shiftless and the ignorant, that much exploited section of humanity. It is a grave mistake to consider Bolshevism as meaning nothing but disorganization. Its teachings have prepared the minds of the people for the present crisis, and then, the removal or weakening of those Christian conceptions of life and society has done away with the last impediment to its growth.

Keen observers have long predicted a class war, and students of human affairs, such as Lord Northcliffe, are in despair that the real danger is not thoroughly understood and appreciated by the nations which could make a decisive stand against its malignant growth.

Bolshevism has made its appearance even in America. It is a mistake to underestimate its invidious influence. It is a mistake also for Catholics to assist in any way in its development and progress. Radical doctrines have no place side by side with Catholic teaching of respect for authority. However camouflaged as "High Ideals and Purposes," in practice will be found nothing but the distorted fancies of red handed murderers, and a violent subversion of all social order as it is the radical viewpoint which finds favor with those who venture to advocate Bolshevism in America.

Problem of Unemployment.

This has rightly been called a world problem. Congresses, legislatures and conventions of every kind are engaged in the discussion. The most pathetic feature is that sad and eager search for work by that great majority of the unemployed who suffer in silence. The loud talkers are the least anxious to earn their living. Catholics must consider it their duty to devote their serious attention to this question. Idleness is the mother of vice and enforced idleness is only too sure to add rancor and bitterness to all other dangers. The census figures of 1900 show that of all workers over ten years of age engaged in paying occupations, 6,468,965 were out of work for at least a portion of the year. For the male workers alone, these periods of unemployment ranged from four to six months in no fewer than 2,069,546 cases.

That the situation is apt to develop into something seriously critical is evident from some of the demonstrations which have taken place. The action of the I. W. W., for instance, in leading an army of the unemployed in New York City, into a Catholic Church, while the congregation was kneeling in worship of the Blessed Sacrament, might be considered. (St. Alphonsus Church, Winter of 1915). Without

doubt, this was done for the sole purpose of advertising their revolutionary organization. Now, whatever opinion a non-Catholic may have regarding his house of prayer, no Catholic will sympathize with the demands made upon the priests in charge, that the Church be given over to the mob for shelter. And but few will agree with the ones who did not fail to throw out innuendoes at the action of the priests in refusing the demands made upon them that night. Especially since the Church has always exercised the strongest possible influences in favor of bettering the conditions of the poor, provide work for them, and shelter at all times for the needy.

Just how much the troubles of the unemployed are of their own, or others, making, is part of the problem. Unemployment is the inevitable consequence of economic principles of which the Church has never approved and never can approve. The problem is not the actual result of modern inventions, nor it is the outcome of modern methods of livings, at least not materially so. Justice and charity are compatible with every stage of the world's progress. Were the Sundays and holidays observed as in the days during the Ages of Faith, with the proper rest which they imply, were the home preserved in its integrity and not replaced to such extent by the factory and shop, were senseless excesses and expenditures avoided and the law of brotherhood and Christian solidarity obeyed in the spirit of the Church's teaching, there would be bread and work for all today.

There was never a reformer more aggressive than St. Francis. He never denounced those in authority; he attacked neither the laws nor the institutions of his day; he clamored for no legislative reform; he agitated for no new system of government; he preached no sovereign remedy for the evils under which the people lived. He placed the chief hope for a suffering humanity in a return to the plain teachings of the Gospel, knowing as he did that all else would follow.

Labor's Demands.

An authority on economic subjects within the Church, one who stands high in the world's estimation is the Reverend John A. Ryan, D. D., of the Catholic University of America. Dr. Ryan's views on the labor question, on the attitude of the Church towards Socialism and other "isms" are widely quoted. On a subject which occupied much attention in after-war problems, the high cost of living, Dr. Ryan defends labor's demand for proportionate increase in wages in a strong statement from which the following is an extract:

"To cite increased wages as a cause of increased prices is to betray an ignorance of the facts. Wage advances have been an effect of price advances, not a cause. An examination of the experience of every industry shows, practically without exception, that wage increases have lagged behind price increases and usually very far behind. In a period of rapidly rising cost of living it is inevitable that wages also rise in some measure, if the great

body of wage earners, living as they do at best not far above the line of poverty, is not to suffer complete degradation.

"But in no way has labor been the initial influence. Prices were pushed up by factors over which the workers had no control. They have merely struggled as best they could and in the only way they could to keep their old standards of living. In this struggle they have met with only very partial success. For the great body of wage earners, wages have not kept step with prices.

"As a result, labor as a class is now worse off than it was before the war. Almost without exception a day's wages buys less than it did in 1912 to 1914. In other words, in the distribution of the income of the country, labor is receiving a smaller proportion than it did before the war, while capital —in the form of profits, interests and rent—is receiving a very much larger proportion."

To Christianize Industry.

Joseph Keating S. J., had a splendid article in The Month on this subject, which we reprint from the Catholic Mind:

"If there is ignorance, if there is apathy, if there is even hostility to necessary changes, amongst men who find their profit in the old order, that cannot be because these claiming to speak in the name of Christ have not vehemently and constantly voiced His ideals. It can only be because the commercial world, like the political, will not take Christian principles, in the sense explained, as its standard and rule. Not being able to combine the service of God and Mammon, it has practically abandoned the former. Yet even so, it does not secure its real interests. The labor world in Europe and America has been and is the scene of internecine conflicts which, whosoever wins, only injure both worker and employer. Some may seek their interest in fishing in troubled waters, but trade as a whole, the success of which requires a constant and efficient demand, is made unstable and precarious. Even from the purely material standpoint, as many writers point out, the friction between the two factors of wealth defeats the end of industry. A speedy and stable peace is necessary for a return of prosperity. The country is deeply impoverished, its liabilities have enormously increased, its means of meeting them greatly diminished, and the maldistribution of wealth, which was even a pre-war menace, has become more portentous still. Yet, if there had been real peace in the labor world since the Armistice: if the capitalist had been content with a moderate profit and the laborer consented to temporary scaling-down of wages: if the huge and universal extravagance in dress and drink and luxury, which marked the reaction from the strain of war, had been checked: if the senseless waste of strikes had been avoided, the nation would have been in a far better condition than it is at present. International conditions, of course, account for much of our misery, but in the main the fault is in ourselves and not

our stars that we are in such sad cases.

"Is it possible to recall the vision, to restore again that harmony of classes, which, in the field or on the home-front, made war-conditions more endurable and success more certain, to induce some measure of 'enlightened selfishness' into the dealings of class with class? Can we get rid completely and finally of the landless man, the wage-slave, the whole unhuman idea of a proletariat? Not, once more, without a change of heart, a realization of human dignity even in the poorest, of the rights which immediately follow in every being the fact of existence. But Mr. Leacock, economist and man of humor, in his latest book, 'How I Discovered England,' thinks that no change is necessary. His ideal for the revival of industry is to remove what slender restrictions there are upon individualistic greed. Let us give free rein, he says in effect, to the profiteer, let us release him from the penitentiary (if necessary) and allow full play to his unhallowed avarice. Then, when he has set the wheels of industry going again, we can put him back into gaol. This, we fear, is suspiciously like the old fallacy, so beloved of the Manchester School, so soothing to the anxious conscience, and so productive of misery to the worker, that the richer you yourself become the better for your country. We hope we have done with that philosophy of the pit. It is a libel on human nature to imply that the gratification of passion is a greater stimulus to effort than the pursuit of virtue, whether natural or supernatural. The saints, those well-springs of prodigious energy, refute the libel on the one count, and the hosts of earnest men and women, who, out of mere humanitarianism, devote their lives to the betterment of their fellows, refute it on the other."

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CHAPTER VIII.

Socialism and Other Near-Religions.

Socialism—Its Origin and Development—American Experiences—Socialist Labor Party—The I. W. W.—Other Schisms—Socialism Unchristian—Leaders' Views on Religion—Socialist Theology—Christian Science—Powers of Healing—Explanation—Mind and Matter—Theosophy. American Versions—New Thought—A Rejection of Christianity—Faddists in Religion—Spiritism—Its Phenomena—Explanation—Effects on Addicts—Ouija Board—Hypnotism—Its Use in Medicine—Clairvoyance, Fortune Telling—The Trance—Luck, Good and Bad.

The year 1848 is considered as the birth year of Modern Socialism. At that time Marx and Engels published what still remains as the leading exposition of Socialist belief the world over.

Karl Marx was born of Jewish parents in Treves, Germany, 1818. Engels was born in Prussia in 1820. The men were banished from France, Belgium and Germany for their dangerous doctrines. They found refuge in England, where their influence grew and spread over Europe, through the International Workingmen's Association. Rows between anarchist and moderate factions brought ruin to this body about 1876. Marx died in 1883. His works, notably, "Das Kapital," are known as the "Bible of Socialism."

Up to the time of the great war Socialists caused much trouble in Europe. Karl Liebknecht and Rosa Luxemburg, leaders of Spartacan Communists, were put to death in 1919 in Berlin.

Spread of Socialist doctrines made much trouble elsewhere, in Austria-Hungary, but more notably in Russia. In 1917 Socialists broke down the bureaucratic Czarist regime. In the revolution that followed three camps of Socialists came into being—the Cadets, the Moderates and the Revolutionaries (Bolsheviki).

Control came to the Bolsheviki in the latter part of 1917. Although beaten at the polls, these extremists took over the reigns of power. Lenine, head of the soviet system of government, ruled as a dictator. His acts were of violence, oppression and bloodshed. Despite opposition of other Socialists, even of the Allies, he continued in power.

In recent years Socialism has made much progress in Sweden. Even Belgium and Czecho-Slovakia have known their disturbances. France, since the Commune, has been wary of agitators. South America and Canada

have known their efforts. Mexico added "industrial unionism" to her Socialist movement originally, only to have a body secede in 1919, to be reorganized as Communists.

In America.

Socialism first came to the United States about 1850. Followers of Marx formed the Workingmen's Party in 1876, which only a short time later became the Socialistic Labor Party. Secessions came, but the party was reorganized in 1889. Eugene V. Debs and Victor L. Berger became leaders of the seceders.

The Socialist party, as it became a power in 1919, was under the direction of Debs, Berger and Morris Hillquit, claiming over 100,000 members. The Socialist Labor Party was a strong rival, under guidance of Daniel De Leon. Each of these charged that the other had given up the principles of Marx.

American Socialists fast arrived at the same condition as the ancient builders of the tower of Babel when the Lord had come down to confound their tongues. Their tower which was to make heaven accessible upon earth has suffered no slight delay in its construction, because they can no longer "understand one another's speech." Not only are leading Socialists, like William English Walling, inventing their own theories, but great contending parties formed within the Socialists' camp, each professing to be the sole exponent of pure and simple Socialism.

"Marx is great and Haywood is his prophet!" shouts one faction, while another blazons upon its banner the names of Berger, Debs, De Leon or some other champion of the Social Revolution. Marx himself, fortunately for all parties, is sufficiently self-contradictory and obscure to furnish texts for every side.

Even so important a person as the three-time candidate for the Presidency, Eugene Debs, perhaps the most popular member of the Socialist Party in America, is not now considered orthodox by a large percentage of his voters, although held as a martyr for his prison experience in war time.

The Socialist Labor Party.

The Socialist Labor Party, however, justly accuses its rival of opportunism and habitual dishonesty. Whatever its faults, it speaks out fearlessly and plainly. It attacks religion openly and not under cover. Its tone and color have been given to it by De Leon, who from the beginning has been a leader in the Socialist camp. The strongest denunciations of the two-faced policies of the Socialist Party have come from his pen. Words can not express his disgust at the "Spargo-Hillquit-Hunter-Simonism" of the Socialist partyites, and the "knee-deep quagmire" of Berger's utterances. "Let Debs," he writes "and those in his party who think as he does, exert themselves to make of the Socialist Party a true party of Socialism and when they succeed—(which I don't believe they ever will)—then, and not till then, will it be

His Eminence, Cardinal Mundelein, Chicago

time enough to broach the subject of unity."—"Weekly People," (August 30, 1913).

The essential difference between the two Socialist parties consists in the fact that whereas the Socialist Party would attain its purpose by the ballot alone, leaving its members free to choose between craft or industrial unionism or even to discard both, the Socialist Labor Party insists upon a two-fold organization, the political and the industrial. It will under no condition tolerate trade unionism, but considers industrial unionism essential for a successful revolution.

Political triumph would, according to its view, spell disaster for the proletariat, if it were not prepared to displace the political state by an industrial administration. The laborer is, therefore, to be properly instructed within his industrial unions, and on the day of victory the political organization will cease to be and the industrial administration will control the means of production.

The I. W. W.

But there is a third class of Socialism which has risen into sudden prominence. It is known as the "I. W. W.," or the "Industrial Workers of the World." In so far as its members insist exclusively upon industrial unionism they are as one with the Socialist Labor Party, but they differ both from it and from the Socialist Party itself in entirely rejecting political action and substituting in its place "direct action." Although this expression implies only the seizure of power on the part of the proletariat by direct means, without any mediation of politicians, yet violence is practically included in the program. The ballot is held by the I. W. W.'s to be of little or no importance, since they believe that all politicians are alike and use their influence to promote their own interests. Whether they were seated by capitalists or Socialists is not thought to make any essential difference.

The entering of this new force into the Socialist field has led to endless confusion within the old Socialist Party which denounces it as anarchistic. The movement was proclaimed as the coming Socialism, the only true Marxism, as its prototype was proclaimed in France. Many left the party to give full attention to the I. W. W. Many more tried to give allegiance to both. This straddling policy is pursued by such Socialist publications as the International Socialist Review. Most, if not practically all, members of the I. W. W. will vote the Socialist ticket at election time, as they are at all times safe in relying upon the financial support of the Socialist Party. They always acknowledge the Socialist Party candidate as their nearest kin.

A schism, however, exists within the I. W. W. One section centered in Chicago, to which Haywood and Ettor belonged. This seceded in 1908 from the parent organization, represented by the Detroit Industrial Workers of the World, which was endorsed by the Socialist Labor Party—all of whose principles it supports. It

rejects direct action as inopportune and supports political and industrial methods.

Effect of Schisms.

The whole Socialist Party in the United States has passed through a crisis. The loss of 50,000 dues-paying members during one year was freely admitted by the official organ, the "Party Builder." The Socialists themselves attribute the cause to internal troubles. Most important is the suspension of many of the most prominent Socialist Party publications. (The Chicago Daily Socialist), the (Coming Nation), the (Cleveland Socialist), and other publications, have ceased publication. Appearance of a new official organ, "The Party Builder," at once drew forth the following exclamation of amazement from one of Mr. Berger's "many private journalistic ventures," the Milwaukee (Social Democrat): "The national headquarters of the party now publishes a weekly paper in competition with the various weekly party papers. As these latter papers are dying off like flies, due to having been started in too great profusion, the national office paper will help on the funerals and can print from week to week the record of rivals put under the sod. The paper, (The Party Builder) has started out in good competitive style, by the way, by calling for subscription hustlers, and will doubtless soon have its special 'army' on the 'firing line' in regulation style."

The (Appeal to Reason) likewise is exceedingly annoyed by its relationship with the (Menace). Both were founded by the same Socialist comrade, and were promoted largely by the same group of men. The intense interest of the "Appeal" readers in the "Menace" propaganda finally became so absorbing that the professed Socialist paper itself seriously suffered through this zeal for the common cause, the destruction of the Catholic Church. It was even necessary for the "Appeal," in a long announcement, to remind the comrades that their noble efforts to ward off the national danger must not make them remiss in their more direct duties, unless they would see their cherished publication laid away like others among the buried hopes.

Socialism Is Un-Christian.

It is rather surprising that the non-Catholic churchmen of this country have been so slow to see that Socialism is the enemy of Christianity.

The hostility of Socialism to Christianity is inevitable because of the fact that Socialism is not merely a political method, but also a philosophy of life whose assumptions and aims are purely materialistic — are directed solely to the attainment of ideals of 'comfort' as life's greatest good.

Marxian Socialism refuses to concern itself with anything beyond the present life and this world. It has no answer—it even denies the need of any answer—to the perpetual question of the soul: "If a man die, shall he live again?"

Socialism professes to leave every man free to think as he pleases on

that subject. In reality it discourages thought on it as unimportant. The foremost exponents of Socialism have ever been avowed atheists, denying both the existence of God and the immortality of the soul. At best the attitude of Socialism toward religion is agnostic. It says to the eternal question: "We don't know; we can't find out; it isn't worth while to try."

Denying the need of any religious sanction for morals, Socialism degrades those human relations which Christianity, because of their fundamental character in distinguishing men from brutes, has clothed with an especial sacredness.

Marriage and the Home.

Marriage, for example, is regarded by Socialism as purely a civil contract and as less binding than a contract for the purchase and sale of commodities.

To say this is not to say that all Socialists are unfaithful to their marriage vows. But it is merely a personal practice in their case, not a matter of belief and principle.

Wherever Socialism has obtained power in government, as in France before the war and in Russia later, that power is exerted to eliminate the Christian religion as an influence and factor in the conduct of human life. The public schools, under Socialistic control, teach "morality" indeed, but it is a morality without God and repudiating the need of any sort of sanction for its teachings beyond the finite reason and will.

No real Christian can be a Socialist—if he understands Socialism. The two systems are wholly antagonistic and mutually destructive. Socialism recognizes no higher power in the universe than man himself.

Leaders' Views on Religion.

What Marx says in his Secret Society in Switzerland: "We shall do well if we stir hatred and contempt against all existing institutions; we make war against all prevailing ideas of religion, of the state, of country, and of patriotism. The idea of God is the keystone of perverted civilization. The true root of civilization, the true root of liberty, of equality, and of culture, is Atheism."

"The International Socialist movement with its thirty million adherents, at a conservative estimate, and its organized parties in twenty-five civilized countries in both hemispheres, is all based on the same Marxian program, and follows substantially the same methods of propaganda and action. The 'diverse Socialisms' outside the organized movement are represented by small groups of social and political dilettantes toying with problems of the universe and exercising no influence whatsoever on the course of the International Socialist movement."

A speech by a delegate at the Chicago convention, Mr. Lewis, is expressive. He said: "I am among those who sincerely hoped the question of religion would not be raised at this convention. I am willing to concede that we should let sleeping dogs lie. I know that the Socialist

position in philosophy on the question of religion does not make a good campaign subject. It is not useful propaganda in a political campaign. I do not propose to state in this platform the truth about religion from the point of view of the Socialist philosophy."—Chicago Daily Socialist, May 16, 1908.

Shaw's Theology.

George Bernard Shaw, voluminous writer on many subjects, has evolved a system of Socialistic theology. His definite teachings are socialistic, being summed up in what he calls four elements of Christian doctrine. 1. The Kingdom of God is within you. That is merely another way of saying that since God is your father, and you and the father are one, you are really gods. 2. You cannot serve God and mammon, consequently get rid of property by throwing it into the common stock. Communism is inevitable for a follower of Christ. 3. Judge not and you shall not be judged. Hence get rid once and for all of judges and punishments and revenge. 4. In the Kingdom of Heaven there is no marriage or giving in marriage. Get rid, then, of all family entanglements.

Christianity Perverted.

Christianity is horribly treated in the above Shaw perversion, and Scripture texts are woefully misinterpreted. His form of socialism is unique and all his own, and there are few who will not object to his dragging Christ's teachings to prove his case. Some of his arguments are not to be taken seriously, while even the children know, for instance, that Christ approved of marriage, that he did not resist the authority of judges and superiors, that while He condemned the abuse of riches, He never once condemned private property or advocated public ownership.

Socialism and Religion.

Under this head a prominent magazine, in 1914, conducted an epoch making debate between acknowledged authorities, which attracted world wide attention. Morris Hillquit, a man of national reputation, represented the Socialist side and The Rev. John A. Ryan, D. D., then of St. Paul, was his opponent. Mr. Hillquit, despite his extreme views, is a brilliant speaker and thinker, while Dr. Ryan proved himself an opponent of rare skill.

While the debate did not at first include the religious issue, yet in its closing stages the point of religion was treated as follows by Dr. Ryan:

"In his reply to the charge that the Socialistic movement is antagonistic to religion, Mr. Hillquit admitted that the relations between the average Socialist and the Church are 'rather strained', and that the majority of Socialists find it difficult, if not impossible, to reconcile their general philosophic views with the doctrines and practices of dogmatic religious creeds. He also refused to accept the suggestion that Socialism

purge itself of its anti-religious elements by eliminating the teachings on philosophy, ethics and religion. In substance, then, he conceded that Socialism as a living movement and system of thought is fundamentally and necessarily incompatible with any definite religious creed, whether Catholicism, Protestantism, or Judaism.

"My opponent contended that the harmony existing between religion and science could not be proved from specific instances of believing scientists. I never said it could. I showed in the first place, that between science and religion there can be no antagonism, since they deal with entirely different spheres of reality; and in the second place, that the vast majority of scientists were religious believers. Apparently Mr. Hillquit did not care to refute the first statement. Instead of attempting the second statement, he shifted his ground, and declared that no harmony is possible so long as the Church opposes science. * * * * * * Neither he nor any one else can prove that the Catholic Church ever officially or semi-officially condemned a principle or conclusion of science, which had already passed from the sphere of hypothesis to that of established fact.

"There is, however, one unexceptionable statement in Mr. Hillquit's surrebuttal. He says that 'there is little likelihood of a hearty understanding and active cooperation between the Socialist movement and the Catholic Church, so long as they both remain what they are.' How could any man who knows and thinks expect anything else? On the one hand Socialists will not reject those philosophical, ethical and religious doctrines which make their system vastly more than an economic theory and program. On the other hand, the Catholic Church sees quite clearly the presence, the extent, and the pernicious character of those non-economic elements in the Socialist movement and the Socialist system. As the guardian of faith and morals, she must unceasingly oppose organization that propagates such false and destructive doctrines."

Dr. Ryan was for twelve years professor of Moral Theology in the Seminary at St. Paul. He was ordained, a native of Minnesota, in 1898, receiving his doctorate eight years later. At present writing he is attached to the faculty of the Catholic University at Washington.

Christian Science.

The best that can be said in favor of "Christian Science" is that it is mostly a cult for the attaining and preserving of health. This is also the only thing that can be said in its favor. It principally attracts persons imbued with the instincts of those who lived in the

time of Christ and demanded signs and wonders in healing from Him. He rebuked them then. Our Lord refused to give such a sign, because the petition's spirit was an unworthy one. The same unworthy spirit prompts the crowd which throngs around every fake "healer" that appears from time to time, makes money and disappears. Quack doctors speculate on this element of human nature. Christian Science bases attraction upon it.

Power of Healing.

Miraculous cures followed the teaching of Jesus Christ. He performed miracles, but it was because He "had compassion upon the multitude." He intended primarily to influence the people to whom He spoke. "If you do not believe Me, believe My works." Never did He work a miracle in His own behalf. He suffered hunger, thirst and weariness on his journeys, and He told His followers that it was necessary to do this in order to merit Heaven.

The Apostles had the power of healing and used it, but only as proof of their calling. They took no such power to themselves. Everything was done in the name of Jesus Christ. They, too, never used the power for their own purposes and they prayed humbly to God before attempting to exercise it—in sharp contradistinction to the modern "science healer."

Evils in Life.

The teachings of Jesus Christ make it clear that suffering and pain are not evils of themselves, and that they certainly are not imaginary. They are conditions permitted or perhaps ordained by a merciful God to enable us to atone for our sins, or for the sins of others. They are a means of gaining happiness in the next world. To bear one's cross in this life is Christian; purely selfish objection to the cross proves Christian Science to be un-Christian.

If it be for our advantage or for His glory, God will remove our suffering. He will relieve our pain, because the same power exists in the Church today as in apostolic times. Moses and Elias in the old days, St. Gregory and St. Francis Xavier with many others in the middle ages, performed wonders that God might be glorified, His teachings confirmed, and men strengthened in their faith. The same power is being exercised today at Lourdes in France, St. Anne de Beaupre in Canada and in other places. But it is those chosen by God who are cured; that their spiritual condition might be bettered and the world be taught at these shrines that the Church is the pillar and the ground of truth.

Explanation.

It may be true that "Christian Science has helped people. But it is quite sure that such cases may be explained by medical science as being due to what is known as suggestion or self-suggestion. And even if the cure be not imaginary or temporary, this fact would not justify anyone in accepting a false and un-Christian doctrine. Whether we im-

prove our health or our position in life by adopting a new religion, we are no less renegades to truth. Worldly ambition and progress, good health even, does not excuse traitors to the teachings of Christ.

Many men would have fared better before God, had they died in youth and innocence, rather than to live in maturity and sin. Children have recovered in infancy, after frantic prayers by the affectionate mother, only to be a curse to her in later life. Where God grants us temporal favors, including health, in answer to prayer, He does so only on condition that such favors will be conducive to our good. What father, when asked for bread, will give his child a stone? There are worse things than sickness, and worse evils than death. God will not grant a favor unless, in His judgment, it is good for us.

The evil spirit has control over certain forces of nature, and can produce effects which appear supernatural, and are intended for our harm. This is true of all such wonder-work as does not bear the stamp of Jesus Christ.

How do we explain "Christian Science?" In the first place religious peculiarities are not unknown. Many deluded persons have claimed divine inspiration in the history of the world. Mrs. Eddy is not the first deceiver. Commercialism may have something to do with the growth of this heresy — certainly the growth proves that the "Christian Science" leaders know how to avail themselves of advertising features, at least.

Then, religious people, unless under guidance, often grow superstitious. Those who reject Christianity easily swallow absurdities. Mrs. Eddy received a revelation, they say. Is her word sufficient for this? They have no proofs that will bring conviction to reasonable minds, especially in the face of many nonsensical utterances made by the cult's foundress and her followers.

The world today is science-mad, and no less insane on the subject of health. People accept anything, even such statements as Mrs. Eddy makes about murder, robbery and the like crimes; that they are only delusions. And if you are sick, she declares, it is not necessary to call in a doctor. "Christian Scientists" think it right to let the victims of sickness (which is another delusion, according to them), die, with no more help than the "Christian Science" healer can give. It seems like letting a blind man walk over a precipice.

Mind and Matter.

The attractive features in Christian Science are the much advertised principle of the superiority of mind over matter, and the proposition of the general predominance of goodness in the world. It is true that mind is superior to matter, but Christian Science did not first discover or teach this fact. The Church has always expressed it. Jesus Christ has exemplified it by His fortitude in bearing human weakness. Man's

highest powers are those of his soul. Jesus told us to "be not solicitous for the things of the body," but He also showed us that we could not escape the trials of life. And as the apostle afterwards said, we should glory in our infirmities as the best means of gaining Heaven. And it is also true that there is a preponderance of good in the world. There is little evil in which some good is not found, and the good of life outweighs the evil of decay and death. The greatest good which we possess is life itself. But we are indebted to Christian Science for neither of these facts, however the "Christian Scientists" may emphasize either of them.

The Church teaches us how to detach ourselves from the attractions of sense, and how to turn material evil into spiritual good. She teaches us the need of self-denial. If we hesitate to do this she imposes on us acts of mortification, following Her Divine Founder Who said, "If any man will come after Me, let him deny himself, take up his cross and follow Me."

It is no exaggeration to say that "Christian Science" is branded as dangerous heresy—one aggravated by deaths of helpless children—and of adults, too—on account of the refusal of "Christian Scientists" to provide or to follow legitimate medical treatment in sickness easy to cure by means of a capable physician's attention, but fatal without such help.

Theosophy.

If we consider the meaning of the word by which this belief is known, more is promised than found. Theosophy means wisdom concerning God, and is intended to mean the knowledge of God obtained by direct inspiration of the Divine Essence. Those who call themselves Theosophists are considered—by themselves—to be in close harmony with the central principle of the universe. Such knowledge is supposed to free them from the limitations of human life and give them power over the hidden forces of the universe.

India is the home of theosophy, which dates back a good many centuries. Brahmin writings contain the origin of theosophists' ideas, which have since been mixed with other beliefs. Buddhism, for instance, comes from this source. The basic doctrines constitute Pantheism. Theosophy's latest development is the Yoga, one who exercises to free the soul from the body, which is attached like a string to a bow. By starving the body, forcing it into painful postures, concentrating thought — Theosophy teaches—one might acquire power over the soul. One who can do this is called a Mahatma, a master soul. His soul is supposed to be released temporarily from the body, and may move about, perhaps even controlling less powerful souls. When the soul returns, then his body awakes. Repeated efforts can bring about perpetual release of the soul, and then (Theosophists) claim that it flies to Heaven in great happiness

Modern Theosophy.

Modern theosophy was introduced into New York by Madam Blavatsky,

in 1875. The school founded there claims to have the true solution for the problems of the world through the learned men of the East. A part of its teaching is directly derived from the East, although it is varied with modern additions.

As presented to the world, it is a strange mixture of mysticism with trickery and pretense, expressed in terms which seem to display scientific truth, while at the same time striving for a religious atmosphere. There is no need of saying that this so-called Theosophy is, by its very nature irreconcilable with Catholic Truth, even as so-called "Christian Science," and cannot possibly be made to square with Catholicity.

New Thought.

New fads in religion spring up like mushrooms in the night. One of these has been dubbed by its originator "New Thought." If its fatal lack of all the teachings of Christianity can be considered either "new" or "thought" it is welcome to the designation. Plainly speaking, it is a jargon, a hodge-podge of unintelligible things. It is doubtful whether the founder of this cult, a certain Julia Seton Sears, knows herself what she means. She envelopes her sayings in an air of mystery. It is philosophy and theology, so she says, but to the analytical mind it is neither. Vagaries make it up very largely. It goes without saying that it is a sweeping repudiation of Catholic doctrines, and subversive of Christian principles.

Rejection of Christianity.

But Julia Seton Sears boldly asserts that "New Thought is a religion." She is its self-appointed high-priestess. Her definition sounds the keynote of its mission at the same time: "New Thought is a product of the twentieth century thought and need: it has its birth in human experience and human enfoldment." The wonder grows how much experience she has had and what she really knows about "human enfoldment." But clearly she discards the Savior and the doctrine of Atonement, furnishing this substitute: "While the old-thought world prayed to its Jesus, the new thought-world suggested to its subconsciousness." She presumes to call this change a psychological one. She rejects the need of salvation with the audacious claim: "Man never had a soul to save; but he is a soul saved by his immortal birthright of union with the great cosmic mind of God." Here she denies original sin and upholds unmitigated pantheism. There is no need of redemption, and she does not blush to say:

"It matters little to those who really understand Truth, whether Jesus, the Christ lived, or whether He was only a symbol worked out by the imagination of men and priests." The gist of her nonsense is recognized in this statement: "New Thought has gotten away from all idea of supplication or penitence; it

calls for no renunciation, no denial, no limitations; it stands for boundless individual freedom."

Faddists in Religion.

A writer in "America" sets forth the danger of this cult:

"Dilettanti and faddists in religion will find in New Thought a certain cheap cleverness, together with some novel conceits and a bold denial of most that the world has hitherto accepted. They will, moreover, be flattered by the persuasion that to be indoctrinated with New Thought is to be better than the rest of men. They may be caught by some of its principles of conduct, which although wholly divorced from the supernatural, seem to make for a sort of selfish happiness, or at least absence of care. But a person who can find an appeal in it cannot be a Christian even at heart. Active adhesion to its tenets means apostasy from the Faith. No one can accept New Thought as expounded by Julia Seton Sears without professing undisguised heresy."

Spiritism.

It is an interesting fact that so soon as the authoritative religion of any country or civilization begins to be shaken, Spiritism in some form, almost invariably makes its appearance—whether the necromancy of the East, or the witchcraft of the Jews, or the frank Spiritism of our own day, says Monsignor Robert Hugh Benson. Yet it is very natural that this should be so. For so long as a religion, even if false, is accepted as traditionally and conventionally true, man's curiosity is in a measure satisfied; but the moment that the foundations of established religion are shaken, once more that fundamental and, indeed, natural curiosity reawakens and begins to demand convincing and reassuring answers to the questions that the soul perpetually generates.

In Christian civilization, however, there is an additional reason as to why Spiritism should manifest itself as particularly strong. Until the sixteenth century Divine Revelation was accepted in its entirety, and included, of course, many dogmas as to the after-world and the condition of human spirits that had passed into it. The invocation of saints and the practice of prayers for the departed, each in its own way, kept that spiritual world before men's attention, and, simultaneously, answered such questions as they had a right to ask. With the rise of Protestantism, however, and its heartless and unspiritual neglect of the holy dead, once more twilight came down, deepening into darkness, over men's conceptions of that world which Divine Revelation had illuminated, and legitimate questions were left unanswered. What could be more natural, therefore, than that as soon as the temporary authoritativeness of Protestantism began to pass away, and its fallibility began to be demonstrated, inquiring and even devout souls should begin to explore that realm on which their religion was so unaccountably silent? Hence, it is almost entirely among

the non-Catholic nations that Spiritism has flourished and among them, too, that it is making such appalling progress at the present day.

Phenomena.

Now, it is impossible to deny altogether, as many wish to do, the phenomena of Spiritism; and at any rate, according to the view of all serious theologians, and of others who have made a close study of Spiritism, it is further impossible to account for many of these phenomena on natural grounds. When all deductions and allowances have been made for credulity, hypocrisy, fraud and exaggeration, there yet remains a solid body of phenomena, the denial of which would mean to deny the value of human testimony.

These phenomena are of various kinds: There are first, those which seem to prove nothing more than the active presence of preternatural beings—phenomena such as the levitation of heavy bodies, the production of raps and sounds unproducible by human agency.

Secondly, there are those which appear to prove that sources of information are being tapped and intelligible communications are being made such as are again beyond the reach of the human persons visibly present—such phenomena as the giving of identifiable messages and answers to questions the substance of which is known to no one beyond the recipient or the questioner. These communications are made sometimes by the voice of the medium (or the professional minister of the Spiritists)—sometimes by "planchette", (that is, a tiny table on wheels, placed over paper, with a pencil running through it, on which either the medium's or the questioner's fingers are placed)—sometimes under circumstances which preclude human intervention—(as when the information is written down on the inner side of a pair of locked slates).

Thirdly, the supreme phenomenon of Spiritism is that known as materialization; and it consists in the actual apparation of a deceased person, recognized by those present, sometimes so accessible to the senses that his body can be handled as well as seen.

Explanation.

Yet, in spite of these claims, in spite of the fact that theologians recognize in some of the phenomena of Spiritism the presence and the agency of beings not of this world; in spite of the fact that some Spiritistic teachings are tolerably in accord with those of Christianity; in spite of the conversion of many materialists to a belief in a spiritual world through the Spiritistic propaganda—in spite of all this, the Catholic Church condemns Spiritism with an indignation she does not often manifest, and forbids her children under pain of mortal sin to frequent Spiritistic meetings, even out of motives of curiosity. The reason for it is that Spiritism in its moral religious effects is directly opposed to Christian truths.

In the earlier stages the Spiritistic

inquirer is encouraged to believe that he can remain a Christian and continue to believe Christian dogmas. As he advances, little by little he learns that the true Spiritist is beyond Christian dogma. Among others the teaching of the "spirits" on such truths as the divinity of Christ, the consequences of sin and the means of grace is a flat contradiction of Divine Revelation.

The moral effects of Spiritistic practices are appalling. It is of course impossible to give statistics on such a point; but those who are interested would do well to read the excellent books of Mr. Godfrey Raupert, and others like them, dealing with this matter. Nervous breakdown and actual insanity are among the lesser evils resulting from this pernicious "religion".

The whole atmosphere of the "seance" frequently degenerates into one of fraud and prevarication and feeble practical joking. Ridiculous tricks are played by the "spirits" upon devout inquirers; they are led on, in subjects connected with their most sacred feelings, only to find in the end that they have been duped and deceived.

It is impossible to find in all "spirit teachings" any spiritual instruction comparable even to the elements of Catholic teaching.

Independent inquirers — those for example, who have privately experimented with "planchette" or the ouija board—not only have constantly found that their whole moral fibre has suffered, but even that sentences, blasphemous and obscene, have been written down by the inspiration of those so-called teachers from the other world!

These, very briefly, are the principal causes for the Church's condemnation of Spiritism.

The Ouija Board.

J. Godfrey Raupert, K. S. G., an authority on Spiritism had a splendid article in the Ecclesiastical Review on the subject of the Ouija Board a few years ago at the height of the fad's popularity.

This dangerous plaything has been known to the ancients. Proofs of its early existence are many in the history of China. As the chief danger is in beginners attracted to it for fun. Mr. Raupert gives three reasons for his condemnation of the practice, the first being this, that the particular spirit who "talks" by way of the Ouija Board cannot be conclusively identified and proves, on close investigation, to be an evil one not at all the spirit of a departed one. Secondly, they give mostly frivolous, contradictory and intellectually worthless messages. The third and most impelling reason is the physical, moral and mental effect on the experimenter.

These reasons agree with conditions found in professional mediums. Dr. Neward Cumington, a competent medical authority, testified that "hundreds of persons become insane yearly by means of these experiments." Dr. Mercier of London, Dr. Viollet of France and Dr. Lapponi of Italy

are international authorities quoted by Dr. Raupert in reporting spiritistic practices as dangerous to mental and moral health.

Hypnotism and Mesmerism.

What is popularly known as Hypnotism today originated in Mesmerism, a set of theories propounded by Frederic Mesmer, a German physician in 1778. He held that one person can exercise influence over the will and nervous system of another, and produce certain phenomena by power of a supposed emanation, called animal magnetism, or simply by the domination of his will over that of the other. Originally Mesmer professed to produce his results by power of actual magnets, but all such apparatus has long been abandoned and those who profess belief in magnetism refer it to the body of the mesmerist. Six stages were distinguished, the walking stage, the half-sleep, mesmeric sleep or stupor somnambulism, self contemplation or clairvoyance, universal illumination in which the person is supposed to know all that is going on in distant regions—all this is promised students of animal magnetism.

Hypnotism is a sleep-like condition brought on by artificial means, and in this way is applied to the use of medicines which aim to produce sleep in sickness. Specifically, however, it is a sleepy condition induced by a brilliant object held before the eyes at which the person is required to look steadily. The practices of professional hypnotists are familiar to all. It is known that hypnotism has tremendous possibilities as a curative agent. But the methods of the fakes and imposters who cloak their operations behind the veil of this "ism" are perhaps not so generally known. Are there sufficient real benefits to medical or any other form of science likely to result from hypnotic investigations which will obviate its possibilities of evil? This is the question sometimes proposed.

The "subject" is completely at the mercy of the hypnotist, in any of the various stages of the "trance". This trance can be induced by various means and in time may even be brought on the subject by himself. Catalepsy, lethargy and somnambulism bring different degrees of intensity, in the lighter degrees of which the subject knows what is going on, but must remain completely in accord with the operator. In the deeper stages, the subject loses connection more and more with other objects, retaining only that communication and complete subserviance to the operator. In this condition crimes may easily be suggested and carried out, according to an authority (Bernheim.)

The question as to whether hypnotism is right or wrong cannot easily be answered, as yet. The Church is very careful not to condemn outright anything which is merely new or apparently marvelous. Nor will the Church condemn a thing which is liable to abuse or which has been abused, although good in itself. She will condemn the abuse and leave the

good untouched. In matters of this kind the Church can afford to wait for scientific development. The true character of hypnotism will become better understood in time.

Hypnotism in Medicine.

In the matter of medicine the use of hypnotism appears to be efficacious in some cases, yet a writer in the "Month," (Oct., 1890), says: "Save in the hands of duly qualified operators, and very few can attain that position, attempts at hypnotism are nothing short of criminal, as necessarily involving a terrible disturbance of the whole nervous system—a disturbance which may extend to all the faculties." As Father H. G. Hughes concludes his article in the Catholic Truth Society publication on the subject, quoting from the article in the "Month", referred to above, he says to those about to hypnotize, "Don't!" And to "those about to get hypnotized we would still more emphatically say, 'Don't!'"

Clairvoyance—Fortune-telling.

There is a stage of mesmerism in which the subject appears as if in a trance and this way is said to be able to see things not present to the sight. Things at a distance, it is alleged, can be perceived by the spirit. Those who frequently advertise fortune-telling by use of this trance are called clairvoyants. They claim to be able to foretell the future in this way. Just as the heathens used astrology and the Romans by flight of birds and their cries foretold future events, so even Christians are deceived into believing in this divination of the future. The use of cards and other methods just as popular always find adherents. Hundreds of people make a living on this weakness of human nature. Superstitious belief is attached to so many foolish things, and those, who profess to laugh at the credulity of others on one particular, yet stoop to their own pet superstition. Our catechism especially forbids any such yielding to belief in fortunetellers and any frequenting of places where fortunes are told. Yet, attracted there, so many Catholics attempt to excuse their actions on the ground of pastime or fun, proclaiming all the time their disbelief in the powers of the so-called clairvoyant. Any attempt to attribute to created things powers which do not belong to them is wrong and forbidden.

Fortune Telling.

Clairvoyance in the matter of fortune-telling is but an outgrowth of pagan superstition. It is told of the Indians in America that their medicine-men knew the trance and frequently pretended to announce events taking place in distant parts. Secret societies among the Indians attached certain rites to this practice. This use of the trance was entirely feigned or else entered into with forms of trickery to deceive the tribe. In fortune-telling it is a production intended only to deceive. Most of the "mediums" are uncultivated, ignorant of even the principles of the form of

science they attempt to demonstrate. Tricks and deception are their whole stock in trade. They are frequently exposed in the daily press and the police find it necessary just as often to protect the gullible folks who lay themselves open to the schemes of these workers in feigned magic by driving the fakers out of town.

The Trance.

In the story of the life of St. Alphonsus it is related that at Arienzo, on September 21, 1774, in the presence of a large crowd he went into a trance by means of which he reported scenes at the death-bed of Pope Clement XIV, many miles away. And in the life of Father Joseph Anchieta, the Apostle of Brazil, a similar case is reported, 1597. Many supernatural episodes appear in the life of the latter whose beatification is now under way. But it is certain that if these events are true and correct, as reported, that the trance or clairvoyance in their cases came upon them unsolicited and for good. Any use of this power for other reasons is wrong and forbidden.

Luck, Good and Bad.

The terms "good luck" and "bad luck," as employed in ordinary conversation, mean that which happens to a person by chance, and is conceived of as if there were an inward connection between a succession of fortuitous occurrences having a favorable or unfavorable character. This definition of luck is given by a writer in Ave Maria. In the estimation of most philosophers and moralists, however, they are terms applied to non-existent things, the article reads. "There is no such thing as luck," writes a shrewd publicist; "in reality, it is a fancy name for being always at our duty, and so sure to be ready when the good time comes."

Very rarely, if at all, do we hear complaints about hard luck coming from a man who is industrious, careful, prudent and honest. As Addison puts it, "A good character, good habits, and iron industry are impregnable to the assaults of all the ill-luck that fools ever dreamed of." In nine cases out of ten the ill-luck of which complaint is made comes from saying pleasure first and duty second, instead of duty first and pleasure second.

In the vocabulary of the good Christian the substitute for "luck" is "Divine Providence," whose ways, however inscrutable they may be to our limited vision, we know to be unceasingly for our good.

Auto-Suggestion.

This is the name given to a pronouncement recently made, which has attracted w i d e-s p r e a d attention. Whether as auto-suggestion or mental suggestion, it is received as something new.

Now there is nothing of recent development in the idea of auto-suggestion. Yet it has been popularly exploited as a fad. The unthinking have received it with astonishment as something entirely novel. It is in reality as old as the world. Psycho-

therapy, or treatment of disease by acting on the mind, has been known to the medical profession for ages. Briefly the popular conception of Mr. Coue's idea, is to convince yourself that you are capable of doing anything, no matter how difficult, by constantly repeating expressions of confidence in yourself. One phrase is, "Day by day, in every way, I'm getting better and better." One is told to recount such expressions endlessly to produce the desired effect. There are many varieties of the treatment which is designed "to help the conscious mind make use of the unconscious and draw upon it for health and power."

It is of course a splendid thing to have confidence in ourselves. The new fad is not original in urging this. The way in which it is done is wrong. Let us have confidence in ourselves as M. Coue says, but only by knowing that "the incalculable power which is in you" is not you, but is of and from the Power which in the beginning created the heaven and the earth and all things. This is neglected by the faddist-enthusiasts. They say a cure should be based on the imagination and not on the will. But what is to start the imagination and what is to keep it going?

Auto-suggestion is nothing more than self-hypnotism and that is something which intelligent God-fearing people shun with horror. It is capable of much harm, (see article on hypnotism) that is if the shallow, effervescent faddists who rave over it were sufficiently interested to make serious study of it, which we question.

M. Coue.

The originator of the world interest in auto-suggestion is M. Emile Coue, a chemist and pharmacist, practicing at Troyes, France, and later at Nancy. Here his experiments drew him away gradually from his chemist shop. He had become interested in hypnotism and used his clerks and customers as experiments for his theory of conscious auto-suggestion as a curative agent for the ills of humanity.

His popularity grew with his establishment of regular clinics. Many people helped with their testimony of maladies lessened or removed. He himself did not treat people. They were taught to use the treatment in self cures, wherein lies a difficult problem.

Bibliography.

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AMERICAN ARCHBISHOPS.

Top, left, Archbishop Howard, Portland, Ore.; top, right, Archbishop Keane, Dubuque, Ia.; lower left, Archbishop Daeger, Santa Fe, N. M.; lower right, Archbishop Drossaerts, San Antonio.

CHAPTER IX

Catholic Societies.

St. Vincent de Paul—Holy Name Society—Wonderful Growth—League of the Sacred Heart—Spiritual Benefits—Promises to St. Margaret Mary—The Holy Hour—Sodality of the Blessed Virgin—Its Practical Work—Other Societies.

Societies of Catholic Men and Women—Conditions for Membership—Catholic Order of Foresters—Associations of Irish Men and Women—The Ancient Order of Hibernians—Distrikt Verband—Katholischer Vereinsbund—Polish Catholic Societies—Knights of Columbus—Defence of Faith—Social Work—Columbus Day—Women Conduct Great Organizations—W. C. O. F., L. C. B. A., Daughters of Isabella, National Circle, D. of I., Ladies of Isabella, Catholic Daughters of America, Ladies' Auxiliary, A. O. H., Catholic Woman's League, National Order, Daughters of Isabella, Catholic Knights and Ladies of America, Central Society, Knights and Ladies of St. John.

There are many good societies into which Catholic men and women have banded themselves for mutual protection. A distinction is here made between such societies and those which exist in the Church altogether from spiritual motives. Our insurance societies are excellent institutions worthy of every Catholic's participation, yet their objects cannot be said to class them under the same head as others which are especially dear because of their higher purely religious aims.

Purely Religious Societies.

The *Society of St. Vincent de Paul* was founded in Paris, France, in May, 1833, by Frederick Ozanam. The society is designed to cultivate special graces among its members by the performance of services eminently acceptable to God. Its members visit and bring comfort to the poor, sick and unfortunate, ministering to their material wants and affording them religious consolation. Strict secrecy is imposed on the members in the matter of assistance rendered, lest the feelings of any needy persons be hurt—this being in accordance with the highest principle of charity. The members are not often known and their work is not widely advertised. Although the society's work is constant and extensive, it operates with practically no expense—because none of its members charge for their time and energy, so that there is no salary list.

The Society of St. Vincent de Paul of Chicago has eighty-four conferences or branches. They are made up of 1,500 active and 800 honorary members. In one year the Society aided 2,219 needy families, spending more

than $38,000, which amount was entirely paid over to the needy.

New York City's conference of St. Vincent de Paul during one winter gathered in over forty-five thousand dollars. Out of that two thousand dollars was paid for general expenses, and two thousand for wages of those in charge of the various homes maintained by the society. The balance went directly to the needy. Contrast this with non-Catholic organized charity, which in Chicago one year paid out in salaries and expenses recently more than fifty-five per cent of the total amount collected for charitable work.

The work of the St. Vincent de Paul society, although quiet, spreads far and wide. There are five branches in the United States, each branch having jurisdiction over a certain territory. Each parish has its conference, presided over by the pastor.

For charity, that is charity through and through, commend us to the Society of St. Vincent de Paul. We confess that it is its spirit and its methods alone which in the present day justify for ourselves the concept of organized charity. A reorganization of the Society, which will render its methods still more effective, is now in progress, the plans for which have received the highest ecclesiastical sanction. They provide that:

1. The divisions of the Society shall be on provincial or archdiocesan lines. 2. The archiepiscopal city of the ecclesiastical province shall be made the center of each division. 3. The names of the Councils, as at present existing, shall be retained. 4. Each province shall be in charge of a Central Council; each particular Council shall report and communicate with said Central Council. In cases where Central Councils are not formed, the particular Councils and isolated conferences are to be in direct communication with the Superior or National Council. 5. The general organization of the Society in the United States shall be made up as heretofore stated, and shall be known as the Superior Council of the United States.

The Holy Name Society.

In 1432, in thanksgiving for the cessation of a great plague, large numbers of people in Lisbon manifested great devotion to the Holy Name of Jesus. Prior to this, in 1274, Pope Gregory X had commissioned the Dominican Fathers to propagate that particular devotion. In the fifteenth century the organization was effected and its objects proclaimed, namely, to extend belief in the divinity of Jesus Christ, to honor His Sacred Name, and to suppress all language by which disrespect is shown the Holy Name. The splendid fashion in which the society has spread, especially in this country, is proof of its value. Of one demonstration alone in Philadelphia, the Catholic Standard and Times says:

"Forty thousand men—'mere men'—civilized Christian members of the community, in sober holiday habiliments, marching in stately, measured pace, in broad ranks, to the accompaniment of noble music, are a spectacle, surely that must stir the Christian soul to its uttermost ecstasy of love for

the Lord of the Universe and the Giver of all grace and blessing. Such was the spectacle which the city of Philadelphia presented last Sunday."

Under the spiritual guidance of the Right Reverend Bishop McGavick, the Society in Chicago increased its development in marvelous manner. At the annual meeting, 1922, before his transfer to La Crosse, the Bishop reported 70,000 members in 200 branches throughout the city. Especially interesting was the report of Society activities among the boys of the city. The Big Brother movement showed 117 committees working to help the young men. More than two thousand dollars was spent in three months helping the boys in trouble with the Boys' Court and the Juvenile Court.

The society has a legal aid branch for helping the boys, a moving picture supervision committee, a lecture bureau, providing free entertainment for branches, and other features of practical value, all directed from a central office in which the superintendent, Mr. Craine, operates under suggestions of Bishop Hoban, present spiritual director, who has Monsignor Bona and Rev. D. Byrnes as assistants. A notable feature has been support of the Catholic Press by which the society arranges with the New World for weekly publication of its many activities.

Growth of the Society.

Nor are Chicago and Philadelphia alone in the present day development of the Holy Name Society's strength. New York, Boston, Pittsburg, St. Louis, New Orleans, all the cities of the country are spreading its lessons. Every parish has its branch, and by means of it men are encouraged in paths of virtue and habits of regularity in devotion. The Holy Name Journal, a monthly, is the official paper of the Society, and is published in New York City, at the offices of the Director General, Rev. Father Ripple, O. P., 871 Lexington avenue. The society has also made great progress with its junior organization for boys, spread almost as extensively as the older society.

Catholic Total Abstinence Union.

In Baltimore, February, 1872, this organization was effected. Its purpose has been to make reparation for the sins of intemperance among Catholics, and to promote the virtue of temperance by the practice of total abstinence.

The Catholic Church has always been prominent in the cause of temperance. Father Matthew, in Ireland, stands foremost among its apostles. American prelates are to the front. Right Rev. Regis Canevin, formerly bishop of Pittsburg, and Father O'Callaghan, C. S. P., formerly of Chicago, are prominent present-day workers.

League of the Sacred Heart.

An organization which encourages devotion to the Sacred Heart of Jesus is the League of the Sacred Heart under the direction of the Jesuit Fathers, with offices at the headquarters of the Apostleship of Prayer in New York City.

For this purpose, although every

Friday is devoted to the Sacred Heart, yet the First Friday of each month is especially set aside, and of late years this practice has been remarkably extended. There is no Church so small or so remote as to be without this devotion, and the First Friday has grown to be an established fact in the routine of the Church. This devotion has its origin in the Promise made by Jesus Christ to Saint Margaret Mary Alacoque in a revelation (1673).

The devotional practices of the league have been especially recognized by the Church. The beatification of Margaret Mary in 1864 and her canonization in 1920 proves this. The Holy Father, each month, names a particular intention for the prayers of members of the League, and especially commends their devotion. Each church has its own organization, with the Pastor in charge, made up of bands of fifteen in care of a Promoter, the whole registered with the Director General. Regularly a leaflet, illustrative of the particular intention, with a list of feast days of the month, is distributed to each member. The Messenger of the Sacred Heart is the official organ of the League. A Novena to the Sacred Heart, popularly called the Nine Fridays, is almost universally practiced. It consists of the reception of Holy Communion on each of nine consecutive First Fridays, with the necessary preparation, Confession and appropriate prayers.

Spiritual Benefits.

Leo XIII, of pious memory, has granted to all the faithful who on Friday, after Confession and Communion, shall meditate for some time upon the infinite goodness of the Sacred Heart of Jesus and pray according to the intention of the Supreme Pontiff:

A Plenary Indulgence on the First Friday of every month—

An Indulgence of seven years and seven quarantines on all other Fridays in the year.

Twelve Promises.

Made by Our Lord to Saint Margaret Mary in favor of those devoted to His Sacred Heart.

1. "I will give them all the graces necessary for their state of life."

2. "I will establish peace in their families."

3. "I will console them in all their difficulties."

4. "I will be their assured refuge in life, and more especially at death."

5. "I will pour out abundant benedictions on all their undertakings."

6. "Sinners shall find in My Heart an infinite ocean of mercy."

7. "Tepid souls shall become fervent."

8. "Fervent souls shall advance rapidly to great perfection."

9. "I will bless the houses in which the image of My Heart shall be exposed and honored."

10. "I will give to priests the power of touching the most hardened hearts."

11. "Persons who propagate this devotion, shall have their names inscribed in My Heart, and they shall never be effaced from It."

12. "I promise thee, in the excess of the mercy of My Heart, that Its all-powerful love will grant to all those

who receive Communion on the First Friday of every Month, for nine consecutive months, the grace of full repentance and that they shall not die under My displeasure, nor without receiving the Sacraments, and that My Heart shall be their secure refuge at that last hour."

The Holy Hour.

A beautifully pious practice is that of the Holy Hour. It is intended to offer a return to our Blessed Lord for the loneliness endured by Him in the Garden of Gethsemane on the occasion of His Agony. It is recalled that, leaving His Apostles with the injunction to stay and watch, He entered upon His great Agony. Returning after a little, He found them asleep. His rebuke, contained in the words, "Could you not watch one hour with Me?" offers the occasion for the atonment aimed at in the Holy Hour. Catholics find an opportunity of watching "one hour" with our Savior in the Blessed Sacrament, offering Him reparation for past neglect and coldness, for the insults so frequently offered Him by an unthinking world. The Holy Hour is encouraged everywhere for this very purpose.

It is stated that one of the revelations made to St. Margaret Mary, was that at a certain hour on a certain day each month she should offer such reparation by visiting the Blessed Sacrament, for a full hour. Prostrate before the altar, from eleven to twelve, on the eve of the First Friday, each month, she spent her life in devotion toward the Blessed Sacrament. Out of this has developed the Holy Hour as it is known throughout this country, which properly may be made between 2 p. m. on Thursday and sunrise on Friday, as prescribed.

The Blessed Sacrament is solemnly exposed, just as in Benediction. The O Salutaris is sung and the customary incensing takes place. Then throughout the hour follows an arrangement of prayer, hymns, litanies, and meditation, according to the judgment of the pastor. Toward the close, the Tantum Ergo is sung and the hour closes as is usual at Benediction of the Blessed Sacrament. This ceremony follows the devotion of the Sacred Heart on the First Fridays being arranged, as far as possible, as revealed. On special occasions, such as the close of Retreats, the Holy Hour proves a most excellent climax to periods of retirement from the world. It is encouraged particularly by the League of the Sacred Heart. The meditation offered frequently follows upon the thought presented by the word-picture of the Apostles asleep, the Savior alone in His Agony, and the rebuke suggested by the words quoted above, "What, could you not watch one hour with Me?"

The Sodality of the Blessed Virgin.

The Christian world owes the Sodality of the Blessed Virgin to the Society of Jesus. In the year 1563, this confraternity was organized, chiefly through the labors of Father John Lionius, a Jesuit connected with the Roman College.

With the object of emphasizing the advantages of prayer and praise of

God and of the Immaculate Mother of Jesus, the first gathering of the Sodality was effected under the patronage of the Blessed Virgin. Very soon thereafter, the young society attracted the attention of the faithful everywhere. In 1594, the Sodality was approved by Pope Gregory, who authorized the Jesuits to direct it wherever it would be established.

An organization in the parish must be registered with the Director-General of the Society of Jesus, since such action is indispensible to the securing of indulgences and privileges which have been granted by the Church. A branch of the Sodality may be known by any title of any feast of the Blessed Virgin.

Although the first organization was that of a band of men, the Sodality has been extended to young women, younger girls, and married women. St. Anne is the secondary patron saint of branches for the married women and St. Aloysius of branches for boys, while the younger girls, known as Children of Mary, have St. Agnes for their secondary patroness.

Much practical work of unusual value is done by the Men's Sodalities of Boston, who have a bureau for the spiritual welfare of sailors. A Sodality of men in Cincinnati works among the poor in their homes, actively assisting the St. Vincent de Paul Society. The Men's Sodality of San Francisco promotes retreats, teaches the Chinese at night school, encourages attendance at Mass and frequent communion. A similar body at St. Mary's Church, Cleveland, visits the sick and otherwise assists the afflicted. Holy Family Church Men's Sodality, Chicago, visits the Juvenile Detention Home every Sunday and conducts entertainments there while assisting in instruction. Another Sodality teaches Catechism in the foreign districts. Still another cares for the deaf.

In Buffalo, Toledo, Detroit, New York City, and elsewhere, the Sodalities are engaged in active practical work.

The purely religious and devotional confraternities and sodalities dealt with at some length in this chapter are not by any means the only ones sanctioned by the Church, however. The Catholic who wishes to lead a deeply devout life may be enrolled in the Confraternity of the Rosary, of Our Lady of Mount Carmel, of the Pious Union of Genezzano (Our Lady of Good Counsel), of the tertiary of St. Francis or of St. Dominic, of the Most Holy Heart of Mary, or in any one of a number of pious associations established for the loving service of God and the loving veneration of His Blessed Virgin Mother.

Societies of Catholic Men and Women.

The wonderful organization of the Church has probably never given a stronger demonstration of its foresight and its power than in guiding the growth of the fraternal spirit among its members. While other churches complain that to some extent fraternalism has weakened their hold upon the people, the great Catholic societies of mutual aid have only strengthened the

ties which bind their members to the Church.

It is a condition of good standing in these orders that each member shall faithfully perform all his Church duties. They number in their ranks priests, bishops, members of the hierarchy. The American Federation of Catholic Societies once announced an aggregate membership of more than 2,000,000 adults. This was not complete. Nevertheless, as a compact and harmonious instrument for influencing and giving forcible expression to public opinion, there is nothing in the country to compare with the possibilities outlined in this federation.

The Church forbids its people to join certain fraternities, on the ground that the secret vows and obligations which their members take might interfere with the obligations of the Church. Catholic societies restrict their membership to those who first belong to the Church and they make practice of religion the highest of their fraternal obligations. While thus narrowing their membership, the sympathies of the Catholic Societies are nevertheless very broad and their influence is potent. Proof of this is found in the fact that Thomas H. Cannon, head of the Catholic Order of Foresters, has served as president of the National Fraternal congress, composed of a majority of the great fraternal orders of the country.

Most of the Catholic orders do not date back farther than twenty-five or thirty years. First of them all was the Catholic Mutual Benefit Association, which was organized in 1876. It was followed by the Catholic Knights of America one year later, by the Western Catholic Union, and the Catholic Mutual Benefit Association of Canada. Since 1880 many more large societies have sprung up and a large fraternal movement is spreading among church people in every part of the country.

The Catholic orders enjoy one unique advantage as compared with the other fraternal societies. When a new lodge is to be formed an organizer is accorded the co-operation of the local priest who is usually glad to make the preliminary announcement. The church hall or parish house is used as a place of meeting.

By way of recognizing this assistance, there is hardly a church in the country which does not contain a memorial window or some other handsome and costly monument of the gratitude of the great societies of mutual aid. And many a struggling parish school has been helped to permanence by the voluntary contributions of the lodges.

One of the Largest Orders.

Among the largest and most prominent of the Catholic fraternities is the Catholic Order of Foresters, one of the many great modern societies which in their names and ceremonies keep alive the memories of those ancient days when men were free rangers of the woods and forests. The order was formed in Chicago in 1883, under a charter from the State of Illinois. The meeting for organization was held in the parish house of Holy Family

Church, with a Jesuit priest as chairman.

Today the order had more than 150,000 members in the northern half of the United States and in Canada. It includes in its membership men of a dozen different nationalities. Its influence has been strong in breaking down race prejudice and in bringing into one harmonious and united family people who, because of mutual ignorance and misunderstanding, might under other circumstances have remained separated and even hostile. In Chicago and in St. Paul there are courts made up entirely of colored people, while the province of Quebec boasts a local lodge every member of which is an Indian.

In the forty years of its existence the order has paid out more than $35,000,000 in death and funeral benefits, while something like $4,000,000 additional has been spent in sick benefits and other forms of voluntary relief. At present its annual expenditures for relief are more than two million dollars a year. Nearly 2,000 branches of the order have also been liberal contributors to the many branches of the work of the Church. In Wisconsin, for instance, recent funds have gone towards the erection of a chapel for the use of Catholic students attending the state university at Madison.

The order also maintains an agency for securing employment for its members who may happen to be out of work. Athletic leagues, lyceums and literary bureaus are conducted by state organizations, and lectures and musical and literary entertainments are provided during the winter season to make interesting and valuable the meetings of the local courts.

Local branches support beds in the various hospitals in Chicago and other cities, where indigent or unfortunate members may have the best of nursing and medical attention. They pay, also, sick benefits to members.

In 1908 the Foresters celebrated the silver jubilee of the founding of their order with a great international convention in Chicago. More than 10,000 delegates filled the Coliseum to listen to addresses by Archbishop Quigley, Bishop Muldoon, and a number of prominent laymen. The handsome souvenir program which was issued at that time contains letters of indorsement and congratulation from no less than fifteen bishops and archbishops of the Church in America, many of them being active members of the order.

The Order has a Reserve Fund of $11,500,000, which, according to the Constitution, is invested exclusively in Government, State, Provincial, County and Municipal bonds of the United States and Canada.

The High Court Officers are:

Thos. H. Cannon, High Chief Ranger; Simeon Viger, Vice High Chief Ranger; Thomas F. McDonald, High Secretary; Gustave Keller, High Treasurer; Dr. J. P. Smyth, High Medical Examiner.

The High Court Offices are in Chicago. The Order has most excellent letters of approval from members of

the hierarchy in the United States and Canada.

Associations of Irish Men and Women in America.

By JOHN O'DEA,
National Historian A. O. H.

In the social organization of no nation of antiquity were societies of greater influence than in pagan Ireland. During many centuries these societies, composed of the "bards," "Ollamhs", "Brehons", "Druids", and "Knights", contended for precedence. In no country did the literary societies display greater vigor and exercise a more beneficent power than in pagan Ireland. These societies existed from the earliest times until after the coming of St. Patrick. Traces of them are visible during all the centuries from the conversion of Ireland down to the Anglo-Norman epoch, and it is apparent that the clan system and the introduction of the feudal system by the English failed to eliminate completely their influence.

When Irish emigration flowed towards America, in the eighteenth century, the social instinct early found expression in societies. One of the earliest of these was founded in Boston, where in 1737, twenty-six gentlemen, merchants and others, natives of Ireland or of Irish extraction, organized the *Charitable Irish Society.* In Pennsylvania, where the Irish emigration had been larger than in any other colony, *the Hibernian Fire Company* was organized in 1751. The *Friendly Sons of St. Patrick* was founded in Philadelphia in 1771, and about that time societies bearing this name were founded in Boston and New York, as convivial clubs welcoming Irish emigrants to their festive boards. These societies were formed upon the model of the Friendly Brothers of St. Patrick, which had existed in Dublin and other Irish cities a generation before, and was well and favorably known throughout Ireland.

The Society of the Friendly Sons of St. Patrick in Philadelphia contained some of the most prominent merchants and leading citizens of the day, and in 1780 they subscribed $103,000, one-third of the sum collected, to supply the Continental Army with food. Among its members were Commodore Barry, the Father of the American Navy; General Stephen Moylan, General Anthony Wayne, and the great merchants, Blair McClenachan, Thomas Fitzsimmons and Robert Morris. Washington, who was an honorary member, described it as "a society distinguished for the firm adherence of its members to the glorious cause in which we are embarked." Whether upon the field or upon the sea, in council or in sacrifice of their wealth, their names are foremost in the crisis of the Revolution.

The *Hibernian Society* for the *Relief of Emigrants* from Ireland was founded in Philadelphia on March 3rd, 1790. Other Hibernian Societies, with the same title and organized for the same purpose, were founded in other cities along the Atlantic coast in the early years of the nineteenth century, but the Philadelphia Hibernian Society

was, from the character of its members, the extent of its beneficence, and the length of its existence, the most famous. The emigrants from Ireland during the eighteenth century had pushed on to the frontier, or, in some instances, remained in the cities and engaged successfully in mercantile pursuits. The emigration which came after the Revolution was, however, in great part composed of families almost without means. Unable to subsist while clearing farms in the virgin forest, thousands were congested in the cities. The Hibernian Society extended a ready and strong hand to these helpless people, and not only aided the emigrants with gifts of money, but also secured for them employment, disseminated among them useful information, and provided them with medical attendance. While the Hibernian Society was regarded as the successor of the Friendly Sons of St. Patrick, yet the two societies, which contained largely a membership roll bearing the same names, flourished, in the work of patriotism, side by side. The first officers of the Hibernian Society for the relief of emigrants from Ireland were: President, Chief Justice Thomas McKean; Vice President, General Walter Stewart; Cecretary, Matthew Carey; Historian-Treasurer, John Taylor, It was said that no other society in America contained so many men distinguished in civil, military and official life as the Hibernian Society. In almost every city where the Friendly Sons of St. Patrick and the Hibernian Society for the Relief of Emigrants were found, there was a close and intimate connection between them, which ultimately resulted in amalgamation.

In 1836 a charter was received by members of the *Hibernian Funeral Society,* in New York City and in Schuylkill County, Pennsylvania. The headquarters were for some years in Pennslyvania, but in 1851 a charter was granted to the New York Divisions under the name of "The Ancient Order of Hibernians." New York thus became the American headquarters. National conventions were held there until 1878, since which year they have been held in many other cities biennially. Many of the most distinguished leaders of the Irish race in America have been members of the Order, and from an humble beginning, with a few emigrants gathered together in a strange land, the membership has grown to nearly 200,000. General Thomas Francis Meagher, Colonel Michael Doheny, General Michael Corcoran, and Colonel John O'Mahony were members in the late '50s.

Among the organizations which have sprung from the ranks of the A. O. H. were the powerful Fenian Brotherhood, the Emmet Monument Association, the Emerald Benefit Association, the Irish Catholic Benevolent Union, and scores of smaller associations in all sections of the United States and Canada. During the Know Nothing riots the Order furnished armed defenders for the churches in New York, Philadelphia and Charleston, and it has ever been foremost in preserving its position as the hereditary defender of the Faith. In 1894 the Ladies' Auxiliary was founded, and this body of

women numbered in 1922 over 70,000, and had donated great sums to charity, education and religion. The A. O. H. had, in 1922, assets of $2,500,000. It pays annually for charity, sick and death benefits and maintenance, over $1,000,000 and during its existence in America has donated nearly $20,000,000 to works of beneficence. One of the most celebrated of the gifts of the Order was the endowment of the Chair of Celtic in the Catholic University of America, and one of its greatest gifts was its contribution of $40,000 to the sufferers from the San Francisico earthquake.

The above sketch appears in "Glories of Ireland" by Drs. Dunn and Lennox of the Catholic University at Washington. It is reprinted with Mr. O'Dea's permission.

National officers of the Ancient Order of Hibernians are:

Right Rev. Michael J. Gallagher, National Chaplain, Detroit, Mich.; James E. Deery, National President, Peoples Bank Building, Indianapolis, Ind.; Richard Dwyer, National Vice President, 923 Broadway, South Boston, Mass.; Patrick Keane, Canadian Vice President, 79 St. Famille St., Montreal, Canada; John O'Dea, National Secretary, 1344 Colwyn St., Philadelphia, Pa.; John Sheehy, National Treasurer, Montgomery, Minn.

National Directors—Jos. McLaughlin, Past National President, Philadelphia, Pa.; John S. McCarthy, New Haven, Conn.; John T. Doyle, Baltimore, Md.; M. W. Delaney, Chicago, Ill.; M. L. Sweeney, Cleveland, Ohio; Patrick J. Murphy, Detroit, Mich.

In the days of stress in Europe and after the War an association called the Friends of Irish Freedom came into being and enrolled large numbers of members who aided very materially their friends and relatives across the sea. The Right Rev. M. J. Gallagher, D. D., Bishop of Detroit, was a national officer of great influence.

In the summer of 1920 the Association for the Recognition of the Irish Republic sprang into being. Notably in Chicago this association was most active and energetic in its self-sacrificing devotion to the cause, which a short time after terminated in a settlement with the British government which in time seemed certain to lead towards the culmination of the national desire.

The Rev. Wm. F. Cahill was State President of the A. A. R. I. R., which in Illinois had over 200 branches and more than 200,000 members. A notable achievement was the aid rendered by the Celtic Cross Relief Society under leadership of Mrs. Mary MacWhorter.

Distrikt Verband.

The Chicago Distrikt Verband was organized in 1899 with the Right Reverend Monsignor Thiele as Moderator. The Society's objects are to bring into close unity the German Catholic men's societies, to further in union all Catholic interests, to defend rights guaranteed by the Constitution and to guard against impending dangers to religion.

At the convention of the Catholic

Union of Illinois in 1900, the Chicago Distrikt Verband presented a strong protest against reported mistreatment of the clergy in the Philippines. Discrimination in distribution of free text books was a later protest. Many other instances of helpful public interest could be given, especially of aid in local affairs. The Catholic Free Employment Bureau is a feature, established in 1915.

Prominent workers are the Rev. Wm. H. Dettmer, Peter J. Barth, Henry Franzen, N. J. Kluetsch, John A. Mayer, H. Dederichs, J. F. Henrichs, Theodore Nebel.

Katholischer Vereinbund.

This organization has for its main purpose a union of German Catholic men's societies, the Catholic Women's section of the Frauenbund and the Catholic Young Men's section of the Gonzaga Union of the State. It is designed to bring these societies together to further the interests of the Church, to guard from error, to develop Catholic life and to promote social reform as outlined by Pope Leo XIII.

The organization has a Legislative Committee which guards against inimical intrusion of dangers through legislative enactment. The Central Bureau of the Central Verein acts as advisory board on varied public activities.

Prominent in this body are Michael Walsdorf and George J. Stoecker.

Polish Catholic Societies.

Polish Catholic societies exist in every parish. Protection of religion, patriotism and brotherly love are the chief objects. Mutual aid is a big feature. Most societies are affiliated with the Polish Roman Catholic Union, which is the largest Polish Catholic body in this country.

The Polish Roman Catholic Union was organized in 1873, and in 1887 incorporated as it now stands. Moving spirits were the late Rev. Vincent Barzynski and the late Peter Keolbessa. Fraternal insurance includes, besides death benefits, aid to disabled members. Financial aid is given indigent students. The Society has over one hundred thousand members. It has its own paper, the Polish National. Its assets in 1925 amounted to $6,585,536. It is organized in many parishes. The Rt. Rev. P. P. Rhode, D. D., bishop of Green Bay, is Honorary Chaplain. John Olejiniczak is president.

The Polish Alma Mater is another Catholic society of prominence, organized in 1898, on somewhat similar lines and for the same objects. The Very Rev. Francis Gordon, C. R., was among the founders. He is now the Moderator.

American Federation of Catholic Societies.

The American Federation of Catholic Societies is an organization of Catholics in the United States for the purpose of advancing their civil, social and religious interests.

It is not a political organization, and does not control the political affiliation of its members; it asks no favors or privileges, but openly proclaims what is just and fair.

It aims at the creation of sound pub-

lic opinion on all important topics of the day; it stands for the Christian life of the nation itself, for the proper observance of Sunday; for the Christian education of youth; for the stamping out of immorality for the sanctity and perpetuity of Christian marriage; for the safeguarding of the Christian home.

It asserts the necessity of Christian principles in social and public life, in the State, in business, in all financial and industrial relations.

It combats all errors which are in opposition to Christianity and threaten to undermine the very foundation of human society.

It is willing to cooperate with all loyal citizens and with all civil and social energies which work for truth and virtue.

It exposes falsehood and injustice, whether in misrepresentation or history, doctrine, or principles of morality.

The aims of federation, therefore, are religious and patriotic; they are the interest of all American citizens, and especially of those who believe in a Divine Law-giver and in the revelation of a divine religion through Christ our Savior.

The Federation has its headquarters in Chicago. Sir Anthony Matre, K. S. G., is national secretary.

The Knights of Columbus.

By DANIEL COLWELL

Charter member and Historian of the Order.

The Knights of Columbus was established in the City of New Haven, County of New Haven, State of Connecticut, on Feb. 2nd, 1882, and was incorporated by an act of the general assembly of that state on March 29th of the same year.

The Order was established by the Rev. Michael J. McGivney, Daniel Colwell, James T. Mullen, Cornelius T. Driscoll, Dr. M. C. O'Connor, William M. Geary, John Tracy, Michael E. Tracy, John T. Kerrigan, P. H. Cosgrove, Michael Curran, Rev. P. P. Lawler, Patrick Madden, J. T. McMahon and William H. Sellwood.

In the fall of 1881, a local society known as "St. Joseph's Young Men of New Haven," and of which Father McGivney was chaplain desired to join an association of national extent.

Father McGivney saw the need of a strong alliance of effort and purpose among Catholic men. He took up the work with characteristic energy and earnestness.

On January 16, 1882, a meeting to advance the cause was held at 157 Church street, New Haven, Conn. Those in attendance were: Rev. M. J. McGivney, James T. Mullen, Daniel Colwell, John Tracy, Michael Tracy, Wm. H. Geary, C. T. Driscoll, J. T. Kerrigan, James T. McMahon and Wm. H. Sellwood. Michael E. Tracy was called upon to preside. The subject of the establishment of a protective fraternal order was fully discussed, the success of other organizations pointed out. Father McGivney was authorized to look over the field and report.

One week later the second meeting was called to order by James T. Mullen

and William M. Geary was chosen secretary pro tem. The first business transaction was a verbal report from Father McGivney. It was unanimously decided that a new, independent, original organization be established. A Committee on permanent organization was at once oppointed, and consisted of Father McGivney, James T. Mullen, John T. Kerrigan and J. T. McMahon. A lengthly discussion followed upon the adoption of a name for the new society. Temporarily it was called, "The Connecticut Catholic Order of Foresters."

It was voted to reach out into the the fraternal field upon higher and broader lines than any then prevailing, and that an original organization be perfected, whose scope and action should not be confined or limited to any particular set of society ethics or rules, or their written laws, but in the constructive work before them to avail of the commendable features of the best, and thereupon build a broad and lasting foundation.

Name of the Society.

The main subject for consideration at the third meeting was the selection of a name for the organization. In discussing this important matter, Father McGivney pointed out in a short address the necessity of a judicious selection, and offered as such "Sons of Columbus," indicating in the title the American Catholic character of the society. James T. Mullen followed the Reverend Father, and in a most forceful argument practically settled the matter and, to a large extent, the future of the organization. He amended the suggestion of Father McGivney by substituting the word "Knights" for "Sons" and that the name be "Knights of Columbus."

The Ritual.

The precipitation of the subject of a ceremonial was held to be of so much importance, demanding most serious consideration, that the selection of a name was by consent temporarily tabled.

Mr. Mullen's ideas on ceremonial so clearly and sincerely expressed, produced a profound impression, and were heartily approved by all present, and it was voted that a ceremonial on the lines of Mr. Mullen's suggestion be adopted, provided that such would be acceptable to the authorities of the Church. It is gratifying to note that the proposition was acceptable to the Bishop, provided that when the ceremonials were prepared they should be submitted to him.

The meeting resumed consideration of the matter of name for the new society, and it was unanimously voted that as a name "Knights of Columbus" be adopted.

The Knights of Columbus is the first fraternal insurance organization of a national character ever incorporated by the General Assembly of Connecticut.

The institution is today in every sense an ideal organization. The best men of our faith are among its most enthusiastic workers. Its present field of operation is America, Canada, New-

foundland, Alaska, Mexico, Cuba, Porto Rico and the Philippine Islands.

The Society renders pecuniary aid to its members, and the beneficiaries of members entirely free from possibility of attachment or execution of any kind. It is paid directly to the beneficiary. The Society renders mutual aid and assistance to its sick and disabled members. It promotes mutual aid and assistance to social and intellectual intercourse among its members in every way possible.

Knights of Columbus Defenders of Faith.

The story of the activities of the Knights of Columbus in defence of their Faith is a story as old as the organization itself. In any way that suggests itself the Knights are active, either as individuals, as respective Councils or by Commission of the Order itself. Many an old lie, revamped and directed against the Church or its institutions has been refuted by this constant watchfulness. Thousands of dollars have been spent in the campaign for truth and the Order stands ready to make even greater sacrifices in the defence of the mother Church. The story of the contribution to the Catholic University at Washington is but one feature of the order's activities. The matter of scholarships arranged in various Catholic Colleges, free to competitive examinations among members and even non-members of the Order, is another step in the advancement of Catholic lay activity in the cause of higher education. The purchase of whole editions of standard Catholic works and the consequent distribution among the hundreds of thousands of members, with the suggestion that such books be used where possible as instruction for enquiring non-Catholics, is a work in itself the achievement of a century. The assistance given to the publishers of the Catholic Encyclopedia was a masterstroke, and the distribution of this work among members, with individual assistance in further distribution among friends, in town and city libraries also, stands to the credit of the Order. Such efforts, too numerous to even outline, at least give some idea of the various activities which mark the Order's desire to assist the work of religion.

More extensive particulars are to be found elsewhere concerning special instances of defensive work. The work of the Commission on Religious Prejudice is to be found in Chapter 13, part I. Refuting the absurd charge of a "K. of C. Oath" will be found in Chapter 14, K. of C. War Activities will be found in Chapter 2.

Social Work of the Order.

Among activities which are designed for the recreation of members are included many which interest outside friends, as well. Social evenings are the rule everywhere, and in localities where a permanent home is possible, there are events which mark time in the social world. In other respects the Order stands out prominently. In sources of activity which only remotely concern members there is an evident

desire to help. Redemption work in large cities finds K. of C. men especially active. The derelicts of the floating population receive their share of attention but if there can be said to be any shade of difference it rather favors the little ones among the afflicted. Following the example of St. Vincent de Paul these modern Knights reach out to find the suffering and the homeless, ever ready and willing to assist. The boy who so easily locates trouble on the streets of a large city finds in the Order a friend in need. The "Big Brother" movement which finds adherents in congested places where the need is known finds no more warm-hearted supporter than among the Knights. Members are interested in new legislation to remove the difficulties, the case is properly presented to the judge and jail conditions are made bearable.

Of the activities of the Order for the betterment of members too much cannot be said. The Home-Finding Association is but one of many forms. Employment Bureaus are the rule in all large towns and cities. Entertainment bureaus conduct pleasure plans for Churches and brother Councils. Relief work where necessary is arranged, assistance rendered to the widow and children of deceased members, reception of friendly visitors with entertainment, assistance to parishes and schools, to Catholic papers and magazines, all form only an idea of the manifold activities of an Order so truly American in spirit and so typically American in growth and so beautifully Catholic in tone.

Columbus Day.

It is to the credit of the Order that official recognition has been given to Columbus Day, October 12th, as a legal holiday. Those who delight to honor the great discoverer have been indefatigable in their efforts to spread proper appreciation of our national hero.

At first, state action was slow and discouraging; yet, after a time fifteen states were enrolled. Then followed a period of renewed interest and the number jumped to thirty-three. Increase has continued and today there is something peculiarly American in almost universal observance of Columbus Day and all that it implies.

Women Conduct Great Organization

That Catholic women are leaders, in the great movement for mutual aid and protection and in showing feminine capacity for organization and business administration, is well illustrated in the career of many associations. There are numbers of mutual aid societies composed entirely of women. All are successful, unusually so. It is splendid proof of executive ability.

Four fraternal orders alone have a total membership of nearly a million. Others bring the aggregate to upward of 1,500,000. Taken together in rough estimate, they have to their credit

the tremendous sum of $170,000,000 paid out in benefits and in various forms of mutual relief. Every year they distribute between $8,000,000 and $11,000,000 among their members in direct benefits. The amount raised annually as contributions to Church charities, for voluntary relief among their members for missions at home and abroad and as endowments for educational and other institutions adds a large but uncounted sum to this total.

As a moral and educational force, the women's fraternities have made their influence felt very strongly. They are very closely organized. In a national organization, the National Council of Catholic women, they have an instrument for voicing with authority the unanimous opinion of their total membership. Here they have enrolled themselves solidly in opposition to socialism. They have under way a movement for reform of lax divorce laws.

The safe-guarding of recently arrived emigrants, the question of religion in the schools, better observance of Sunday, support of the Catholic University of America, and the installation of a proper proportion of Catholic literature in public libraries are some of the other important matters on which both women and men's societies have acted and are now making their influence felt.

The Women's Catholic Order of Foresters.

By MARY L. DOWNES,
High Chief Ranger

Early in the year 1891, a little band of Catholic women members of Holy Family parish in Chicago, conceived the idea of forming a Society wherein as Sisters in the Faith they might unite for the protection of their homes and their families.

The task was guided and encouraged by their Pastor, the Rev. Edwin Kelly, S. J. All labored so zealously and earnestly that the foundation of the Women's Catholic Order of Foresters was laid and its work in behalf of Catholic fraternal insurance launched.

The Society was organized with the approval of his Grace, Archbishop P. Feehan, D. D., who honored the organization as its first High Court Chaplain, followed in this respect by his successor, the Most Reverend James Edward Quigley, D. D. Our present highly esteemed Archbishop, Most Reverend George W. Mundelein, D. D., has further honored the Women's Catholic Order of Foresters as its third High Court Chaplain.

The Women's Catholic Order of Foresters with its present membership of 78,000 and with gross assets of over $4,000,000, now extends throughout the United States and Canada, steadfastly increasing in membership and spreading the doctrine of Catholic fraternal insurance to very parish and hamlet.

The first High Chief Ranger of the Women's Catholic Order of Foresters was Mrs. Elizabeth Rodgers, who directed the destinies of the Order from the date of its inception until August 1908, when she was succeeded by Mrs. Rose D. Rittman.

During Mrs. Rittman's administration as High Chief Ranger and under

her able direction the Order most successfully passed through that crucial period of its existence—the rerating of its membership, thereby adjusting its method of assessment from the level to the graded plan and placing itself among the foremost fraternal insurance societies of the National Fraternal Congress of America.

On May 3 1919, Mrs. Rittman, because of ill health, resigned as High Chief Ranger, and was succeeded by Miss Mary L. Downes, who had been the High Vice Chief Ranger and the Chairman of the Organization Department.

Miss Downes is ably assisted in the administration of the work of the Order by Miss Ella J. Lorden, High Vice Chief Ranger, Miss Anna E. Phelan, High Secretary, Mrs. Margaret Diedrich, High Treasurer, Dr. Katherine W. Corcoran, High Medical Examiner, and by seven High Trustees, Mesdames Rebecca Gallagher, Anna Korezeniewski, and Margaret Filip of Chicago, Mary Quirk of Milwaukee, Wis., Margaret McMahon of Detroit, Michigan, Fannie Miller of Minneapolis, Minn., and Josephine Desmarais of Richmond, Canada.

The Women's Catholic Order of Foresters has by voluntary contribution donated almost $15,000 to the Catholic Church Extension Society, thus aiding materially in the building of Mission Chapels and Schools and rendering assistance to other noble and charitable works of "Extension."

The Order conducts a Club on the tenth floor of the Venetian Building for working girls in the loop district of Chicago, where luncheons and suppers are served at a minimum cost. Well appointed rest and recreational rooms are an attractive feature and provision is made for the entertainment and educational advancement of the members.

Throughout the Order immeasurable service was tendered the Red Cross and there can be no conception of the vast amount of wearing apparel and other supplies knitted and made by members for soldiers and sailors in the service.

The membership of the Order also responded most generously to the patriotic fund of the Knights of Columbus, and by their contribution of almost $11,000, did their bit in assisting the noble Knights to carry out their immortal slogan "Everybody Welcome! Everything Free!"

In all its great work, its varied activities and huge responsibilities, the Women's Catholic Order of Foresters continues to remember its deceased sisters and chaplains, by setting aside a day in the month of November of every year—Memorial Day, when each of the eleven hundred and more subordinate courts of the Order has the Holy Sacrifice of the Mass offered for the happy repose of the Souls of these departed ones, thus testifying that as they loved each other in life they are not forgotten in death.

The Ladies' Catholic Benevolent Association.

By MRS. J. A. ROYER,
Supreme Recorder.

In April 1890, the first organization of the Ladies Catholic Benevolent As-

sociation was effected. In 1915, the silver jubilee of the order, and since, this pioneer organization of fraternal insurance for women shows a steady consistent growth, opening up new fields of effort and endeavor. Woman has provided her capability in handling business affairs, meeting problems of unthought magnitude. It is a record of lives made brighter and happier by this association of Catholic women through the amount of insurance paid out in individual cases—a record ever on the increase.

One L. C. B. A. annual report shows 140,000 members, with more than 1200 branches in 28 of the United States, and in Canada. There were 25 new branches instituted in one year, and over 10,000 new members were initiated in that period. Over twelve million dollars have been paid in 1914 to the families of deceased members. Of the Reserve Fund in 1922, out of a total of $6,250,000, $3,058,500 is invested in bonds and $1,105,705 in Church mortgages; of the last amount, $165,000 was invested in Chicago Archdiocese.

National Officers are:

Supreme Spiritual Advisor—Rt. Rev. Edmund F. Gibbons, Albany, N. Y.; Supreme Senator—Mrs. F. M. Mayer, Philadelphia, Pa.; Supreme Past President—Mrs. Elizabeth B. McGowan, Atlantic City, N. J.; Supreme President—Miss Kate Mahoney, Troy, N. Y.; Supreme First Vice President—Mrs. Mary C. Connelly, Syracuse, N. Y.; Supreme Second Vice President—Miss Frances E. McGee, Scranton, Pa.; Supreme Recorder—Mrs. J. A. Royer, Erie, Pa.; Supreme Treasurer—Mrs. Mary E. Costelloe, Rockaway Park, N. Y.

The L. C. B. A. conducts "The Fraternal Leader", as the official organ, with Mrs. Julia A. Clingen as publisher, Oak Park, Ill.

Ladies' Auxiliary, Ancient Order of Hibernians.

The Ladies Auxiliary of the Ancient Order of Hibernians was established in Omaha, Nebraska, May 1894 and now numbers more than ninety thousand members. Full power to elect national officers and to conduct affairs came at a national convention in 1906.

The ideals of the Order are Faith and Country. It was organized mainly for the purpose of preserving the ideals of the Irish Race in America through the medium of educating children of Irish extraction to know the history of the race from which they have sprung.

The Order teaches that the greatest safe-guard the American nation can have is the Christian Catholic home. On this rock will break wave after wave of materialism. This ideal is beautifully cherished in the island home of the race and has been brought to America by a long line of pioneer Irish mothers who set up their homes on the same simple, beautiful foundation. The leaders of the Hibernian Auxiliary feel they can give no better contribution to the American Republic than to influence the American boys and girls of Irish extraction to live according to the simple standards that are distinguishing marks in the homes in Ireland.

Contributions of the order include the following:

Trinity College Scholarship endowment	$10,000
Church Extension Society	28,000
Mass Outfit Fund	10,000
Irish Bonds, First Loan	6,000
Contributed to the Celtic Cross Association	25,000
Nun's Monument in Process of erection	50,000

The Right Rev. M. J. Gallagher of Detroit, is National Chaplain; Mrs. Adelia Christy, Cleveland, National President; Mrs. Mary Arthur, Indianapolis, National Vice President; Miss Alice Ratigan, Detroit, National Secretary; Mrs. Mary F. McWhorter, Chicago, National Secretary Funeral Benefit Fund; Miss Mary E. Kennedy, Milwaukee, National Treasurer; Miss Kate Harrington, Butte, Montana, National Chairman of Irish History; Mrs. Maggie Williams, Richmond, Va., National Director; Mrs. Kate Foley, New Haven, Connecticut, National Director.

The Catholic Woman's League.

The Catholic Woman's League was organized in May 1898. Departments of philanthrophy, education, art, literature, the home and its needs, each with its set of officers, care for many features of benefit to members. Lectures, courses in study, demonstration classes are all used.

Social work forms a big feature of the League's activities. Nurseries and kindergartens, relief, employment bureaus and free dispensaries were among its establishments. Physicians, nurses and trained workers are in attendance.

In the settlements, clubs are formed for boys and girls, household service, service and kitchen garden classes are arranged for mothers.

The Protectorate, established in 1911, for the care and protection of young girls, safeguards the lives of resident as well as traveling young ladies.

St. Elizabeths Business Women's Club was established in 1916. It affords a comfortable, pleasant home at reasonable rates with splendid privileges for young women in business or in study

Vacation schools in art and literature are arranged. Other features are mentioned elsewhere in social consideration.

Prominent workers in 1921 were Mrs. John W. Trainor, Mrs. M. Benner, Mrs. M. Creighton, Mrs. A. Flanagan, Mrs. O. T. Cody, Mrs. M. Frank Ryan, Miss Olive B. Hackett, and Mrs. Geo. Byrne, Mrs. Thos. Burns, Mrs. C. Flanagan, Mrs. J. L. Reilly, Mrs. T. Cressy and Mrs. C. O'Shaughnessy.

National Order Daughters of Isabella.

This Society of Catholic Women was formed by articles of incorporation received in Utica, N. Y. about 1903. It was designed to promote social and intellectual standing and for mutual benefit generally. Miss Mary McKernan, Utica, was First Supreme Regent. In 1920 the order claimed membership in every state in the union with a total of more than 100,000 in over 600 courts. Chicago has thirteen courts and 2,500 members.

Ladies of Isabella.

This body of Catholic women organized in Chicago, securing a charter in

1912, for mutual aid, promotion of social and intellectual standing, rendering aid to poor and needy. Yet these are only a few of the outstanding aims of the order. A welfare department for the soldiers and sailors was especially active during the war with headquarters in the business section of the city. The customary war activities of women received decided impetus. Aid and comfort to the orphans at Christmas also stands out in the society's activities. Pioneers of the order are Victoria Warnesson, Rhona Flynn, Belle V. Casey, Jule Warneson and Lilah McManus.

National Circle, Daughters of Isabella.

This organization began with its first circle in New Haven, in May 1897. They were then called Daughters of Isabella, being incorporated in 1904 under that name. The order has steadily grown throughout the country. It encourages social and intellectual intercourse for members' aid for distressed sisters and works of charity wherever found.

The National Officers at present are: National Regent, Mrs. Mary E. Booth, 138 York street, New Haven, Conn.; National Vice Regent, Mrs. Minerva Boyd, 1131 N. Monticello avenue, Chicago, Ill.; National Secretary, Mrs. Mary E. Kay, 433 Poplar street, New Haven, Conn.

There are in Chicago at present the following circles: Calumet, St. Patrick's, Auburn, La Rabida, Santa Maria, San Salvador, Isabella, General Sherman, St. Brendan's, St. Clement's, Columbanus, Fort Dearborn, St. Rita's St. Bernadine's, Marquette, Washington, Columbus, and St. Sabina's. These circles are under the direct supervision of Mrs. Ellen M. Lemm, Deputy State Regent of Illinois. Mrs. Lemm's office is located at 7749 S. Peoria street, Chicago, Illinois.

The Catholic Daughters of America.

The Catholic Daughter of America were organized under the name "National Order Daughters of Isabella," and incorporated under this name in June 1903. Later the name was changed to avoid misunderstanding with other associations.

This society has a membership of over 90,000 with six hundred branches in forty-five states. The aims are to parallel among Catholic women the work done by the K. of C. among men, to spread fraternity, to aid religion, to promote charitable work.

Mrs. Genevieve H. Walsh, New York, is Supreme Regent, with national headquarters at Utica, N. Y.

Catholic Knights of America.

The Catholic Knights and Ladies of America is an insurance body for men and women, organized in 1877. Its headquarters are in St. Louis.

Since its inauguration over twenty three million dollars have been paid to beneficiaries of deceased members. Old age and disability benefits and other special features are added to the standard insurance protection. The society has branches in 30 states of the union and continues its progressive program.

Central Society.

The Catholic Central Society has its headquarters in St. Louis. The society has two affiliations, the Women's League and the Gonzaga Union.

The aims of the society are to assist in helpfulness in many lines of social and industrial endeavor. Courses of study are given members. Literature of various kinds is printed and circulated in large quantities, either free or at cost. A press bureau is maintained.

Perhaps the most notable of the society's achievements is progress made in defense against harmful national and state legislation. Recently a strong stand has been taken against centralization of government and bureaucracy.

The organization is generous in its endowments of various activities. Some of the best minds of the country belong to it and their efforts are given cheerfully to the unselfish aims of the society.

Prominent in the general activities of the society are: M. F. Girten, Chicago; Chas. Korg, New York; Henry Seyfried, Indianapolis; Henry Andries, Detroit; F. J. Dockendorff, Milwaukee; Rev. S. P. Hoffman, Effingham, Ill.; Mrs. A. Springob, Milwaukee.

Knights of St. John.

The excellent work and the remarkable development of the Knights of St. John and their "Ladies' Auxiliary" was splendidly demonstrated at their annual convention held in Cleveland in 1922.

Five thousand Knights paraded through the streets, in full uniform. In the evening a civic reception was tendered. Large membership gains were reported and a total of $45,000 was paid into the Widows and Orphans' fund.

The Alhambra.

The order of the Alhambra was organized in 1905 in New York, by a number of Catholic men. It is American in principle, generously charitable and extremely social. In addition, each caravan of the order, branches are so called, undertakes some practical form of usefulness, such as preservation of historical places having Catholic associations, assistance of the press, defence of the faith in particular form.

While members of the Knights of Columbus are also members of the Alhambra, it is a distinctly separate order. It does not claim to be a branch of the larger organization and should not be confused with the Knights.

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CHAPTER IX—Part 2.

Little Lives of Great Saints.

St. Michael, Archangel—St. John, Evangelist—St. Paul, Apostle—St. Agnes, Virgin and Martyr—St. Augustine (of Hippo), Bishop and Doctor—St. Patrick, Bishop and Apostle—St. Leo, the Great—St. Bridgid, Abbess and Patroness of Ireland—St. Benedict, Abbot—St. Boniface, Bishop and Martyr—St. Bernard—St. Thomas Aquinas, Doctor—St. Elizabeth of Hungary—St. Francis of Assisi, Founder, and St. Clare, Abbess—St. Louis, King—St. Catherine of Siena—St. Ignatius of Loyola—St. Francis Xavier—St. Vincent de Paul—St. Rose of Lima—St. Stanislaus Kotska—St. Alphonsus Liguori..

To present the reader of this work with anything like a complete collection of Lives of the Saints—however brief each life might be—would mean a greater amount of space than can be given the subject in this case. Therefore, we shall rest satisfied with offering extremely condensed accounts of the lives of only a few Saints, men and women, of different historical times and of various kinds of sanctity—Saints who are and were angels, apostles, evangelists, martyrs, confessors, virgins, doctors and founders.

The lives of St. Joseph, St. Anne, St. Peter, St. Anthony, St. Dominic, St. Rita and St. Simon-Stock are not included among those here briefly treated, because they have been dealt with in other parts of this work. The life of St. Peter, first Pope and Bishop of Rome, has been told in answer to a charge some times made that St. Peter did not live in Rome.

St. Michael, Archangel.

As captain of God's army of angels, St. Michael, the Archangel, overthrew Lucifer and his host of angels in rebellion against God, conquered these evil ones and caused them to fall into the depths.

Later on he appears in Holy Scripture as the guardian of Israel—preparing the Israelites for their return from the Persian captivity, leading the brave Maccabees to victory, and rescuing the body of Moses.

Since the establishment of Holy Church on earth, St. Michael has ever been held her special champion and protector. Witness the fact that he is invoked in the "Confiteor," and in the hour of death, and that one of the prayers said after every low Mass celebrated throughout the Catholic world is addressed to St. Michael.

Germany's devotion to St. Michael is such that she claims this prince among

angels as the patron Saint of the German people.

St. John, Evangelist.

St. John, the youngest of the Apostles, followed Our Lord from the first days of His ministry and was present at the Transfiguration and the Agony in the Garden. When others—even St. Peter—deserted or denied the Master, John remained by His side.

When he stood by the Cross with the Sorrowful Virgin-Mother, he was charged with the care of that Mother by the dying Savior. "Behold thy Mother," then said Our Lord to St. John, and "Behold Thy Son," He said to Mary.

After the Ascension, St. John lived at Jerusalem and later at Ephesus. He wrote the Evangel or Gospel known as the Gospel of St. John.

The Roman despot Domitian, who persecuted the Christians most cruelly, had him thrown into a caldron of boiling oil, but he remained miraculously unhurt.

Later on, he was banished to the island of Patmos, where he was accorded the heavenly visions described in the Apocalypse.

He died a very old man, at Ephesus, in the year 100 A. D.

St. Paul, Apostle.

A Jew, born at Tarsus, Saul studied at Jerusalem and when Christianity was very young, indeed, shortly after the Ascension of Our Lord, did his best to persecute the Christians.

As he was on his way to Damascus, intending "slaughter against the disciples of Christ," he heard a voice say, "Why persecutest thou Me?" and saw the form of Him who had been crucified. Immediately, he was converted, became a most zealous Christian with no thought or desire but that of laboring for Christ. In baptism he took the name of Paul.

He is called the Apostle of the Gentiles because he went among the Gentiles—the Ephesians, Corinthians, Romans, and others—to preach the Faith, and was exceedingly successful.

With St. Peter, he suffered martyrdom in Rome.

His fourteen epistles, contained in the Holy Book, are the very fountainhead of Christian doctrine.

St. Agnes, Virgin and Martyr.

St. Agnes was the offspring and heiress of an ancient and wealthy family. She was brought up as a Christian, and from her early childhood to her death—which took place when she was less than fifteen years old—she led a life of the most holy and constant piety.

It was her refusal to marry the son of a powerful official under the cruel emperor, Diocletian, that brought about her martyrdom. Being given the choice between offering incense to the Pagan idols and so renouncing the true Faith, and a terrible death, she chose the latter joyfully. "Christ is my Spouse, He chose me and His will I be!" was her unfailing declaration.

After she had been subjected to various tortures and humiliations and had remained steadfast in her resolution to

die for the truth, she was beheaded by the tyrant's command.

Owing to St. Agnes' shining innocence, purety, devotion and zeal, Holy Church has given her to the Children of Mary for their secondary patroness, as a model of maidenly virtue, under and after the Blessed Immaculate Virgin Mary herself.

St. Augustine (of Hippo) Bishop and Doctor.

Born at Tagaste, Africa, in 354, St. Augustine was brought up in the Christian faith by his pious mother, St. Monica, although he was not baptised, but in his early young manhood lost his faith and began to lead a very dissolute life, continuing in his career of vice until he was thirty-two years old—when, after a terrific struggle with the powers of evil, he availed himself of God's grace, thanks no doubt, under God, to the constant fervent prayers of his pious mother.

Having received baptism he gave all his property to the poor, and entered the religious state. In 395 he was consecrated Bishop of Hippo, and for thirty-five years remained the mainstay of Holy Church in Africa, and her champion against heresy. His writings have been considered from the time they first appeared till now to rank high among the masterpieces of Catholic theological thought and expression.

He died in 430, one of the greatest doctors or teachers of the Faith.

St. Patrick, Bishop and Apostle.

Of mixed Roman and Briton extraction, St. Patrick was born in Scotland toward the end of the fourth century. When he was fifteen years old he was carried to Ireland as a slave, and there availed himself of God's grace by becoming most truly and deeply religious. God also gave him his freedom —through a vision—and he returned to his home after a fashion that was nothing less than miraculous.

At home, he conceived the idea of the conversion of Ireland, then a heathen country. For this purpose he prepared himself diligently by means of prayer and study and was authorized to go on the mission to Ireland by Pope Celestine.

He traveled over the entire island, baptized an immense number of its people, ordained priests and instituted convents both of men and of women. His metropolitan seat he fixed at Armagh, and thence made Ireland what it has ever continued to be: as faithfully and fervently Catholic country as there is on the earth, an island which has deserved over and over again the glorious title of "the isle of Saints."

After a life of holy success, he died and was buried at Down in Ulster, where his body still rests in the church of his name.

Thanks to St. Patrick's untiring labor for God, Irish missionaries did a great deal during his lifetime and after his death, to evangelize France, Switzerland, England, Scotland and Germany. Wherefore, devotion to St. Patrick should not be restricted to Irish Catholics, but should live in the hearts of all of us.

St. Leo, the Great.

St. Leo, a Roman born was chosen Pope in 440, succeeding Sixtus III, in a time of terrible adversities.

First, the heresy of Eutyches—which confounded the two natures of Christ—gave the head of the Church a great deal of trouble, until it was solemnly condemned by the Council of Chalcedon which held that "Peter hath spoken through Leo."

Thereafter Attila, the cruel king of the savage Huns, marched upon Rome with his hordes, meaning to destroy the Holy City. But the Pope went out of Rome to meet the invader and by God's help and his own holiness, induced the heathen king to turn back in peace. Asked why he had acted so mercifully, the king of the Huns answered that he had seen two supernatural personages—St. Peter and St. Paul, it is believed, standing behind the Pope—and that this vision had determined his action.

Two years later, Rome was conquered by the Vandals, but St. Leo saved the city from destruction.

He died in 461, having reigned for twenty years.

St. Bridgid, Abbess and Patroness of Ireland.

While still a child, St. Bridgid, born in Ireland about 453, consecrated her life to God and gave everything she had to the poor. She was very beautiful, but prayed that she might become ugly—so that she would not be obliged by her father to remain in the world, but would instead be allowed to become a religious. Her prayer was granted; her eyes grew dim and swollen and her face grew deformed. But on the day she made her profession, immediately after she had pronounced the holy vows for life, her eyes were suddenly healed and she recovered all her beauty at once.

The first great women's convent in Ireland was founded for her and her followers, and she established many other convents thereafter. Her humility and charity were unbounded, and she lived seventy years in the constant practice of all the Christian virtues.

In the ninth century, the remains of St. Bridgid were taken from Kildare to Down—because Kildare was in danger of invasion by the Danes—and were placed in the grave which held the remains of St. Patrick.

Outward resemblance to Our Blessed Lady was St. Bridgid's lesser privilege—the greater being interior resemblance, purity of heart and soul.

St. Benedict, Abbot.

St. Benedict (name meaning blessed) was born about 480, of a noble Roman family.

Of a deeply religious nature, he left the licentious Roman world to dwell in an almost inaccessible cave in the wilderness of the Subiaco mountains. There he lived for three years a life of prayer and contemplation, and soon the fame of his sanctity brought disciples to join him. And despite the rigor of the rule he laid down for his followers as well as for himself, the number of disciples grew steadily—so that

twelve monasteries were erected at Subiaco.

Then the founder removed to Monte Cassino, where he established an abbey, wrote the Benedictine rule and lived until his death, March 21st, 543.

During his life at Monte Cassino, he wrought miracles, saw visions, and made prophecies. And he died as he had lived, in prayer.

The monastic order—the first of the monastic orders—which he founded, that of the Benedictines, has done great things for God and for His Church in the past and is as active in our own days as ever it was before. Some of the deepest scholars of Christendom have worn the black habit of the Sons of St. Benedict.

St. Boniface, Bishop and Martyr.

Even as St. Patrick is called the Apostle of Ireland, St. Boniface may be called the Apostle of Germany. Born in England in the year 680, he entered as a youth the monastery of Exminister to be trained for apostolic work.

Having obtained the Pope's blessing, he then set out for Germany to convert the heathen Teutonic tribes. With unflagging courage and zeal, he performed marvels, converting one after another the people of Bavaria, Thuringia, Friesland, Hesse and Saxony. The Pope made him a Bishop, and as such he extended and organized the Church in Germany establishing religious houses throughout the country.

Not content to rest, however, he set out to convert more pagan tribes. It was while he was waiting to administer the Sacrament of Confirmation to a number of newly-baptised Christians, that he was attacked by a troop of savage idolators and slain with his fifty-two followers, thus winning the martyr's crown which he deserved.

His zeal and courage in behalf of the Faith entitles him like St. Patrick, to special veneration from all Catholics in the world.

St. Bernard.

The son of a noble Burgundian family, St. Bernard became a Cistercian monk, and was followed into the religious life by all his brothers. His eminent sanctity caused him to be made abbot of the monastery of Clairvaux. Thence, the fame of his virtue spread far and wide and many bishoprics asked that he might be appointed to rule them. But his humility desired no exalted rank and he begged Blessed Eugenius III, then Supreme Pontiff, to let him remain in his monastery. The Pope, who had been under his rule at one time, granted his request, but later charged him with preaching the Crusade for the possession of the Holy Land.

The Saint obeyed and kindled the fervor of all Christendom so that two mighty armies were sent against the heathen

St. Bernard's greatest work, however, was given the world in his writings on sacred subjects, writings so rich in learning and piety as to have earned for him the titles of "the last of the Fathers," and of a Doctor of Holy Church.

He died a holy death in 1153.

St. Thomas Aquinas, Doctor.

It is from his native village Aquino (in Italy) that the greatest Dominican theologian, Saint Thomas of Aquinas, receives the latter part of his name. He was born in 1226, and received the Dominican habit when he was nineteen years old. And he persevered in the religious life in spite of the fact that his family did everything in its power to draw him back into the world.

After long and deep study at Cologne and Paris, he became a teacher of theology unsurpassed in the history of the Church, and his writings are considered to this day wondrously inspired expressions of sacred doctrine.

He was as pious as he was intellectual. Indeed, he said that prayer had taught him more than study. And his singular devotion to the Blessed Sacrament of the Altar is apparent in the office and hymns of Corpus Christi, which he composed.

To the greater glory of God and for his own greater happiness, all his intellect was constantly devoted to the purpose of piety, until the very day of his death in 1274.

St. Elizabeth of Hungary.

The daughter of a Hungarian king, St. Elizabeth of Hungary was given in marriage to Louis, Landgrave of Thuringia.

Her charity was boundless. Not only did she receive every day numbers of poor folk in her palace and give them generous help; she also built hospitals where she served the sick as a most tender nurse. In fact, she gave so much of her time and care to the needy that her husband disapproved and sternly commanded her to "cease ministering to the rabble."

She disobeyed him, however, in this particular, and ran the risk of incurring his violent anger, should he discover that she disobeyed. One day as she was carrying in her mantle a great quantity of food to the poor, she met her husband, and he suspiciously opened the mantle, to find therein—nothing but beautiful white and red roses, although it was winter time and roses were out of season. By this miracle God showed how greatly He loved charity.

St. Elizabeth was driven out of her palace after her husband's death and she experienced every kind of suffering together with her little children. But she continued to practice holy charity even in her own days of need, and converted many sinners by her example She died in 1231, at the age of twenty-four.

St. Francis of Assisi, Founder, and St. Clare, Abbess.

The son of a merchant of Assisi in Italy, St. Francis was born in 1182 and died in 1226. From early youth, faith, hope and charity lived in his heart and humility and the love of poverty waited upon them there. Therefore, St. Francis renounced his wealth and worldly station, undeterred by the jeers and injuries he received from his father and his former friends when he appeared among them in the livery of poverty, he persevered in the most humble form of religious life. At-

tracted by his sanctity and also by the smiling cheerfulness with which he bore all deprivations, many followers joined him—until he was recognized as a founder by Pope Innocent III, and his Order of the "Begging Friars," or Franciscans, was established. This order soon became one of the most salutary forces in Christendom and has remained such to this day.

After seeking the martyr's crown in the East, St. Francis returned to the West and preached the love of God and man to multitudes. During one of his retreats he was favored with the "stigmata," receiving on his hands, feet and side the print of the five wounds of Our Lord—whereby Our Lord showed clearly how dear St. Francis was to Him and how worthy He considered him. The special characteristic of St. Francis' piety was cheerfulness—religion, love of God, being joy, as he said.

St. Clare was a noble virgin whose deep devotion caused her to forsake the world for the love of God and the service of the unfortunate. She was received into the religious life by St. Francis, and founded the Order of Franciscan nuns, known as the Poor Clares, devoted to holy poverty. After forty-one years of perpetual abstinence, constant silence, and perfect poverty she died in 1253.

St. Louis, King.

St. Louis, known in worldly history as Louis X of France, was the son of a most pious mother, Queen Blanche, who inspired him from his early childhood with true love of Jesus and of Mary.

Becoming king of France at the age of twelve, he made God's service the great purpose of his life. Soon after his rise to the throne, he put an end to the Albigensian heresy. Constantly devout in thought, speech and action, he heard two Masses every day and caused to be built some of the most noble churches in France.

Always ready to protect the poor and weak, he was chosen to arbitrate in all the great feuds between other rulers of his time. Out of his love for the Mother of God, he gave alms and help to all unfortunates who applied to him on Saturday, the day of Mary.

In 1248 he went to rescue the Holy Land, at the head of a great host of Crusaders. And during this crusade, he again proved himself the foremost of Christian Knights in bravery as well as piety.

After a return to France because of the death of his mother, he set forth on a second crusade, and, though his army was victorious at Tunis, he died there of a fever in 1270. The model of all Christian princes—such was and is St. Louis of France.

St. Catherine of Siena.

St. Catherine of Siena, in Italy, was the daughter of a humble tradesman. Even as a child, she loved prayer above all pleasures and would say the "Hail Mary" on every step when she mounted the stairs.

In reward for her perseverance in bearing the harshest persecution rather than to give up her devotion to the re-

ligious life, Our Lord favored her with the "stigmata," the print of His wounds on her body.

At the age of fifteen, she entered the third Order of St. Dominic, and thereafter devoted her life to the defense of Holy Church, which was at that time—the fourteenth century — grievously afflicted by heretics and rapacious princes. Sanctioned by the Pope's authority, she traveled through Italy, winning obstinate sinners to God and rebellious cities to the obedience of the Holy See. It was her work that brought back Gregory XI from Avignon to Rome, and her efforts with the kings and queens of Europe, strengthened and assured the Papal cause. She was the adviser of Urban VI, and when the Roman mob sought the Holy Father's life, her prayers prevented the sacrilegious crime. She, however, was cruelly scourged by the enemies of God and His Church.

She died in Rome at the age of thirty-three A. D. 1380.

St. Ignatius of Loyola.

The son of a Spanish nobleman, St. Ignatius de Loyola was born in the year 1491, and served his country as a soldier until his thirtieth year, when—while he was convalescing from a sickness due to a wound received in battle —he felt that it was his vocation to serve God as a religious.

He therefore consecrated his life to Our Lady at her miraculous shrine of Montserrat and began the constant practice of the virtues of humility and poverty. Owing to the power of his piety and his personality, several other men joined him and after a long preparation turned with their leader to the Vicar of Christ, placing themselves under his obedience. Thus began the Society of Jesus whose members, popularly known as the Jesuits, have done marvelous work for the glory of God and His Church since the society's establishment in the first quarter of the sixteenth century. In a vision, Our Lord promised St. Ignatius that the heritage of His Passion—a heritage of slanders and persecutions — should never fail his society and Our Lord's promise has certainly come wholly true —for the Jesuits, while very dear to the friends of God and His Church, have been consistently and unremittingly hated, vilified and persecuted by the enemies of religion

St. Ignatius died on July 31st, 1556, after having seen his great work flourish even from its beginning.

St. Francis Xavier.

From a chair of philosophy at the University of Paris, a young Spanish gentleman, now known to Catholics as St. Francis Xavier, came to join the young Society of Jesus.

After laboring among his countrymen in Rome for a time, he was sent by St. Ignatius, the first general of the order, to the Indies, there to spread the Truth among the heathen. From the Indies he went to Malacca and Japan, and no obstacles, no difficulty, no danger could dim the fire of his holy zeal for the salvation of souls.

It was his glorious ambition to evangelize the vast empire of China, and he was about to risk his life in the

attempt to make this ambition a reality when he died, literally worn out with unceasing and ardent labor, on the second day of December, 1552.

St. Vincent de Paul.

In 1576 was born the son of a French peasant, who was to become not only the spiritual director of a queen, but a saint of God's Church, St. Vincent de Paul.

Soon after his ordination, St Vincent de Paul was captured by Corsairs and carried into Barbary as a slave. In Barbary he converted his renegade master and with him returned to France, where began a career such that it has made the name "St. Vincent de Paul" synonymous with the blessed word "charity."

At night he would go through the streets of Paris looking for small children left there to die. By means of untiring labor, he made it possible to establish homes for foundlings.

Besides, he founded two congregations, one of men and one of women, which have continued his work through the centuries, the Fathers of the Missions, or Vincentians, and the Sisters of Charity. And for this alone the world owes St. Vincent de Paul an immense debt of gratitude.

The Society of St. Vincent de Paul, a laymen's organization, was not established by St. Vincent, but labors along lines strictly in accord with the Saint's tender idea and methods of charity.

St. Vincent de Paul died in 1660.

St. Rose of Lima.

The first canonized Saint of the Americas, St. Rose of Lima, was born at Lima, Peru, in 1586. Baptized Isabel, her childish beauty was so striking that everybody spoke of her as "a rose," and she was universally called by the name of Rose thereafter. Being singularly free from all vanity and wishing with all her heart to become a religious, she cut off her beautiful hair and did all she could to destroy the comeliness of her face, even before she entered the Third Order of St. Dominic.

Once a nun, she lived a life of extraordinary austerity and practiced the severest mortifications in humble adoration and imitation of the Passion of Our Lord.

Her love for the Most Holy Sacrament was unbounded and she offered up all her sufferings for the conversion of sinners. She died in 1617, at the age of thirty-one.

St. Stanislaus Kostka.

A member of a noble Polish family, St. Stanislaus Kostka went, with his older brother Paul, to the Jesuits' College at Vienna when he was fourteen years old.

His ardent piety, which made prayer his favorite pastime, caused him to be cruelly maltreated by his brother and some of the latter's associates But he bore his afflictions with the utmost meekness and put himself in the hands of Our Blessed Lady, under God her Son. She rewarded him by curing him

of a dangerous sickness, and bade him enter the Society of Jesus.

After a series of disappointments and persecutions due to the opposition of his family, he was admitted to the Jesuit novitiate at Rome. Here he lived for only ten months, but those ten months were marvels of piety, humility and obedience. And here he died, as he had prayed to die, on the Feast of Our Lady's Assumption, in 1568, at the age of seventeen.

St. Stanislaus Kostka is regarded as the patron-saint of young men and, especially, young students.

The Little Flower
St. Therese.

Therese Martin, canonized as a saint of God on May 17, 1925, is known to the world as St. Therese of the Infant Jesus, or "The Little Flower of Jesus." Her home was in Alencon, France. She was the baby of the family and grew up, known as "The Little Flower."

In 1888, then only fifteen years old, she entered the Carmelite Convent at Lisieux, a contemplative order. From that time particularly, although her youth and infancy were only less remarkable, this cloistered, child-like nun seems to have done more than any other person for our race and age although she never nursed a patient, never taught a class nor mounted a platform, never spoke in public nor has she written one line that was meant for public reading.

She never lost the beauty and charm of girlhood, no matter how arduous the routine of her life or how difficult to bear was the cross of a sickness that afflicted her. Yet the essence of her sanctity lay not in such qualities. She considered her affliction in a happy mood because it made her a victim, laying down her life bit by bit to win souls from sin. So she prayed for suffering and she said later that her prayer was granted in a silent martyrdom that endured to the end, an increasing degree of intensity developing until death came in 1888.

But "The Little Flower" is not dead. She remains with us, a beneficent presence, holding our hearts as perhaps no other person has done. "I will spend my Heaven doing good on earth," she said on her deathbed. Perhaps that statement explains the extent of the popularity that has been accorded this saint of our own times. She worked no miracle during her life. But what miracles of grace she has performed since her death is a story that is known to each of the millions that have thronged the many shrines erected in her honor, seeking her intercession, her help in trial.

The whole Catholic world has raised supplicant hands to this obscure Carmelite. Her response has been generous and kindly, a benediction on mankind. Faith has replaced unbelief in the hearts of many. Both learned and unlearned are attracted to her. She has won the hearts of mature men as well as women. Soldiers in the World War hailed her as protectress. They have not forgotten her since. So the shower of roses continues to fall upon the world. The Little Flower continues to teach us the gospel of love, innocence, purity and humility.

St. Therese The Little Flower of Jesus

CHAPTER X.

The Forbidden Societies.

Decree of Condemnation—Why the Church Forbids Catholics to Join the Masons and Other Secret Societies—Expert Testimony on the Masons' Connection with European Bodies — Masonry Not of Ancient Origin — Kabbalath and Mystic Shrine—The Knights of Pythias, Odd Fellows, Sons of Temperance, Joiners.

The Forbidden Secret Societies.

In America, the societies in which Catholics may not accept membership are the Masons, the Odd Fellows, the Knights of Pythias and the Sons of Temperance.

The Odd Fellows were founded in England in 1812. They use forms of worship, have chaplains, altars, high priests, an order of worship and funeral ceremonies. They claim no home can be an ideal one unless their teachings are made a rule of life.

The Sons of Temperance were established in New York in 1842. Both men and women mingle in this secret society's work. Their objects are not confined to temperance, as their mode of initiation, the form of its obligations and the manner of religious obligation prove.—(Rosen).

The Knights of Pythias were founded in 1864 by prominent Free Masons. The objects of this society are—the oath of secrecy, even from Church and State, who under certain conditions have a right to know what the members of the society are doing. Such blind obedience is wrong, against all human and divine law. The Knights of Pythias have religious worship, oath and "prelates."

Decree of Condemnation, 1894.

(Extract).

"The bishops must endeavor by all means to keep the faithful from joining all and each of the three aforesaid societies; and warn the faithful against them; and if, after proper monition, they still determine to be members of these societies, or do not effectually separate themselves from them, they are forbidden the reception of the sacraments."

A later decree, in 1896, considers nominal membership, if on appeal to the judgment of the apostolic delegate four conditions are fulfilled:

1. The Society was entered in good faith; 2. There be no scandal; 3. Grave temporal injury would result from withdrawal; 4. There be no danger of perversion.

In granting a dispensation the delegate usually requires a promise that the person will not attend meetings or frequent the lodge rooms. Dues must be paid by a third party and in case of death, the society must have nothing to do with the funeral.

Societies of women affiliated with these forbidden societies fall under the same ban. In case the society was entered since 1894 the fact of good faith on entering, is particularly emphasized.

Why the Church Forbids Catholics to Join the Free Masons.

In writing on the above subject, we might state that there is at no time any question of attacking Freemasonry, among members of which Catholics possess many excellent friends and esteemed acquaintances. Our sole object is to state some of the reasons for which the Church forbids Catholics to belong to the society, and why they should forego temporal advantages which result from its membership.

Shortly expressed, a prominent writer's objections to Freemasonry are as follows:-

Christianity is unknown to Masonry, or rather, is ignored by it. The new member is taught to see in the Master of the lodge the "Sun of Justice," and humbly to beg of his new made brethren "Masonic Light." Yet if Masonry possessed anything superior to that possessed by ordinary people in the way of "Light," its moral obligations alone should make it share it with all—a condition of affairs unknown under the Masonic system of secrecy. In fact, the Craft's secrecy is an implied admission that its advantages are not of universal application. All belief in Revelation, other than the Masonic, has to be left by the newcomer at the door of the lodge while he is being transported to the time of Solomon—Calvary and its sacrifice being unheard of.

Masonry also ignores the Gospel's teaching that our prayers are to be offered in the name of the Redeemer. It even rejects the Christian Chronology, and its real religion is universalism. The prayers of the lodge are addressed to the Grand Architect of the Universe, the meaning of which may be variously interpreted by Masons. Indeed, the Mason in Lodge has to treat Jesus Christ as a nonentity, though, privately, he may entertain other views and still be a good Mason. A Mason cannot, however, profess atheism. Yet all this is wholly absurd and stultifying, since it means that a Mason, as a Mason, may say: "Lord, I know you not," while as a private person he will say: "Lord, have mercy upon me." And in the case of clergymen who are masons, the position is far more serious.

(2) As regards the oath, the candidate swears with eyes blindfolded to keep secret he knows not what, says the writer; he also swears Fidelity to a society as to the precepts of which he as yet knows nothing; he also invokes destruction on himself in case he should violate secrecy. He empowers his brethren to injure him in case of defection. No Catholic can regard the Masonic oath, when considered seriously, otherwise than as blasphemous, contrary to right reason as blind and unknown and opposed to the good of the State. How does

the Masonic society carry out its threat? The carpet of the lodge, (says the writer) may not be stained with blood, nor its walls contain an "oubliette," but Masonry can, and on occasion does, cause the ruin or decay of men who for conscientious reasons have merely abandoned it, without attempting to do evil to their former associates. As for the Church, there is no need to resort to extreme measures on her account, since she never requires ex-Masons to divulge any of the society's secrets.

It is a known fact, says the writer, that masonic signs are made use of in courts of justice in order to obtain, or to try to obtain, secret advantage. "It is within the writer's knowledge," says the author, "that an English judge responded to the Masonic signs of a litigant in whose favor he gave his verdict, though it is fair to state that this was not contrary to the weight of very confused evidence."

No daily newspaper in England dares publish the faintest criticism of the Craft, or still less expose a Masonic scandal, while in matters of place and patronage, in all countries, the first duty of the Masonic patron is clearly to secure the services of a Masonic brother, in which cases "Masonic Light" must be somewhat apt to blur the vision. "In short, it is," says the writer, "impossible to believe that all this enormous expenditure of time and money is undertaken merely to befriend the orphan and the widow, to practice an esoteric ritual and furnish a pretext for convivial meetings, and not to offer great facilities and temptations to brethren of the middle and lower social grades to favoritism and jobbery." There may be matter for praise in the moral teachings suggested by the Masonic ritual; nevertheless, says the writer, members of the fraternity do not find themselves debarred from its official honors by table excesses or by impurity of life. It is also certain that Masons, as a rule, rarely pretend that their motives in joining the Craft are other than those of personal gain or social advancement.

(3) In regard to the charity exercised by Masonic bodies, Masons only consider the virtue in its sense of "philanthropy," which is a virtue of the natural order. And being only philanthropic, Masonry is far from being "charitable," since it deliberately excludes from its membership the poor and needy, though it generously supports worthy brethren overtaken by adversity as well as their widows and orphans. Masonic benevolence is applied to its own members only, and in this Masonry is more like a trade-union society in which material benefit is really preempted by contributions.

Viewed as a whole, the precepts of Christianity and those of Masonry are in many respects so antagonistic or contradictory that Masons stultify themselves by practicing those of Masonry and claiming to belong to the Christian body. These observations being (says the publicist) intended only for Catholics, the latter,

while thinking kindly of their Masonic friends, should respect and uphold the reiterated condemnations of Freemasonry by the Church.

Expert Testimony on American Freemasonry.

In view of the constant repetition of the remark that American Freemasonry had no sympathy or affiliation with the European variety, the following contribution by the editor of "The American Freemasonry," which proclaims itself: "A monthly magazine designed for information of the wide-spread Masonic Fraternity," will be read with interest:—

"The various papers on 'Needs and Opportunities of Masonry' show an interest in the general subject, and each contribution received gives a different view-point. A number of these arranged for the present issue have been unavoidably put over, but I can not refrain from quoting here the sentences of a Past Grand Master who is of the opinion that the crucial need and real opportunity of American Freemasonry has not yet been touched upon. I have asked a further elaboration of his ideas. He says:

" 'The need of American Masonry is to look with discerning eyes into the events of the time, to learn from current history at home and abroad the tactics that are employed, and effectively, to grip power for enslavement of men's minds and consciences. Let us learn from our brothers of France and Italy and Spain and Portugal—from all Latin Masonry—the power of our foes. So far, we have played directly into the hands of those who regard us with inveterate hate. We have echoed the cry of the hostile churchmen that these others are godless," "atheistic," "merely political;" so different from the dear and pious American Masons. "Divide to Conquer" has always been the policy of the Church, and it has worked beautifully for the Church's advantage in dealing with our fraternity in the United States.

" 'In saying this I do not agree with the senseless slanders that make up the stock-in-trade of certain elements and periodicals which might be suspected of opposing the Roman Church for revenue only. I do not take stock in horrible Jesuit oaths, or blasphemies and obscenities in the obligations of the Knights of Columbus, nor in stories of church basements filled with arms and ammunition. It is best to give your opponents in any case the credit of having commonsense. And especially so when they are as astute and experienced as the leaders of the ecclesiastical forces. There is enough to charge upon these clerical foes, and matters far more dangerous than such silly tales. Is our disorganized mob of masonry capable of taking the field with any chance of success against such foes? Could we accomplish even a small part of what these our despised brothers of Latin Europe have done? The need of the American fraternity, now pressing and all-important, is to drill, discipline and equip the real fighters, and get rid of or relegate to the rear

the incompetents and weaklings and time-servers."

There is an open letter to American Masons in the August, (1915) New Age, that brings out an interesting point:

It is not true that Masons do not recognize Latin Masonry; precisely the contrary is the case. The International Conference of the Supreme Councils of the Scottish Rite which took place in Washington in October, 1912, is clear and irrefutable proof of the fraternity which exists between Latin Masonry and the Masonry of Europe and America. Nearly all of the Supreme Councils of Latin Masonry were represented there and the American Masons during the Conference and before it, at the ceremonies which were celebrated in Boston, showed their feelings of hospitality in so delightful a manner that the memory of these Conferences will remain in the hearts of those who participated in them with constant pleasure and gratitude.

Not Unfrequently Fair-Minded.

American Masons repudiate the radical policies of the craft abroad. This official statement may surprise and shock them.

It is only fair, however, to say—by way of comment on this expression of a leading American Mason—that the majority of American Masons does not seem to be in sympathy with the Latin Masons who are savage enemies and despoilers of the Church. As a matter of fact, a Mason of high standing—both as a man and as a Mason—in the State of Illinois, Mr. Rawson Bennett, has published a pamphlet in which he declares American Masonry's disapproval of the objectionable anti-Catholic methods of the Masons of France, Italy, Spain and Portugal.

Masonry Not of Ancient Origin.

The *New Age*, the official organ of the Supreme Council of Scottish Rite Freemasonry in the United States, issued a single number for the months of November and December 1918. The myth that Masonry is of remote origin, is denied by Edward C. Day, of the 33-33 degree, who on page 483, writes:

Freemasonry as a potential organized force of civilization, is but 200 years old. Two hundred years ago there met at the Apple-Tree Tavern in London, on St. John's Day, in the summer of 1717, a group of men who set in motion among English speaking people a movement which was to gather force with the coming years and to aid in making secure the fruits of a victory which the English had won after many years of bloody conflict.

In other words, the organization called Freemasonry was founded in a London tavern in 1717. This should be an answer to those who claim very ancient origin for the order.

The Kabbalah and the Mystic Shrine.

The Mystic Shrine is an inner-circle of high international or so-called Scottish Rite Masonry. It is formed exclusively of the thirty-second degree (Princes of the Royal Secret).

The Shriners, as they are called, form the climax of high Masonry's "true light," dating as some claim from about six hundred years before Christ. The connection of course has not been established.

At this time some apostate Jews who deserted the ancient religion to curry favor with their captors, the Babylonians, were initiated into the pagan rites of the country. From their defection resulted the "Kabbalah," a sort of anti-Bible, which was composed by them. The Pharisees, of later notoriety, especially condemned by Christ, were of this class. Rev. Dr. Charles, in "La Solution de la Question Juive," Paris, 1900, discusses the matter thoroughly. One Masonic authority, Albert Pike, claims that "all truly dogmatic religions have issued from the Kabbalah and return to it: everything scientific and grand in the religious dreams of the illuminati, is borrowed from the Kabbalah. All Masonic associations owe to it their secrets and symbols." "(Morals and Dogma of the Ancient and Accepted Scottish Rite," p. 774-5 quoted from "A Study in American Freemasonry," by Arthur Preuss.

The root of the doctrines emanating from the Kabbalah is discussed in the "Fortnightly Review," Oct. '16, It is supposed that the mysteries of certain secret societies in Babylon contain its origin. The dogma of the deification of men, which the Kabbalah contains, was limited to Babylonians, until, about six hundred B. C. the Pharisees were admitted. These apostates then admitted only Jews to the inner-circle of deification. Later other nations, considered as inferiors and called "goim" were admitted. The substance of the idea is that "God manifests Himself on earth in the form of a Jew. The Jew is a living God, God incarnate, the celestial man. Other men are of the earth, an inferior race; they exist only to serve the Jew." (Quoted from Rev. Dr. Charles' work, mentioned above.)

The Knights of Pythias.

A Knight of Pythias and a Catholic are not terms to harmonize together. A Catholic who becomes a Knight of Pythias incurs excommunication. If he was a member when the decision was promulgated some years back against that society, he was bound to sever all connection with it. If he wanted to still retain the insurance benefits, he could by consulting his pastor learn how to cease absolutely to be an active member, and not forfeit his claims for pecuniary benefits. We may suppose that a Catholic interested as an official in the Church may be in this way a member of the Knights of Pythias, having joined many years ago, and now never attending a meeting, and now having no connection whatever with the society except to pay dues and assessments that will secure to him and his family sick and insurance benefits. If he is an active member he is not even a Catholic, being expelled by the decision of the Church from her Communion. Moreover, a Catholic cannot decide for himself that he will remain a Knight of Pythias, simply paying

his dues. He must submit his individual case to his pastor or confessor, who in turn has to submit it to the bishop. And even the bishop is not the final judge. Each separate case requires its own consideration and solution. And a man cannot argue in his own favor from a decision given to another.

Joiners.

An editorial in Extension Magazine, October, 1922, thus considers the tendency of Americans to join many societies:

"There are quite a large number of lodges of different kinds in Europe, but no one ever sees their members carrying a badge. Europeans take quite the proper attitude. They know that the badge is not one of honor, so they are not anxious to show it. It is entirely different with us. We have no aristocracy in America, and, consequently, no ribbons and garters, Orders of the Bath, of the Thistle, of the Primrose, of the Rising Sun. But we must be decorated with something. Those who have had war service manage to get along. Others join fraternal societies and cover their coat lapels with beehives and scimiters, suns, moons, stars, crooks, and sometimes even crosses. Not having an aristocracy, we have no heraldry, and, not knowing that heraldry is a rather exact science, we proceed to make one of our own. Every one of our secret societies has a shield fearfully and wonderfully constructed. It violates every rule of the game, but what difference? There is scarcely a state in the union that has not a shield originally made by a house painter. It is said that some years ago a tobacconist in London, named Quid, suddenly found himself rich and wanted a coat of arms. Instead of going to a herald for it he went to a wit, who made him a shield for his carriage door with crossed tobacco pipes and the motto "Quid rides." It was appropriate enough in English, but to the Latinist it was the joke of the year. A few months ago the Middle West swarmed with people passing to and from California, each decorated with a gold embroidered Turkish fez. In every big city "brothers" were on hand at the stations to show them around and give them directions. At the Union Station in Chicago we heard this conversation:

"'Where do you wish to go, noble?'

"'To the stock yards, noble,'

"'I shall get an automobile for you, noble.'

"'Thank you, noble.'

"All concerned were citizens of a country that boasts of its democracy. What kind of Americans are we, anyhow? We claim to be plain citizens, and then we steal behind doors and curtains to become High and Mighty Potentates, Masters Supreme, Plain and Grand, Princes of Jerusalem, Chevaliers Kadosh, and Kings and Prelates of varied degrees. If we cannot decorate ourselves in anything else, we get the tooth of a beast and try to find an analogy between that and right living. We do not seem able to do even a kind and

charitable act, or insure our family from want, without first marching lock-step behind some big bruiser wearing a tin helmet and carrying a wooden spear. We won't go to church to hear a sermon, but we eat up moral instructions from a man who never had any morals, but who is dressed up like a high priest of Zoroaster and sits on a chair which has the mystic merit of facing the East. Even the women are going into these nonsensical fads. What a humiliation it is that a candidate for a political office requiring administrative ability and statesmanship, has to show as his credentials a varied membership in organizations that absorb his time with frumperies and make heavy drafts upon his dignity as a human being. Why condemn the Ku Kluxers? The most 'respectable' members of Anglo-Saxon society gave them their depraved taste. Even the sensible King Edward the Seventh, got his morals from his degrees, and it must be admitted that, at least, early in life, they looked it."

Bibliography.

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CHAPTER XI.

Our Non-Catholic Neighbors.

What They Believe and Practice—Lutherans—Methodists--Episcopalians—Presbyterians—Baptists—Congregationalists—Unitarians—Disciples of Christ—Ethical culturists — Universalists—Unusual Forms—Adventists—Quakers—Dunkards—Shakers—Mennonites—Mormons—Dowieites—Communists— Moravians — Waldenses —Salvation Army.

The World and Its Religion, Numerically—Growth of Churches in U. S.—Disproportion Between Numbers and Influence.

In thus presenting a summary of the main articles of belief in the different denominations into which our non-Catholic neighbors are grouped, it will be understood that it is impossible to particularly describe each one because of the many changes which have taken place since the days of the first Protestant. In the short space of a few years after Luther's time more than one hundred different sects were known. Others have developed since that time, of course. Only the better known denominations are listed here. And it is possible that some one of our friends does not subscribe to all that teachings outlined for his particular body. Allowance must be made for changes in locality and other changes sure to follow such freedom of opinion. Statistics are given elsewhere. No attempt is made at refutation. The doctrine of the *Catholic Church on* any point may also be located elsewhere in this volume.

Lutherans.

Lutheranism, the oldest of the Protestant sects, was founded in Wittenberg by Martin Luther (described elsewhere). His followers accept the authority of the Scriptures as modified, and the Nicene, Apostles and Athanasian creeds. The Scriptures are the sole Rule of Faith. Justification by Faith alone, with a denial of Purgatory and confession, consubstantiation, meaning the Real Presence in a union, not hypostatic but transcendent and mysterious, form the substantial doctrines. Different shades of belief are found, the orthodox who hold to confession, and the semi-infidel theologians who deny the authority of the Scriptures. There are many different Evangelical churches, secession having been numerous and frequent since Luther's time.

Methodists.

Methodism, the outgrowth of teachings by John Wesley, 1739, was presented to the world in 1743 in twenty-five articles adapted from the thirty-nine articles of the church of England. Twenty-four were adapted for the Methodists in America at Baltimore 1784. Inspired scriptures are the sole

and sufficient Rule of Faith and practice. The Trinity and the Divinity of Christ are upheld. Man's co-operation with the Divine Gift of Grace is necessary for Salvation. Grace is a remedy for Original Sin and the tendency to sin in man. Justification by Faith is taught, and the performance of good works is commended. The doctrine of works of supererogation is condemned. Baptism and the Lord's Supper are admitted, baptism, strengthening Faith, but does not produce sanctifying grace in the soul. Eucharist is a memorial of the Passion and Death of our Lord, who is not really present, but is received in a spiritual manner. Christians may react a state of holiness which excludes all voluntary offence against God. The Methodists are strict observers of the Lord's Day, and are especially strict in abstinence from intoxicants. They believe in plain, inexpensive apparel and discourage worldly amusements. They are aggressive in their work of spreading their teachings. Theirs is an abridgement of the church service found in the Book of Common Prayer. Their bishops are for administrative purposes only, there being no superiority in ordination. Deacons and Elders are active in church mangement.

Methodist Branches.

The Free Methodists are a branch protesting aganst the abandonment of early Methodist ideals. They have no bishops, exclude the members of secret societies from membership in the church, forbid the use of tobacco and the wearing of rich apparel.

The Colored Methodists organized for themselves in America in 1796. They have many bodies, separate and independent, yet differ in no essential detail from the parent body.

Some branches are the Methodist Episcopal, Methodist Protestant, Congregational Methodists, Independent Methodists, most of which originated in America in recent years.

Episcopalians.

The *Protestant Episcopal Church,* known as the *Episcopalian Church,* is a branch of the English Church, established in America. This church originated with the Reformation in England. They claim to be baptised members of the Church of Christ. They accept the Scriptures as the Word of God, holding them in their own translation, as the sole and supreme rule of faith. The Book of Common Prayer is the practical rule of belief and worship, using in it the three Creeds, the Apostles, the Nicene and the Athanasian. They have two sacraments, Baptism and the Lord's Supper, which they hold as generally necessary. They claim Apostolic Succession and a validly ordained ministry, believing that theirs is a reformed part of the church established by Christ. The King is the head of the church. The clergy assent to the Thirty-nine Articles before ordination. The laity are not bound to accept them, being asked to assent to the Apostles' Creed only. Latitude is permitted in belief as to the nature of the Bible's inspiration.

In America, the Episcopalians are better known in divisions called the

"High Church" and the "Low Church." The High Church followers desire Apostolic Succession, and are intellectual rather than emotional, laying stress upon their outward church organization, and are known for their desire to keep up all Catholic Church practices, introducing confession, the invocation of the Blessed Virgin and of the Saints and other features long ago discarded by their ancestors. The Low Church people desire more to fraternize with the other progeny of the reformation period, and utterly refuse the innovations of their more advanced friends. They claim that Apostolic succession is not at all necessary for their belief and refuse to further the evident desire of the High Church faction for reunion with the original church. The claims of certain Anglicans to apostolic succession are considered elsewhere under "Wyclif and the Lollards," and "Anglican Orders."

Presbyterians.

Presbyterianism means a system of church government by representatives of the congregations, and was thus called by Calvin, the founder. Their standard is set by the Westminster Confession of Faith and Catechism of 1647, with the contents modified. Government by presbyteries is the chief feature, added to Calvin's strict ideas of theology and the absence of prescribed forms of worship. It holds all clergymen as equals, but authority rests with the presbyteries, having four grades of administration, the Sessions, governing one congregation; the Synod, governing a larger group of churches, and the General Assembly, which is the highest court. There are ruling elders and deacons selected by the congregation. The pastors are called to different places. Their theology gives precedence to predestination, teaches the total depravity of fallen man and the exclusion of the non-elect from the benefits of Christ's atonement. This last has been recently disavowed, although still held by old-time Presbyterians. Baptism is necessary, not as a means of salvation, but because it has been commanded. Christ is present in the Last Supper, effectively only for believers. There are no invariable forms of worship, and although some are advised, their use is optional. Their services are very simple. Instrumental music is not allowed in some places. Communion is administered at certain intervals, the days being prescribed by the officers of the church.

The Reformed Presbyterians are a development of the Old Covenanters, Church of Scotland, sometimes called the Cameronians. The Seceders, also a branch of the Scottish Church are in America. The Welsh branch is active among the Welsh people settled in this country. Then there are the New School and the Old School Presbyterians, Regular Presbyterians and Associated Presbyterians.

Baptists.

The Baptists, so-called because of their adherence to this form of entry into the church, follow the Philadelphia Confession of 1742, an adaptation from the Presbyterians. Members make profession of faith at introduction to the

church, which includes baptism by immersion, (see article on Baptism by Immersion). They consider the Scriptures as the sole rule of faith and practice, although individuals enjoy unrestricted freedom in interpretation. They reject infant baptism, yet insist upon Baptism for adults, which with the Eucharist, forms the sum of their sacraments. These are mere symbols not producing grace at all. The Lord's Supper, merely sets forth the death of Christ as the sustaining power of the believer's life. Only church members are admitted to it, called close communion, which is being modified, however. Church officers are elected. Ministers are ordained by councils of ministers from neighboring churches. Each church is in control of its own affairs.

The Free Will Baptists are American in origin but differ little from the old country Baptists. The Hard Shell Baptists are opposed to Missions, Sunday Schools and in general to human religious institutions. The Seventh-Day Baptists, Six Principle Baptists, Old - Two - Seed - in - the - Spirit - Predestinarian Baptists, Winnebrennarians and Campbellites, known as Disciples of Christ, are branches.

Congregationalists.

The Congregationalists are an outgrowth of the Anglican State Church, becoming known as "Dissenters" under Cromwell. Robert Brown was a pioneer leader. They are known, too, as the "Independents," and then, among the Puritans when under Brewster and Carver, they came in the Mayflower to New England, their present name developed. The Savoy Declaration of 1658 forms the groundwork of their belief. The elect are called individually by the Lord, and commanded to walk in particular societies or churches. Each church is to conduct its own affairs, with officers elected and solemnly set apart for their duties by a ceremony of fasting and prayer. There is also imposition of hands by the elders. Consent of the church is required for all new members, and power is held to excommunicate all disorderly members. Dissatisfied members can transfer to another church at will. Members of other denominations are received into occasional communion upon recommendation. At first distinctly Calvinistic the Congregationalists have drifted more and more towards rationalism of the Unitarian type. They differ with the Baptists in conceding to parents the right of having children baptised in infancy.

Unitarians.

The Unitarians are an association of those who reject belief in the Blessed Trinity. They originated among the Congregationalists in New England, although their ideas are traced to an earlier date in Europe. No standard of belief is recognized, and no doctrinal tests are made as a condition of membership. Each member enjoys complete freedom in his individual religious opinions, hence no set of doctrines can be framed. Authority of the Bible is retained in varying degree, according as reason accepts or rejects its teachings. Jesus is a teacher to be followed,

not a God to be worshiped. The Sacraments are suppressed, two of them only being tolerated but declared unnecessary. It is a natural religion with a tendency towards Pantheism.

Disciples of Christ.

The *Disciples of Christ*, "Cambellites," date from the early part of the nineteenth century. They hold to the Bible alone without creeds of any kind. The Campbells, father and son, were originators.

Ethical Culture.

The Society of Ethical Culture, founded by Felix Adler, in New York, 1876, urges the "improvement of the moral life of its members and of the community, without regard to theological or philosophical opinions." They believe this can be done without religion; in fact many members are openly antagonistic to religion. They would do away with all religion in education. True Christians know that without Divine Grace, without frequent reception of the Sacraments and prayer, a morally good life for any considerable length of time is impossible.

Universalists.

The Universalists are a product of this country, their teachings developed from Relly of England, by John Murray, 1870. They believe in the final salvation of all souls, adapting their tenets from the General Covenant at Winchester, N. H., in 1803. They believe also that the Scriptures reveal the character of God, and the duty, interests and destiny of man. They hold that there is one God whose nature is "Love," revealed in Jesus Christ, and that holiness and happiness are inseparably connected. Although there is much variation in viewpoint amongst them, generally they hold that all men will be saved. They do not believe in hell. Punishment in the other world, if any, will be only temporary.

Some Unusual Forms.

Adventists.

The *Adventists* are a sect begun by William Miller, in 1833, with six bodies existing today, holding a common belief in the near return of Christ in person. After much study of the prophecies, Miller decreed this return for the year 1843, with assurance of the end of the world at that time. Again the next year his followers prepared for the end of the world, and after that came the break in the ranks. The Adventists are congregational in church government; they hold to a belief that the dead remain unconscious until Judgment, when the wicked will be destroyed. The Seventh Day Adventists hold the old Sabbath day as the Day of Rest.

Quakers.

The Society of Friends, called Quakers, is an English-American sect founded by George Fox, in Leicester, England, in 1624. It is the outgrowth of imaginings at variance with all churches, creeds and denominations.

Fox's entire dogma was that of the "inner light," communicated directly to man by Christ. The sole supreme duty of man is to obey the voice of Christ speaking within the soul. Rites, sacraments and observances are discarded; interpretation of the Scriptures is made through this "light." Oaths are illicit; titles of honor to a superior are wrong; war, even if defensive, is unlawful. The drama, field sports, music and art are rejected as unbecoming a Christian. Simplicity of dress is required with a total absence of ornament. Their meeting-houses are bare and without decoration, despising what they call "steeplehouses." They worship in silence until the "spirit" moves some one to "give testimony." Their belief is expounded in the Creed, and their church government modeled on the Presbyterian system. The Quakers figure prominently in American history, especially in Pennsylvania, where one of their leaders, William Penn, gave his name to that state. There are now the Orthodox, the Hicksite, Wilburite and the Primitive Quakers, which are called dissenting sects.

Dunkards.

The Dunkards are a sect of German Baptists, who admit regular baptist teachings, only in addition, the candidate is required to kneel in the water for the ceremony of Baptism, and is dipped forward three separate times in recognition of the Trinity. Communion is administered in the evening with the love-feast of agape, followed by the kiss of charity. Foot-washing takes place on special occasions. They refuse to take oath, to bear arms and to engage in law-suits.

Shakers.

The Shakers, an outgrowth of the Quakers, live in communities. They are followers of Mother Ann Lee, the "elect lady," who came from England in 1774. The name is an indication of the activity of the body under religious excitement. They hold all property in common, take meals together, arise at the same hour and go through the various activities of the day in common. They have uniform modes of dress, plain and severe in appearance. They live a strict rule, discouraging the use of tobacco and alcohol, with no attempt at police surveillance, no law courts or judges. They practice celibacy and endeavor to avoid "all worldly usages, manners, customs and affections." Membership comes from revival attendance, and from homeless children cared for by the settlement. They have existed at Mt. Lebanon, N. Y., for more than one hundred years with many signs of successful effort. A colony in Kentucky, with property valued at one million dollars, recently reverted to the state.

Mennonites.

The Mennonites are a Swiss Protestant sect, taking its name from its leader in Holland, Menno Simonis. They forbid shaving, the use of buttons on clothing, repudiate infant baptism, refuse to take oaths, to bear arms, and abhore law courts and civil office holding. Non-resistance to violence is an important principle with them. Baptism of adults is retained, and the Lord's Supper, in which Jesus Christ

is not believed to be really present. All of these views are not held by all of the twelve branches known in America. The government is by deacons, elders and bishops. They favor regular revivals in camp meetings in which exhortations take place. Impenitent sinners who refuse the exhortation are excommunicated.

Mormons.

The Mormons, *"The Latter-Day Saints,"* were founded early in the nineteenth century by Joseph Smith, 1823. Induced by a religious revival, according to his own statement, there came to him the revelation of an ancient record containing the fullness of the Gospel of Christ. His messenger of inspiration was called Moroni, who in life had been a prophet, the son of Mormon, the compiler of the record, which was to be found near Manchester, N. H. Joseph Smith received the record in 1827, he says, which proved to be a book of gold plates about six by eight inches and six inches thick. The outcome was the publishing of the Book of Mormon, by Smith in 1830, in which eleven witnesses claim to have seen the original plates. Three of these later declared their testimony to have been false, one of them being Cowdery who was especially active in the early days of Mormonism. Smith and Cowdery were declared ordained with power to preach faith and repentance, to baptise by immersion, to administer the sacrament of the Lord's Supper, to lay on hands and to bestow the Holy Ghost. The Book of Mormon shared place with the Bible as the Word of God. Active in missionary work, and beginning in New York state, they proceeded westward, working among the settlers, who became bitterly antagonistic to them, and among the Indians. Attempts at "Communal" settlements failed until the Salt Lake region was reached in 1847. Hostility towards the Mormons was provoked because of their teachings on the question of polygamy, or plural marriage. Congress prohibited this practice, and later Utah was received into the Union. Mormonism is claimed to prepare the people for the coming of the Lord, awaiting Him in the new Jerusalem. Officers in the church are elected, women voting with the men. There are twelve "apostles" in charge, a committee assisting. A presiding patriarch blesses the people, whose members in later years have been augmented by recruits made in England through a vigorous propaganda being carried on there. Mormons dream of a happy Millenium when the Savior will dwell and reign on earth in peace and happiness for one thousand years. They claim to believe in the Blessed Trinity, that Christ is the Son of God and that all men may be saved through the atonement of Christ, yet there is absolutely no spirituality among them.

Dowieites.

The Dowieites, a sect founded by John Alexander Dowie in 1896, are settled in a form of community life at Zion City, Illinois. This was a thriving little city in the last years of the founder's life, and is a tribute to his wonderful personality, having been built and planned by himself almost unaided. Dowie professed to represent a second

coming to earth of the prophet, Elias. He claimed the power of "divine healing," conducting services in an enormous temple which he filled regularly. His teachings embraced the simple life. He forbade the use of tobacco and alcoholic liquors and encouraged some forms of community life. The different large buildings, the "hospice," and the factories erected by him, the homes made on land to which he surrendered only a restricted title are indications of the influence he exercised over his followers. He died while planning further developments in the South. His work was continued, under great difficulty by a lieutenant, Voliva, but the influence of the leader being gone, dissensions arose which have caused the steady decline of prosperity in the settlement. Secret societies were never tolerated in Zion, theaters were prohibited, the keeping of pigs and the use of swine flesh was forbidden. Dowieites believe in the Blessed Trinity, adore Jesus Christ and revere the Bible. Some refuse to acknowledge Voliva as General Overseer.

Communists.

Communistic Settlements, made by communistic religious societies of Europe came first to America in 1848, when Etienne Cabet settled at Icaria, Texas, moving later to Nauvoo, Ill., and to Cheltenham, near St. Louis, and to southern Iowa. The Ephrata Community of Pennsylvania was founded in 1732 by Beissel, but never exceeded three hundred in membership. The Shakers of Mt. Lebanon, N. Y., are described elsewhere. The Harmonists (Penn. 1805), and the Separatists (Ohio, 1818), the New Harmonists (Indiana, 1825), the Oneida colony (N. Y., 1848) and about thirty or forty others were founded throughout the country with indifferent success for brief periods of time. The Amana Community (Iowa, 1855), is the largest community in existence for any great length of time, numbering about eighteen hundred members, and living in apparent successful effort in their ideals.

These societies were mostly religious in conviction and practices. Many of their founders were regarded as prophets. The bond of religion alone held them together, and the ascetic methods of living which they practiced helped very materially in their concord. Nearly all of them enjoined celibacy, or at least preferred it. They were selected men and women, who being filled with religious enthusiasm, were ready for the sacrifices demanded of them. Their aims and ideals were high. Their leaders were able men, magnetic and eloquent, all of which accounted for their varying and temporary success. (See article on Communism.)

Moravians.

The *Moravians* (Bohemian Brethren) were founded in Bohemia 1457, but disbanded later, to be reorganized about 1722. They place life before creeds, seeking to "exemplify the living church of Christ, consisting of regenerated men and women, while they afford a common meeting place for Christians who apprehend dogmas differently." Personal faith in the cruc

His Eminence, Cardinal Hayes, New York

fied Savior is the only rule of Faith, but "nothing is positive as to mode of inspiration." Trinity, the Fall, Original Sin and Total Depravity are admitted, but "discussion about them is shunned." Love-feasts are held, feet-washing is part of their service. Couples are selected for marriage by lot, and a general confession of sin is encouraged.

They believe in Justification by Faith alone, prayer, sanctifying grace, Judgment, the Resurrection, Hell and Heaven, and the order of the ministry, —tenets which all Moravians must accept. It is an outgrowth of the Hussites and the Lollards, which came to America in 1734 . They are active and progressive, conducting Sunday schools in two separate provinces, and especially active in foreign missions.

Waldenses.

The *Waldenses* take their name from Waldes, who lived about 1176, and sought a return to "primitive Christianity." Their claims to origin in the days of the Apostles have been disproved. They profess poverty, and endeavored to react against what they called "outward display and the splendor of churches." In time they grew to deny the doctrine of Purgatory, Indulgences, Prayers for the dead and other teachings of the Church. They refused to take oaths, considered the shedding of blood unlawful and denounced lying as one of their principal tenets. Drifting farther and farther, they now are known as a distinctly protestant sect of the Calvinistic type. They recognize only two sacraments. Their government is congregational in character, being known in three distinct settlements in America.

The Salvation Army.

Under this name has come to be known a religious organization founded in England in 1865 by Wm. Booth, known then as the Christian Mission. Booth was a Methodist clergyman who gave up a parish for the new effort. It was an attempt to bring religion into a shelter started in the slum district of a large city for the benefit of the poor. When it developed, in 1878, in other places, it became known as the Salvation Army, and its leader as "General" Booth. Its design was to reach the poor and neglected classes by going into the districts where they lived, attracting attention by means of bands, processions, singing and shouting of prayers. Then, having drawn a crowd, they proceeded to the meeting-house, or "barracks," where their ideas of repentance, forgiveness and redemption were preached. The congregation is called a "corps," the preachers "officers," the prayers, "knee-drills." Nothing further in religious teaching was advocated and these were made easy. Only to believe in Jesus was sufficient. The Sacraments were unnecessary. Various philanthropic labors were started by Booth in England, which spread to this country, under the leadership of his sons and daughters. Men and women were equally eligible for membership in an organization which was semi-military in its ideas. They wore a distictive uniform always, lived among the poor they set

out to help and in many places set up houses for the relief of the poor and needy. Since the death of the old "General' the organization dwindled, although it recovered somewhat in popular esteem through war services. Dissensions of leaders brought about a branch in this country, called the "Volunteers of America," organized by one of the younger Booths.

The World and Its Religion, Numerically.

The population of the entire world is computed at 1,730,000,000. Of this vast number there are about 400,000,000 Roman and Greek Catholics, 170,000,000 Protestants, 300,000,000 who practice Confucianism and Taoism, 222,000,000 Mohammedans, 211,000,000 Hindus, 158,000,000 believers in Animism, 138,000,000 Buddhists, 25,000,000 Shintoists and 13,000,000 Judaists. Other religions are listed with about 16,000,000 believers. These are approximate figures, of course.

The density of the population of the world may be gathered from the figures showing comparatively the residents of various continents. Asia is listed as containing 830,000,000 people; Africa, 142,000,000; North America, 145,000,000; South America, 63,000,000; Oceania, 64,000,000; Europe, 484,000,000. There are 120 people to the square mile in Europe; 2.31 in Oceania. There are 840,000,000 whites, 717,000,000 colored and 25,000,000 Indians and half-breeds.

These figures were obtained from research by Our Sunday Visitor, from which weekly paper we also take the following facts concerning the mission activities conducted among the different nations:

In the Catholic missions of the world there are at work (1922) 5,837 native missioners, 7,933 foreign missioners, 5,270 lay brothers, 21,320 nuns, 24,524 Catechists, 17,450 teachers—a total of 82,334 persons. There are nearly 2,000,000 pagans now under instruction in the Catholic faith.

The Growth of Churches in America.

There is a Federal Council of Churches in this country which annually compiles figures on the progress of the churches. In the year 1915 it seems that the churches did not gain members in the same proportion as figures of the year previous might indicate (782,000). In 1915 only 653,000 were added to the membership list of the churches. But if they seem disappointing, recall that the increase from 1890 to 1915 represents an increase of 91 per cent. It is a larger rate of increase than the population shows in the same length of time.

Seven religious denominations increased at a rate greater than the average. Roman Catholics increased 125 per cent. Lutherans (Lutheran Synodical Conference) increased 130 per cent. The Lutheran General Synod increased 113 per cent. In these three cases immigration is set as a reason.

The Southern Presbyterian (white) and the Southern Baptist (white) show an increase of from 111 to 113 per cent. And the Episcopalians increased 96 per cent. All others showed increase, if any, less than 90 per cent.

It is noteworthy that the Latter-Day Saints of Utah, seldom heard of, increased 77 per cent from 1890 to 1915. The list is as follows:

Roman Catholics, 14,079,000; Methodists (16 bodies put together) 7,472,000; Baptists (15 bodies) 6,307,000; Lutherans (21 bodies) 2,434,000; Presbyterians (12 bodies) 2,104,000; Disciples of Christ (2 bodies) 1,522,000; Episcopalians, 1,051,000.

Disproportion of Members and Influence.

Checking up the above list one is astonished to see that the Disciples of Christ outnumber the Episcopalians. From their readiness in advertising, the frequent newspaper notices and from other sources one might judge that they were a ruling body in America. The Christian Scientists also get enormous amount of attention from the world, yet they number only 85,000. The Unitarians appear in the limelight so often, perhaps because of Billy Sunday and his advertising methods, yet they number only 70,542. The Quakers are very well known, yet they number only 120,000. And another strange conclusion is that Schwenkfeld, a German preacher, who disagreed with Luther as to the teachings about the same time in which Luther lived, and who has been forgotten in his own country for many years, having no followers there, has 1,043 in the United States.

The figures given as to the Roman Catholic population do not of course agree with those compiled by the Catholic Directory which are given elsewhere in this volume.

Religious Argument

Under no circumstances is argument about religion advised. There are too many sins of anger and hatred entailed. By all means avoid argument on religion.

A Catholic, however, should be prepared always to give reasons for the Faith that is in him, that is when asked to do so. Frequently, well-disposed non-Catholics request explanation of some point of doctrine or practice. By all means should the information be forthcoming. It is well, however, to go no farther, lest the conversation develop into futile argument and its consequences.

Answer Defamers.

The Catholic layman, however, can render service to the Church by allowing no charge against her to pass unchallenged. Sometimes we permit a firebrand to show its wares, confident that the intelligent non-Catholic can see the vileness and worthlessness. We know, also, that most non-Catholics are convinced that these speakers and writers treat Catholics "with shameful ignorance and unfairness." But when we endure insult silently and with patience, some outside the fold may have a suspicion that we are unable to give a satisfactory answer. Due to environment and education, to repetition of calumny, some non-Catholics may and do heed that type of preacher who recognizes neither truth nor justice when treating of things Catholic. His only

aim seems to be to arouse animosity and to perpetuate prejudices. And his confidence in the credulity of his auditors may be seen from his utterances, refuted a thousand times, and now only to be heard among the lowest grade of anti-Catholic polemics. Perhaps this kind of preacher craves notoriety, but when he makes a specific charge or assails unjustly and falsely our organizations he should be taught as effectively as possible, that, though patient, we are not idiots. The law has no compassion on the libeller, and we should, when necessary, bring it into play to stop the turbid eloquence that seeks to discredit and to bemire us for the delectation of some fanatics.

Religion and the Radio.

The question is sometimes asked whether it be wrong for a Catholic to listen in on the radio to a non-Catholic religious service that is being broadcasted. We think it hardly necessary to answer this at length. Those who take part in any religious service are persons who signify by their presence their belief in the service. People who, because of religious convictions, will take part only in the services of their own church will hardly be consistent in listening on the radio to exposition of doctrine in which they do not believe.

Religions connot be put into the home by the radio. Sermons and church music may be accepted as pleasant pastime but they do not constitute religion, which is a conviction, the result of belief in God's truths and of practice in the every day obligations that such belief imposes.

The best consideration of this subject we have found in "America," from whose columns we quote the following:

Real religion welcomes every true advance of science. The rapid development of radio activity is a good thing, for it belongs to the true advance of science. It must not, however, be mixed up with another thing and a better thing, and that is religion. It may help and serve; it cannot substitute. One of the weaknesses of the modern mind is the delusion that one good thing can substitute for another. The modern mind loves science, and then with unscientific inaccuracy it would substitute science for anything and everything. This cannot be done . As well substitute air for water or sunlight for darkness. And, least of all, can radio or any other scientific medium substitute for the medium that links the heart of man to the Heart of God.

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CHAPTER XI—Part 2.

The Greek Church.

While not classed as non-Catholics, in our consideration of the religious beliefs of our neighbors, still it may be well at this point to explain something of the Greek Church and its different branches.

Greece was distinctly a field for the labors of the Apostles, and, therefore, can be ranked among the earliest of the nations to embrace Christianity. There are many evidences of St. Paul's work there and St. Andrew, too, is mentioned, although with less certainty. The Faith planted there flourished for many centuries, uninterruptedly, until about 1054, when a schism arose, fostered by designing men who played upon national prejudices to suit their ends. Previous to this date trouble arose over the deposition of the Patriarch at Constantinople by the Emperor, and the usurpation of that rank by Photius. Knowing that his claim to the position would not be recognized by the Pope, Photius began to take up all the different points which had been the subject of enquiry and discussion for many years in religious circles. Such points as the insertion of the word "filioque," in the Creed, the procession of the Holy Ghost "ab utroque," were typical of his trouble making. The world was divided at that time into the Greeks of the East, and the Latins of the western known world, and naturally a difference of opinion would not lack adherents because of this fact. The Pope had just recognized the Franks as Emperors of the West, and this stirred up political circles. Many such features combined to create the breach which, in time, through the efforts of the Holy Fathers, was healed, in 901.

In 1054 Michael Caerularius led a schism against the Church, using trifling points upon which to inflame the public fancy, such as celibacy, the use of unleavened bread, the wearing of beards and tonsure, all of them insignificant in comparison to the great issues involved, yet they served to again revive the old trouble This time no efforts on the part of the Pope could heal the difference, and the schism drifted throughout the East, spreading rapidly. And for many centuries the East has been almost entirely separate from the

West. Wars and other influences prevented an intermingling, with the result that the Eastern Churches were cut off from the parent establishment at Rome, even up to the present day.

The Greek Orthodox Church.

By the Eastern Churches are meant all not using the Latin rite. The Greek Church means all users of what is called the Byzantine rite, whether separate from or acknowledging the Holy Father. Those separated from the Church of Rome are called the Orthodox Greek Church. They claim to be a unit and to practice Christianity as found in the primitive Church of the Apostles. Yet they are really schismatic. They do not admit, among other dogmas of the Church, Papal Infallibility, the Immaculate Conception and Purgatory. This Church has many divisions, and each one is ruled by its own Patriarch, or President. There are the Pure Greeks, with headquarters at Constantinople; the Arabian Byzantines at Antioch, Alexandria and Jerusalem; the Orthodox Georgians, non-existent since the conquest by Russia; the Orthodox Slavs, with a Patriarch at Moscow, the largest division, comprising about seventy million adherents, with branches in Servia, Montenegro, Bulgaria, and Bosnia; and the Orthodox Rumanians, ruled by a Synod. Altogether there are seventeen churches of different languages and nations, held together by a common rite, the Byzantine, with a vague and uncertain basis of doctrines, which are becoming more and more imbued with Protestant ideas. They number all told about one hundred million.

The Greek Uniat Church.

The other great division of the Greek Church is called the Uniat Greek Church, and includes all the churches of the Byzantine rite, which are in communion with the Church of Rome. This church differs but slightly from the Roman Catholic Church, and acknowledges the Holy Father as its head. The different churches are to be found, in Cappadocia, where are the Pure Greeks, with their Patriarch at Constantinople; the Italian Greeks, who settled centuries ago in Sicily, Calabria and Southern Italy; the Georgians, subjects of Russia, using the Armenian rite and with headquarters at Constantinople; the Greek Arabs (Melchites), with patriarchs at Alexandria, Antioch and Jerusalem; the Servians, who use the ancient Ruthenian rite; the Bulgarians and the Rumanians, who use the Byzantine rite with services in their own language.

The Uniat Churches were unknown in America until about 1880. Then came the Slavs of Austro-Hungary, bringing their rite with them (Ruthenian). For some years they remained without services until greater numbers brought out their priests. The Slovaks, Ruthenians, Roumanians, Syrians, some Croatians, and some Italians in this country follow the practices of the Greek Uniat Churches. The Ruthenians are perhaps the more

numerous than the rest. They come from northern Hungary, Galicia and parts of Russia. The Ruthenian priest must be a great linguist, speaking as he does in some cases five different languages, Slovak, Ruthenian, Hungarian, German and English. The language of the Mass is the ancient Slavonic, authorized in 879 by the Pope. They use the Greek Liturgy as translated by Sts. Cyril and Methodius in 808. Their altar is separated from the body of the church by a high partition, called the "iconostasis," upon which sacred pictures are placed. The vestments of the priest, while alike in number and significance, differ in cut, the "chasuble" or outer vestment being shaped more like the "cope" that the priest wears at Benediction. Married men are admitted to the priesthood in Europe, and those priests who are married when they come from Europe are recognized here. But those who are ordained in the Ruthenian rite in this country subscribe to all the conditions of the Roman Catholic Church. Confirmation was administered immediately after Baptism to infants, but this practice has been done away with, and it is now administered at the usual time. Bishops are and have been always unmarried. Organs are not used in the church. The Julian calendar is used in place of the Gregorian calendar in service almost everywhere else. Men and women occupy different sides of the church. They make the sign of the cross in reverse order. In their practices they use a triple form cross. There are about one hundred and twenty priests serving in nearly one hundred and fifty churches in this country, with fifty parish schools. In northwestern Canada there is a large settlement of about fifty thousand Ruthenians and Galicians with five priests and one community of sisters working amongst them. This settlement has suffered by the attempts of non-Catholic denominations to simulate their forms of worship in the effort to win them over to non-Catholic membership.

Various Branches.

The Roumanian Greek Church fell away in the ninth century, and they were united again about the year 1760 to the Roman Catholic Church. They number about forty-five thousand people in America, having four priests serving them in their own rite, which admits the offering of the Holy Sacrifice in their own language. They began coming to the United States about the year 1900.

The Syrians began to come about 1886. They fell away with the Greek Churches of Constantinople in the ninth century, being known then as the "Melchites." They, too, came back to Rome about 1700. Their rite is the same as the other Greek Uniat Churches, except that the language of the Mass and the administration of the Sacraments is in Arabic. They number about ten thousand, having thirteen priests who visit the various congregations in their settlements.

The Italian-Greeks, (Albanians) follow a Greek rite established in southern Italy and Sicily in the early

centuries, by Greek navigators and traders. This, in the course of time, gradually changed to the Latin rite in all except the more remote settlements. More Greeks came about the yar 1450 fleeing from the persecution of the Turks, and permission was granted them to use their ancient rite, with Mass and services in Greek. Otherwise it is as in the Latin rite. Because of this many so-called Italian Catholics in the large cities of America are of the Greek rite. This explains, in part, their indifference to services in the Latin rite, which was all that was offered them here. They were neglected for a time until priests of their rite could be brought out. The Albanians, who appear so frequently in the press as objects of persecution by the Turks, are of this rite.

Paganism--Ancient Forms Existing in Present Day

It would be impossible to trace the history of the many forms of paganism in the different countries into which it spread, or even to outline thoroughly the existing forms in the world today, without going to greater length than the space of this work permits. No attempt, therefore, will be made to do more than offer an outline of facts of possible interest concerning religious belief in China, India, Egypt, Japan and, though nonexistent, the Druidism of ancient Britain. Added to this, although not classified as Paganistic, will be given a brief sketch of Mohammedanism, as necessary to convey an idea of the East as it is known today in religious circles.

The Religions of China.

It is stated that the Chinese form of religion came with the first tribe to settle within the limits of the present Chinese Empire. This is claimed for as early as 3000 B. C. Certainly history proves that as early as 2698 B. C., the Chinese venerated Heaven, and the Manes, or Spirits of the Dead. The Supreme Being they called Sublime Heaven, Sublime Ruler, Heaven or Ruler. From this Sublime Heaven, according to their earlier ideas, which are in substance the same as those existing today, came existence, its preservation and its taking away. This Sublime Heaven is the Author of all laws and duties. He is the Judge of all men, rewarding and punishing them. The Emperor is His representative on earth, predestined by Him. Victims, ordinarily an ox, were, from time to time, immolated to Him in sacrifice. The smoke of large fires was considered as carrying aloft their communications to Heaven, and they worried as to whether the Ruler was pleased or displeased with them. They wished earnestly to know the ways of Heaven, looking for signs continually. The Spirits of the Dead,

illustrious men of the nation, were honored as protectors. There was a hazy belief that the soul survived, and for this reason a general worship was offered all the dead. Food, drink and certain stuffs was offered the dead in this worship. Addresses were made, songs sung, drums beaten, bells rung and an extensive ceremony performed. More than that, they believed that their parents for instance, if dead, were punished by the wrongdoing of the living children, and, correspondingly pleased by the good performed.

Fetishism.

Fetishism was extensively practiced, and sorcery promoted by the adherents to this form. The word "fetish" was probably first applied to idols and amulets made by hand and supposed to possess magical power. This form of worship was always quite common among the African races, and is no less ancient in the East. It was thought that the souls of the departed took possession of objects such as the ones used in adoration. The vital power belonging to the object in no way constituted the attractive feature of the fetish, yet the spirit, supposed to dwell within, was in some way connected with it. It is this combination of an embodied spirit and the magic to be performed which constituted the fetish. The usual idea of protection to be gained from the use of the fetish is not evident in China, at least not to the extent carried on in Africa where it was used in so many different ways, in medicine, in business affairs, in every walk of life, used in fear and trembling because of the dread visions conjured by those whose business it was to inspire such belief in the universal fetish.

The Taoists.

Taoism was the second of the three state religions of China. It was derived from the philosophical doctrines of Lao-tze. It is an exhibition of ways and methods of living, urged upon men as their idea of the highest and purest development of their nature. The word "Tao" means path or way, and is considered to have reference to the way of the universe. Lao-tze, its founder, was born in 604 B. C., although this fact is not established. He was reputed as a very wonderful person. Taoism conceives the earth as one large organism of powers and influences, a living machine, the core of which is the Great Ultimate Principle comprising the two cosmic breaths or souls, known as the Yang and the Yin, of which Heaven and earth are the chief repositories. By co-operating these two influences produce all that exists. Some attributed the idea of two souls to man, the one called breath coming from the ethereal part of Cosmos and separated from the body at death, to return whence it came; the other coming from the terrestrial part of the universe and returning there after death. The abstract doctrines of Taoism suffered considerable change in course of time, yet, up to the last exercising influence everywhere. Witchcraft and superstitions, borrowed from their idea of Buddhism, were

added. The office of high-priest descended from father to son because of the belief that the soul of Chang, a legendary being, who lived about the time of Christ, reputed to have attained immortality, was secured to the high-priest by the process of transmigration of souls today, the office of the high priest consists in using his magical art in frightening demons and in baffling diabolical influences of every sort. These are the wonder-workers. There is an inferior class of priests not so especially endowed. Their influence is considerable, having the direct favor of the government. In reality the chief difference between theirs and other forms of native religion is that they multiply the Supreme Being.

The Suttees.

As early as 678, and as some claim in 589, there appeared certain cases of Sutteeism. Men, women, horses and chariots were sent into the other world with their dead master. This was an aggravation of the original Sutteeism, which, among the Hindus, meant self-immolation for the widow alone. It was entirely voluntary on her part, taking the form of self-destruction on the funeral pile of her deceased husband. The origin of such a horrid custom was unknown. It was not commanded in the sacred books of the Hindus, but they spoke of it as highly meritorius, and as a means of obtaining eternal happiness. In China this custom developed into the wholesale destruction of slaves, with sometimes the enforced destruction of the wife. Another development was that whenever a good or bad fortune occurred to a family of rank, some faithful servant committed suicide in order to carry the news to the family ancestors in Hades.

Confucius.

Confucius is hailed as a wonderful philosopher who evolved a system of ethics, jurisprudence and education, from which was taken much that might be admired in the other systems that prevailed after this time, even in foreign countries. He was a politician who lived about 500 B. C., who speculated on nothing, and even reproved all abstract speculation, all transcendental research. He wished to curb the abuses of government administration by native princes, and to repulse the theories propounded by innovators of his time. He thought with the ancients and believed with them. He believed in Heaven, in the Sublime Ruler, in a Providence, and he proved his faith both by word and deed. He held to the survival of the human soul, to belief in the Manes and in their worship, in transcendant beings whose presence influenced men to good,—in fact, he held to the primitive ideas of his country, not attempting to refute any later theories, simply repelling their conclusions. He aimed at loyalty to his country and at the well-being of the people. He detested arms and war, urging home and family devotion. Guarded instruction was given the people. Confucianism as well as Taoism, which grew up together side by side in China, must be refused the names of religion. They were political systems based on a little natural philosophy, one of

which denied God theoretically, the other prescinded from Him in practice.

Buddhism.

Buddhism came to China in 65 A. D., from India, its birth-place. Not for some centuries did it exercise any influence. Dissatisfaction with Confucianism in the seventeenth century turned the people to its consideration, and soon after, the whole northern part of China was covered with "pagodas," as their temples were called. Thousands of priests called "bonzes" spread everywhere, soon making Buddhism the official religion. The tenets and practices of Buddhism are considered elsewhere.

Shintoism.

Shintoism, although Japanese in origin, was known in China, coming in 984. It was a mixture of fables which credit the imperial and noble families with descent from ancient mythological heroes and gods. It was supposed to be a revelation to the Japanese emperor, and, when introduced into his country, it pleased the Chinese emperor so much, that, by decree, he declared an ancestor of his to have been none other than the Sublime Ruler of the ancient books. This became the state religion, but did not last.

Confucius has been idolised for more than a thousand years. His works are held almost as sacred. His cult is insisted upon more than ever today, for reasons not so much religious as political. The emperor still sacrifices ot Heaven as did his ancestors of forty centuries ago. The cult of the dead is still as plainly superstitutious as ever. The moral teaching is vague and uncertain. Good and evil is not defined. The only incentive to do right in life is that of pleasing one's parents.

The Religions of India.

Brahmanism — Hinduism — Buddhism—Sutteeism—the Yogas.

When the polytheistic conquerors of northern India settled there about 1500 B. C., they had some vague form of religion out of which later grew Brahminism, sometimes called Hinduism. They worshipped many gods in the personified forms of nature forces. Varuna was the chief god, maker and lord of everything. Surya, the sun-god, was the enemy of darkness, known as Pushan, Mitra, Savitar and Vishnu. Indra, the god of the air, sent rain. Rudra was god of thunder. Agni, the fire-god was a public benefactor. Soma was a god who presented them with an inebriating juice which warded off disease, gave strength and even immortality. Small mounds of earth or stones were made originally on which to offer sacrifices to the gods, to present them with strengthening food and in return to ask favors. Animals, fruits and vegetables were common offerings. Hymns and prayers accompanied such sacrifices, usually in charge of the priest or Brahmin, who would be called in by the householder to make sacrifice for him. Expression of sorrow for offences committed, and requests for forgiveness were in order at such times. Devotion to dead relatives was a prominent element. Feast offerings to them were regularly made. In return they were expected to keep from harm those who

so presented the offerings. The cow was held as sacred. Worship was given to trees and serpents. Certain formulae for healing the sick and driving off demons were in common use. Ordeals were used to detect guilt in offenders.

Later the ceremonies of sacrifice became more elaborate. Temples were erected everywhere. The priests used many forms for the different sacrifices. Fees for such service were introduced. The presence of many priests made the ceremony sure to secure the desired end. Prayers and rites entered into the daily life of both priest and layman. Writings of the Vedas, or ancient gods of mythology, were recited daily. Other prayers followed. Many forms were used for purifying the body, such as baths, sprinkling, smearing with ashes, etc., all efficacious for remission of sin. Heaven was held as a reward for good, yet different fates were predicted for the bad, varying according to the extent of guilt, from long periods of torture in Hell to rebirth into the world, under the form of animals, plants or men. Because of his belief laws were introduced to protect all such lower forms of life. Even insects could not be killed, water must be carefully strained and every precaution used. Manual occupations which brought such forms of life into danger were discouraged—carppentry, basket-making, farming, etc. Ethical training was remarkably high. Temperance, chastity, truthfulness, obedience to parents and superiors and almsgiving were strongly inculcated. Polygamy was permitted as formerly, while divorce was also common. Yet cruelty to animals, gambling and oppressive usury were condemned. Charity towards the sick and aged was in evidence.

Castes.

Class distinction was a prominent feature, the highest being the warrior, next the priest, then the farmer and lastly the servile class of conquered natives These developed into castes, that of the priest taking first place, and until later years every man was forced to live in the caste of his father, following the same occupation, if any. Some attempt was made at education among the upper castes. Marriage was tolerated only among members of the same caste, although a secondary wife might be taken from a lower grade. The practice of the Suttee or self-immolation of the wife on the funeral pile of her husband was urged in all such cases, on the promise of eternal salvation.

There were great fasts preceding the great sacrifices on fixed days. Hermit life was known to both sexes. Asceticism was also practiced, but not to the extent of a later development, Buddhism. The Yogis, who lived by begging, submitted themselves to extraordinary lengths of fasting and mortification. From them comes the idea of concentration upon a fixed object, which they kept up for hours until their meaningless stare lapsed into trance.

The religious fancy of the people in later years created other gods to be associated with the originals as sons or wives. Mythological stories of their adventures are common. Brahma, the personal god, is thus associated with

Sivi and Vishnu. Krishna, another hero of the dim past, is mentioned in many legends which bear a striking resemblance to the story of the lift of Christ. This is explained as an attempt to borrow something from Christian sources, since these stories did not originate until after the birth of Christ.

Brahminism of Today.

Today, the influence of Brahminism has weakened. The people have absorbed the grosser elements of low-grade popular worship. The ascetics became fanatical in their zeal. The common people fell lower and lower into superstition and even immorality. Caste distinction was broken down. Rites, common to different cults, have taken the place of the ancient forms, in temples erected in later years to gods of popular fancy. About one hundred million people follow these divisions. About the same number follow the orthodox Brahminism. It was a national religion, which never spread elsewhere, except in the form of Theosophy, known for a time in England and America.

Buddhism.

Buddhism was founded from Brahminism. Buddha was the son of a native prince, a petty rajah in Napal. He was ascetically inclined and spent years in severe self-mortification, fasting and discipline. His preaching included a deliverance from rebirth and the attainment of Nirvana. His followers spread, unlike Brahminists, throughout the East, but today are found only in southern India, Nepal and Ceylon. Elsewhere, in northern India, China, wherever Buddhism spread, it is claimed that certain adaptations from the religious ideas of other systems have corrupted the original The northern India Buddhist worships Buddha as a supreme personal deity.

Primitive Buddhism was very like the pantheistic Vedanta teaching. From this came belief in Karma, by which the character of the present state in life is determined by the good or evil acts of a previous existence. There would be a constant series of these rebirths, they believe, but life at best is misery and not worth living. Their idea practically amounted to fatalism. To obtain deliverance from rebirth, Buddhism taught that all forms of desire must be quenched, inducing a state of mind called Nirvana. Even the desire to preserve one's existence must be done away with, as well as all thoughts of pleasure or comfort. Life was to be held in a state of calm repose, indifferent to pain or pleasure. After death, Nirvana was to be realized more completely, an eternally unconscious repose. Some thought this to mean complete annihilation, but the subject was declared by the teachers to be too complete a mystery to be certain on this point. To Buddhists, the ancient Vedas were real gods, but they, too, were subject to decay and rebirth. Buddha was the "perfect one," superior to the gods, having attained Nirvana. Worship of the gods was tolerated. Heaven and its delights were explained to the people. Ascetic life was favored, bands of monks and nuns being or-

ganized. They lived in communities. They were not to kill any living creature, not to steal, not to lie, not to act unchastely, not to drink intoxicating liquors. They cultivated meekness and other ideas of virtue, yet, ignored God entirely. They avoided sin simply to avoid its consequences Their desire to attain Nirvana and its delights, so often pictured, lead logically to suicide. Married life was held as an inferior state, yet, entered into largely. Buddha himself was reputed to have had many wives. The present head of Buddhism, the king of Siam, maintains a harem. Class distinction was maintained except in community life among the ascetics, so called. Estimates place the number of Buddhists in the world as about four hundred and fifty millions, but China and Japan Buddhists are incorrectly numbered. A more probable estimate is about one hundred million. Confined to narrow territorial limits, the spread of European civilization has brought about its decline, gradually checking its abuses

Religions of Japan.

Shintoism, Buddhism, Confucianism.

Shintoism is properly speaking the religion of Japan. It is a mixture of nature worship and veneration of ancestors, with no code of morals and no dogmas. Its mythology speaks of five gods called Koto Amatsu-Kama. The first three are creators of the universe; the other two have no clearly defined line of action. There are seven generations of heavenly spirits, certain special creators of Japan, and gods of water, rain, wind, thunder, etc. The goddess of the sun, long ago, sent her grandson to reign over Japan and he was the great-grandfather of the first emperor.

The emperor is the high-priest, and more than that, the direct representative, and a descendant of divinity. It is his duty to celebrate the worship of ancestor-gods and to offer intercession to them for his people. His palace was at first the only temple. Ablutions and purifications figured largely in the services. Gifts of the goddess, Amaterasu, were kept in the first temple to be erected, and placed under the direct charge of a princess.

When Buddhism came to Japan in 552, it soon crowded out the primitive Shintoism, by adopting a system which combined happily the elements of both, called Rio-bu-Shinto. This remained in precarious existence until about the eighteenth century, when a reaction against foreign elements, (Buddhism the original, with some additions. Shin- and Confucianism) brought a return to toism now added several heroes, emperors and famous men of Japan, to the list of gods favored with adoration. Special honor was also paid spirits of dead soldiers who gave up their lives for the country. Temples were erected in their honor. Tablets containing the names of deceased parents and ancestors are kept in places of honor in the homes. Lights are placed before them every day. Fragrant woods are burned at funerals. Salt is sprinkled on the mourners after returning from a funeral. Cemeteries are cared for as a religious duty. Cremation is permitted, but not insisted upon.

Confucianism, which first came to Japan in 285, continued a precarious existence until the seventeenth century. Its resemblance to Shintoism prevented its previous popularity. It became popular with society about this time and exercised considerable influence, because of its advocation by the learned men of the country. It has since dwindled away.

Today, the emperor still acts as high-priest of Shintoism, celebrating on the national feasts. About nineteen million Japanese favor Shintoism. Twenty-nine million Buddhists live in Japan, following the decadent system which exists there. There was a fusion of both forms of religion, which has practically ceased to exist. Marriage may be entered into at the age of seventeen for the man and fifteen for the woman. It is not a religious ceremony, nor do the laws of the country stipulate anything concerning it. The poorer classes follow popular customs, which consists in the exchange of cups of wine by the betrothed couple.

The Religion of Egypt.

Records of early Egyptian religious ideas are to be found, not in any written record, in book or manuscript form, similar to the Bible or the Koran, but in figured and inscribed monuments found in the temples and elsewhere. These, of course, are incomplete. Probably there never existed a clear or complete system of religious views. The records probably refer to official worship only, ignoring many others in possible existence. By the Pantheon is understood such gods as were officially worshiped. These exclude the spirits which were popularly supposed to animate everything—stones, plants, animals. With some spirits an animal was popularly associated, like the cat of Bast of Bubastes, or the bull with Ptah of Memphis. Certain animals were thus considered as sacred, and came to be regarded as incarnations of spirits, or, at least dwelling places of the Gods, about the nineteenth dynasty (1300 B. C.).

Primitive Fetishism, which is still very common among the negro tribes of Africa (described in article on Chinese religions), was mitigated in later years, when the deities were supposed to reside in statues combining animal heaps with human figures. The gods and goddesses were supposed to be very like humans, eating and drinking and living in like manner. Each god had a wife and son also deified, making a Triad. There were gods of the dead, Osiris, for instance, who was originally a god of the living, and when killed by his brother, he became a god of the dead. There were gods in the sun and stars, who proved very popular, resulting finally in a form of state religion. He is said to have been the sun-god. Other gods in time became associated with him in popular fancy.

Animals.

Animal fetishism existed throughout the early periods of Egyptian history in more or less mitigated form. The sun was considered first as a creator of the world, then as organizer of the world from eternally existing matter. Man was believed to be survived in death by

a certain principle of life corresponding to our soul. Its nature, and the conditions on which the survival of this principle depended, are depicted on monuments. It was to endure as long as the body, hence the importance of preservation of the body after death, which developed embalming, as a sacred function, to a high degree among the Egyptians, and suggested mummies, many of which exist today after so many years in excellent preservation. Ka, as their idea of the soul was called, must be prolonged in existence at any cost. Statues of the dead were sometimes made, and enclosed in the stone coffins, to which the Ka might cling should the mummy ever be destroyed. For the use of the Ka, food supplies were invariably placed in the coffin, being renewed from time to time. Weapons for defense, even toilet articles, were sometimes provided. Tombs were called the houses of the Ka.

Like the Ka, the Ba inhabited the body in life, only to be set free to roam at will after death. They had a common abode not unlike the Hades in which ancient Greeks believed. The deceased man's family was obliged to perform certain rites over the remains to secure for the Ka and Ba admission to this realm. Such rituals of the dead were very ancient. The Book of the Dead is the most ancient in Egyptian literature, receiving, of course, additions from time to time. Piety toward the Gods was the highest development of virtue. Obedience to parents in life and their veneration after death were inculcated generally. Tranquility in home life, peace in the home, were enlarged upon. It was, at best, only a system of ethical philosophy, in many respects inferior to other systems which prevailed elsewhere.

Druidism (non-existent.)

The religion of the ancient Britons, who were of the Celtic race, was that of Druidism, from their priests the Druids, who were also their physicians and law-givers. This form was common also to Gaul (France) and Germany. The Druids possessed some knowledge of geometry and natural philosphy in a crude form. They venerated the mistletoe when growing upon the oak, a tree which they likewise esteemed sacred. The high-priest was elected, holding office for life. Certain circles of large stones, in some places consisting of several rounds, are assumed to have constituted their places of worship. Stonehenge in Wiltshire is the most celebrated in existence. The word and the institution are not Celtic in origin. Great honors were shown the priests, whose religious duties are not well defined, being rather of a social nature. No records of their religious lore has come down to us Their ritual was kept secret, their services always being held in wild places. Caesar, who wrote of them, says that "the principal point of their doctrine is that the soul does not die and that after death it passes from one body to another." The nature of this second life is not clear. Greek authors claim that the Druids borrowed their ideas from the Greek philosophers, using principally the doctrines of Pythagoras. Human sacrifice has been imputed to them, and, if so, is

a relic of pre-Druidic customs. It is not certain that they had any gods of their own, nor that they introduced a new divinity into their religion, so called, unless it be Dispater, who, according to Caesar, was regarded by the Druids as the head of the nation. Caesar found them in Britain in 53, B. C., and there is evidence of existence from much earlier times. There is mention of women, known as Druidesses, but they were sorceresses of later date, when Druidism was not in existence. Civilization, which followed in the wake of the Roman armies under Caesar, brought about the decline of Druidism.

Druids in Ireland.

Records of Druidism in Ireland are obtained from Christian hagiographers, and from casual references in epic literature. The priests appear as physicians, magicians, diviners and teachers, not as representatives of a real religion. They were in the service of kings as magicians. They were bitter opponents of Christianity, retarding its spread because of the popular belief in their supernatural powers of prophecy and magic. Writers of the life of St. Patrick speak of the presence of Druids. The picture of St. Patrick speaking and explaining his mission to the king and his court on the hill of Tara shows the Druids. Their opposition to Christianity was not because of any religious feeling, as much as because of the loss of prestige which the adaptation of the new religion meant for them. Druidism is non-existent today.

Mohammedanism.

The religion of the Turks in Europe, of millions in Asia and Africa is called Mohammedanism. Mohammed, its founder, was born in 570, A. D., at Mecca, in Arabia. Preaching his religious views in later life, his eloquence aroused to frenzy the fanatical zeal of thousands, who by force of arms overcame all opposition and took possession of the country. Later, they threatened Europe, until stayed by the activities of the Crusaders, expeditions of Christian Europe, fitted out to recover the Holy Land held by the Mohammedans. The Moors in Spain gave trouble for years until finally expelled by force of arms. While driven from Europe, excepting that part of Turkey which is in Europe, the followers of Mohammed still holds Palestine, the land made sacred by the life and death of our Redeemer.

The Koran.

The Koran, the sacred book of the Mohammedans is claimed to be the only reliable source of information on the leading events of Mohammed's life. It is supposed to contain revelations made to him, which concern right living. The tenets of his teaching are likewise found there. They are summed up in a single statement, "There is no God but the true God, and Mohammed is His prophet." This implies belief in the unity of God, in His Angels, in His Scriptures and His prophecies, as interpreted by Mohammed, in the Resurrection and the Day of Judgment, in God's absolute decree and predetermination both to good and evil. It im-

plies, too, prayer, ablutions and purification, alms, fasting and pilgrimages to Mecca, the holy city. Mohammed was bitterly opposed to the Trinity and to the Divine Sonship of Christ. In his work he numbers one hundred and twenty-four thousand prophets as sent from God, and three hundred and fifteen apostles. Among the prophets he numbers Adam, Noah, Abraham, Moses and Jesus. Among the Angels he includes Azrail, the Angel of death; the Observers, who spy upon men's actions; the Travellers, who move about recording the number and enormity of man's offenses, particularly the abuse of the name of God, as well its proper use. The chief devil is Iblis, and his assistants can afflict the bodies as well as the souls of men, although checked by Divine interference. There are also Jinns, or Genii, creatures of fire, able to eat, drink, live and die, some good, some bad. The torments of Hell and the pleasures of Heaven are sensual and crass. There are seven regions of Hell for different classes of people, the Faithful, as good Mohammedans are called, Christians and others. According to them, God has absolutely decreed and predetermined all good and evil. There is no such thing as the exercise of free will. Their belief on this point amounts to fatalism.

Their daily prayers are five in number, before sunrise, at midday, at four in the afternoon, at sunset, and shortly before midnight. Where necessary, the call to prayer is given by an official, called the Muezzin. Prayers are recited, always, while the face is turned to Mecca, the city of Mohammed. They must be preceded by washing, otherwise, they are fruitless. Public prayer is made on Friday in the mosque. Only men attend this ceremony. Women seldom pray, even at home. Prayers for the dead are recommended. Fasting is prescribed for certain seasons and commended at other times. Once in a lifetime every good Moslem must visit the holy city, Mecca.

Idolatry, apostasy, false-witness against a brother Moslem, drinking of wine and other intoxicants, the eating of swine's flesh in particular, and of any other not directly killed for food are strictly forbidden. Religion and the state are not separated. Four lawful wives are allowed at one time, whom the husband may divorce almost at will, although this was forbidden by Mohammned. Seclusion of wives was commanded. Concubinage, said to have been common, is not in evidence today. Slavery is regarded as a necessity. Retaliation for injuries is approved. Abstinence from work on Friday, the sacred day, is not commanded, yet attendance at public prayer is insisted upon. Subjects of the country, not Moslems, have few rights.

The Dervishes.

An interesting confraternity among the Mohammedans is that of the Dervishes. One branch called the whirling Dervishes perform astounding physical exercises in their interpretation of religion. They recite many thousands of pious ejeculations daily. About two hundred and twenty-three millions of Mohammedans exist at pres-

ent, of whom about three and one-half millions live in Europe. In America and Australia, through emigration, about seventy thousand have taken up their residences, all, however, with the earnest hope of one day returning to their native land. While considered in this section, for convenience, Mohammedanism cannot be considered a form of Paganism.

Simon Magus.

This man was a magician who offered money to the Apostles that he might receive from them power to be able to do what he saw them do. He saw that by the imposition of hands the Holy Ghost was given. He said: "Give me also this power, that on whomsoever I shall lay my hands, he may receive the Holy Ghost," (Acts of the Apostles, viii, 19).

The sin of Simon Magus, the magician, is called simony, the selling of spiritualities for money or the equivalent of money. This was the first instance of such sin, which takes its name from the pagan magician who would tempt the Apostles. It is a sin considered elsewhere in this book.

Agape.

The name, Agape, taken from the Greek word meaning love, is given in St. Jude, Chap. 12, as applying to certain feasts of the early Christians which are described in 1, Cor xi. They were instituted in part on the analogy of meals shared in common among the Greeks to which each contributed his share. Added to this was the devotional idea of commenorating the Last Supper as well as to serve for relief of the poor.

There were certain instances of abuse, even in St. Paul's time. St. Augustine also condemned mistakes in connection with these well designed practices of Agape. The custom soon dwinded away after its separation from reception of the Holy Eucharist.

Missions In Pagan Lands.

"In the name of Benedict, I recommend that missions continue as the responsibility of all, lest even a single soul be lost, owing to failure of any one to give help. Aid to missions is an obligation upon those enjoying the benefits of faith and grace, and who feel it their duty to procure for others the same benefits."—Pope Pius XI.

There is more than a glimmer of dawn on the horizon of Catholic missioners in all pagan lands. Our Holy Father, Pope Pius XI, has followed up the memorable encyclical *Maximum Illud* of Benedict XV with a new and highly important *Motu Proprio.* The purpose of this encyclical is the complete reorganization and a vastly stronger development of mission aid, says the Field Afar, organ of the Maryknoll, N. Y., Mission Society.

"Thank God," we hear thousands of missioners say as a long sigh of relief escapes them, and we add—*"May their hopes be soon realized!"* No one who has not been in close touch with the conditions existing in the missionary world can realize the timeliness of the movement now being launched from the center of Christendom.

It is too long a story to tell here, but the fact stands that while the Catholic Church had an army of splendid soldiers on the battle front of pagandom, it was not supplying that army with enough of the sinews of war. As a consequence, advantages that were yawning passed or fell to those who are not of the household of the Faith, while men and women who had left all to serve the cause of Christ abroad were forced to stand still and even to withdraw, satisfied to offer their disappointment as the will of God. But how hard it must have been for these heroes of Christ to recognize the will of God, when they knew full well that if the home-lands' crumbs could be gathered from their fellow religionists, abundant means would be secured to carry on their campaign.

We praise and glorify the martyrs and we cannot appreciate at too high a value their spirit, but the martyrs themselves, especially those who, after a short trial on the mission field, won their palms, would, we believe, urge us to sound more loudly still the praises of those who remained years in exile, seemingly powerless to accomplish that for which they sacrificed all. And the pity of this situation was that it could have been relieved years ago.

Mission Center In Rome

The radical change which has now been affected by the action of Pope Pius XI is the transfer to Rome of the centre of the Church's great Mission Aid Society for the Propagation of the Faith. This society, until now centered in France, lately commemorated its hundredth anniversary, an event which drew the attention and the praise of the Catholic world.

The French Society for the Propagation of the Faith cannot be too highly appreciated and its place has been second to none among the organized mission-aid agencies of the Catholic Church. Well-meaning friends of the society, and, at times, its own representatives in their glow of zeal and often in ignorance of actual conditions, have sometimes given a false impression that all Catholic missions to the heathen were sustained, even adequately, by this one society—and this statement is far from truth. The society has, however, given much and deserves a great share of credit for what results have been secured in the past century. Besides, it has been a fine object lesson on the power of organization and in the charitable service of a devoted Catholic laity. Pauline Jaricot, to whose good heart and Catholic vision the French Society owed its beginnings, should be ever lovingly and gratefully remembered.

With the transfer to Rome, and the organization of a central council under propaganda and representative of several nations, this work for the propagation of the faith will doubtless take on new life. It will remove the objection of nationalism and will make its appeal for the missions Catholic. It will be under the eyes of the Holy Father, whose strong desire will certainly be noted.

CHAPTER XII.

Heresies Against Catholic Doctrine.

Arians, Collyridians, Manicheans, Macedonians, Pelagians, Nestorians, Eutychians, Semi-Pelagians, Monothelites, Iconoclasts, Greek Schism, Berengarians, Albigenses, Waldenses, Wickliff, Huss, Utraquism, Anabaptists, Old Catholics, Luther, Modernism—The Y. M. C. A.—The Y. W. C. A.—Martin Luther—Life and Work—The Controversy—Spread of His Doctrines—Disintegration of His Following—Father Grisar's Book—Reformation in England—Penal Laws—Reformation in Ireland—Priest Hunters—Confiscation of Churches—Irish Martyrs.

For information concerning the chief heresies against Catholic doctrine, we print the following, largely taken from sources supplied or suggested by the Catholic Truth Socety:

The *"Arians,"* founded by Arius, an ambitious priest of Alexandria, who denied the divinity of our Lord, and said that He was not born of the Father, but made by Him; that He was not equal to, but inferior to the Father. Their heresy was condemned at the Council of Nice, a town in Bithynia, A. D., 325, under Pope St. Sylvester I. The Nicene Creed was drawn up at this Council.

The *"Collyridians,"* an obscure sect in the sixth century which gave undue rank to the Blessed Virgin. They offered sacrifice to her and worshiped her. Denounced by St. Epiphanius.

The *"Manicheans,"* who taught that our Lord did not take to Himself a real body, but only the appearance of a body, something similar to what the angels assumed when they visited holy persons, as mentioned in Scripture. They also said that there were two Gods, a good one and a bad one. These heresies commenced about A. D. 280, but were not heard of until after the sixth century. They were finally condemned in the fourth Lateran Council by Pope Innocent III, A. D. 1215, because of their reappearance in various forms.

The *"Macedonians"* were founded by Macedonius who had usurped the see of Constantinople. He denied the Godhead of the Holy Ghost, and said that He was only a creature like the Angels, but of a higher order. This heresy was condemned at the First Council of Constantinople, A. D. 381, under Pope St. Damasus I.

The *"Pelagians,"* founded by Pelagius, a native of Britain. He denied the existence of original sin in the soul of man, and taught that without the aid of grace, man is perfectly able to fulfill the law of God. This heresy was condemned at a council of African Bishops held at Carthage, A. D. 416, the decision of the council be-

ing confirmed by Pope St. Innocent I.

The *"Nestorians"* was founded by Nestorius, Bishop of Constantinople. He taught that there were two separate persons in our Lord, one the Son of God, and the other the Son of man; and that the Blessed Virgin was not Mother of God, but only of the man Christ. This heresy was condemned at the Council of Ephesus, A. D. 431, under Pope St. Celestine I. The latter part of the "Hail Mary" was then added: "Holy Mary, Mother of God," etc.

The *"Eutychians,"* were founded by Eutyches, who taught that there was only one nature, the divine, in our Lord. Eutyches said that at the moment of the Incarnation the human nature was absorbed by, or changed into, the divine. This heresy was condemned at the Council of Chalcedon, A. D. 451, under Pope St. Leo, the Great.

The *"Semi-Pelagians"* taught that the beginning of faith and first desire of virtue came from the powers of man alone, unassisted by divine grace. They also said that the grace of final perseverance can be merited by our own efforts, and is not a free gift of God. This heresy was first taught by some priests of Marseilles. It was condemned at the Second Council of Orange, A. D. 529, the decrees of the council being confirmed by Pope Boniface II.

The *"Monothelites"* said that Jesus Christ had no separate human will, but only a divine one. They were condemned at the Third Council of Constantinople, A. D. 680, under Pope St. Agatho.

The *Iconoclasts,* or breakers of holy images, rejected the use of holy images and pictures, and the practice of paying them due respect. They were condemned at the Second Council of Nice, A. D. 787, under Pope Adrian I.

The *Greek Heresy and Schism* was commenced by Photius, who, though not a priest, took unjust possession of the See of Constantinople. This schism was consummated in A. D. 1054, by Michael Cerularius, who broke entirely away from the supremacy of the Popes, and established what is called the "Greek Church." The Greeks say that the Holy Ghost proceeds from the Father alone, instead of from the Father and the Son, as taught by the Catholic Church from the beginning. Photius was deposed and condemned at the Fourth Council of Constantinople, A. D. 870, under Pope Adrian II, and St. Ignatius was restored to his See.

The *Heresy of Berengarius,* who was Archdeacon of Angers. He said that the body and blood of our Lord are not really present in the Holy Eucharist, but only in figure. He was condemned at Rome, A. D. 1078.

The *Albigenses* taught that there were two Gods and two Christs; they condemned marriage, denied all the Sacraments and the Resurrection of the body. It was whilst he was preaching to these heretics that the devotion of the Rosary was revealed by the Blessed Virgin to St. Dominic.

The *Waldenses* taught that it was

a heinous sin for a magistrate to condemn to death for any crime; that it was a mortal sin to take an oath, and that the clergy became reprobates by holding one farthing's worth of property. The Albigenses and Waldenses were condemned at the Third Lateran Council, under Pope Alexander III, A. D. 1179.

The *Heresy of Wyclif* in England taught that the Pope is not the visible head of the Church; that Bishops have not pre-eminence over priests; that all ecclesiastical powers are either forfeited or are in abeyance during mortal sin; that man is bound to sin; that God approves of sin; that confession is quite useless; and that temporal princes should cut off the head of any ecclesiastic who sinned, etc. These doctrines were, after the death of Wyclif, preached by John Hus and his followers in the towns and villages of Bohemia. Condemned at the Council of Constance, A. D. 1414.

John Hus—The Hussites—Utraquism.

John Hus was born in Bohemia in 1369, and became interested in the teachings of Wyclif, helping to circulate them in his native country. After their condemnation, he continued to preach the heretical doctrines and was excommunicated by the Church in 1410.

The distinctive tenet of his followers is seen in teaching the necessity of communion in both species for both priest and layman, hence the name attached to his followers, Utraquists, from the Latin word Utraque, meaning both. Hus never preached this, but it became the most prominent feature of the teaching of those who called themselves his followers. The introduction of a lay chalice was regarded as a schism in the church, yet the spread of the innovation was very rapid. Trouble arose within the kingdom, and religious feeling ran high, until by force of arms the clergy, who refused to admit the introduction of the teachings, were removed from their churches and Utraquist clergy installed. In 1419, the king ordered the expulsion of all such interlopers and the return of the original clergy. Resort to arms followed, and the trouble makers went farther, rejecting in time other teachings of the Church.

Finally the Hussites became completely masters of the country, and, involved in difficulties with Hungary, were defeated by the neighboring country in battle. Peace brought new arrangements, and the Utraquists settled down, side by side with the Church, in churches of their own. The king gave equal rights to both; and the results seem to justify the action. The Utraquists gradually returned to all Catholic teachings and practices, except the Communion in both species. In Reformation times, they successfully resisted the attempted inroads of the Lutherans, remaining faithful to their practices.

The Anabaptists.

The Anabaptists were a radical body of social and ecclesiastical reformers which originated in Saxony

in 1521. The name denies infant baptism and is an old heresy under a different setting. They aimed, they said, to restore primitive Christianity in all its forms. They rejected oaths and capital punishment, held the Scriptures as the sole Rule of Faith, and proposed to found a new kingdom of God to reconstruct society. Communism including, for some of them, the community of women, was the underlying principle. They believed in private interpretation of the Scriptures and in inward teaching of the Holy Ghost, which led to their extreme views. They spread into other parts of Europe, but never reached America, except in the varied form known as Mennonites.

The Old Catholics.

The Old Catholics were a sect which refused to accept the dogma of the Infallibility of the Pope when solemnly defined. Their first Synod was held in 1874. The leader, Dr. Dollinger of the University of Munich, celebrated for his literary labors, was excommunicated. He died in 1890 without being reconciled. Professors from universities at Freiburg, Breslau, Prague, Munster and Bonn were prominent among the leaders of the movement. German bishops who previously had opposed the doctrine, withdrew their opposition after the definition by the Church. The Old Catholics received the favor of the government and for a time flourished. They added to their opposition to the Holy Father, ideas about a married priesthood, a vernacular liturgy and made confession entirely voluntary. Their membership is confined to Germany and Austria and is gradually decreasing.

The Heresy of Luther.

Martin Luther was a monk of the Order of St. Augustine and professor in the University of Wittenberg. Pope Leo X having granted a plenary indulgance, Luther first attacked the Dominican monk who preached it, and then the doctrine of Indulgences itself. He also taught that faith alone will save mankind; that the sacrifice of the Mass is an abomination; that there is no necessity for confession; abstinence, fasting, or any mortification whatever. He said that priests might marry; he denied the supremacy of the Pope; he wrote against Purgatory, free-will and other articles of Christian belief. (See Part 2, Chap. 12.)

Calvin, who is regarded as second only to Luther, was the founder of Presbyterianism. His chief stronghold was Geneva. He taught, among other things, that God created men on purpose to damn the greater number of them; that God is the author of all sin and that man has no free will. He denounced not only the Pope, but bishops and priests also.

At the Council of Trent, held from 1545 to 1563, A. D., the heresies of Luther, Calvin and others were condemned. The "Creed of Pope Pius IV" is grounded on the decisions of this council.

Jansenism.

The *Jansenists,* so called after their leader, Jansenius bishop of Ypres,

in Flanders, maintain that man was not free; that it was impossible to keep some of God's commandments; that all good works of unbelievers are sin; that God will punish us for not practicing virtues which are not in our power; that our Lord died only to save a few privileged souls, and not the whole human race. Two illustrious French Bishops, Bossuet and Fenelon, defended the truth against these heretics. Christopher de Beaumont, Archbishop of Paris (1746-1781), was also a great champion of the true faith, and by his virtues and labors did much to put down this heresy, which had already been condemned by Pope Urban VIII, A. D. 1642, and by Pope Clement XI, A. D. 1705.

Modernism.

The attention of the world was directed to this error in 1907 when Pope Piux X issued a decree condemning it. Beyond a limited territory it had not previously been heard of. And after the shock of denunciation had died away, Modernism died an easy death. Briefly, it was condemned for the following reasons:

1. Modernism destroyed the rational foundations of all religious faith and therefore the possibility of all religion, natural or revealed.

2. It denied external revelation, that is, that God has communicated with man in external form.

3. It held that truth taught by God is no more than speculative description of feelings experienced by men.

4. It rejected the Bible as a collection of documents of no historic value when they relate supernatural and miraculous events.

5. It taught that Christ, as a historic person, was a man and not God; that the Godhead in Him was known by faith; that He was not always aware of the fact that He was God.

6. It denies that the dogmas of Faith came from God .

7. It recognizes no church as founded by Jesus in person, but one grown up by force of circumstances.

8. It claimed the Sacraments were not instituted by Christ personally.

These are some of many points selected from the document of denunciation, pointing out that its teaching was in direct opposition to the teaching of Christ and His Church.

The Y. M. C. A.

The Young Men's Christian Association is a Protestant organization, in which Catholics are admitted only as associate members. They have no voice in the management of its affairs and are not eligible to office. Catholics are only tolerated. Officials admit that the Y. M. C. A. is essentially a Protestant institution. Even an anti-Catholic spirit appears now and then in lectures, bubbling over with calumnies and lies, delivered in its halls and under its auspices. Catholic young men should not suffer themselves, therefore, to be duped by an organization for the sake of bodily advantage, a position or social standing. Catholics possess the precious

heritage of the Faith of nearly twenty centuries. They belong to the grandest organization the world ever witnessed. How far, then, is it beneath the dignity of a Catholic to forget the tradition of his Church, to disregard the precious jewel of Faith, unflinchingly held by the blood of his forefathers amidst the worst of persecutions, and to trample under foot all sense of honor by becoming a secondary member of that Protestant organization called the Y. M. C. A.?

If any doubt of the sectarian character of the Y. M. C. A. exists in the minds of Catholics, it will be expelled by the tabulated statements of Commission VII of the Protestant Panama Congress. The largest proportionate appropriations for Protestant mission work in Latin America, according to its official report, was made by the American Bible Society, the Southern Baptists, the Methodist Episcopal Church South and the Y. M. C. A. The latter has shown more zeal in a financial way for Protestantizing Latin America than the Protestant Episcopal, the Presbyterian and the Methodist Churches and other denominations enumerated in the order of merit for their contributions to this cause. The status of the Y. M. C. A., therefore, could not be more definitely determined than by this report. With such evidence before their eyes Catholics can have no excuses for continuing to delude themselves.

The Y. W. C. A.

The professed aim of the Young Women's Christian Association is the moral, social, and intellectual well-being of young women. They are banded together to encourage thrift, purity, and to afford help in cases of sickness. The means adopted are evening classes, reading-rooms, gymnasiums, holiday-homes, circulating libraries, total abstinence, saving funds, intelligence bureaus for securing positions, and aid to travellers.

Opportunities are afforded for instruction in religious knowledge (Bible classes) and for common worship, but attendance at these is not obligatory, nor a condition of membership. These adjuncts are offered as opportunities for improvement.

There is no restriction of membership or of the enjoyment of the benefits which the association offers. It takes the membership fee and offers the members in return athletic sports and other good things. But there is restriction in the management. Catholics are not eligible to managerial positions in any capacity.

Giving due recognition to the estimable service rendered by the Y. W. C. A., it is an organization which few Catholics care to join. There are many who say no self-respecting Catholic should join such an association which, like the brother organization, the Y. M. C. A., debars Catholics from holding office, and thus discriminates against such a large portion of our population. Perhaps the strongest reason is not to be found in this fact, which many consider as an insult, but in the non-Catholic influences everywhere to be found working insidiously

and all the more to be feared as a danger to Faith.

Martin Luther.
His Work and Influence.

Martin Luther was born at Eisleben, Saxony, November 10, 1483. His father was a poor man who gave his son an elementary education in Mansfeld. Here, the boy's, Martin's, gifts were marked from the very first. He had a beautiful voice and attracted attention to his singing in the choir and on other occasions. At fourteen he entered the Franciscan high school at Magdeburg; later he went to Eisenach, where his singing attracted the attention of a wealthy lady who assisted his further education.

At first he went to Erfurt to study law, taking the degree of Master of Arts. He was known for his research into pagan philosophical works, yet he seems to have ignored the regular university course in Holy Scripture. During this time he developed strong religious leanings, being of an ardent and impulsive temperament. In the year 1505 he became much depressed by the sudden death of a very dear friend while in his company. He endured a very great shock to his highly strung nervous system, and while it does not appear that previously he had considered the idea, yet suddenly he announced his intention of becoming a monk (1505), and at once entered the Augustinian monastery at Erfurt.

His intellectual powers soon impressed his companions and his piety appears to have been sincere. He went through the customary discipline and was ordained priest. His ability in teaching soon earned him a professorship at Wittenberg University. Here his ability was so marked and his zeal so apparent that he was chosen to visit Rome on business of the Order.

But at no time does Luther's mind seem to have been wholly at rest, nor were his convictions clear on certain doctrinal points. Only at this stage does he appear to have made a study of Holy Scriptures (1512). One author states that as early as 1515 he was denounced as a heretic. But his eloquence in explanation seems to have set the minds of his hearers at rest. His mind was always big with projects of various kind. He had made friends with some of the rulers of the country and with others rich and powerful, and he also aroused the admiration and enthusiasm of the ordinary classes by means of his powerful and eloquent discourses.

About this time an effort was made by Pope Leo X to complete the Basilica of St. Peter's at Rome. Contributions were sought from the faithful everywhere. This found a widespread feeling of opposition in Germany. It is true that appeals of this kind had found such opposition before. On this occasion, Luther took the lead among opponents of the suggestion and because of its popular disfavor, he soon found himself a leader with great influence. Answers to his arguments, on the part of the person officially appointed to promul-

gate the measure, only aroused Luther further. He replied with heat and haste and the controversy thus begun drifted farther away from the point at issue. Luther, particularly, struck farther and farther away from the doctrinal truths he had previously taught. Yet he always proclaimed that he was in perfect accord with the teachings of the Church.

Perhaps none of the parties in this controversy realized the lengths to which it was drifting, until a court was appointed by Rome to try the case, and convened at Augsberg, 1518. Here Luther declared formally his reverence and obedience to "the Roman Church in every word or deed whether in time past, present or future." This was followed by a Bull explaining the true teaching of the Church on the point in controversy (Indulgences). A short time after, at a public discussion, in which lay people took a prominent part, held at Leipzig, questions were brought up, such as the condition of man after the fall, freewill, grace, penance, indulgences, primacy of the Church. Luther declared that the Pope had no more jurisdiction than the Archbishop of Magdeburg. Here, too, he openly gave expression to his doctrine that faith alone, without good works, secures salvation. He denied free-will in man and the infallability of ecumenical councils. Later in response to others who condemned his utterances, he issued pamphlets in which he taught that the Bible was the only source of faith, exterior worship was unnecessary, the Sacraments were profitless (which last contention he afterwards modified). Many other easy doctrines which appealed to the people because of their entire absence of restraint were presented, and at once they spread like wildfire. He appealed strongly to the spirit of nationality and greed. He urged the government to confiscate the property of the Church, to abolish feasts and holidays and to substitute the language of the country for Latin.

In June, 1520, The Pope condemned Luther's teaching in a Bull specifically mentioning his errors. At the Diet of Worms (1521), Luther refused to submit. Popular feeling favored his utterances, and in time the country divided on the question. He so inflamed the people with his easy doctrines that they rose against the nobles. Luther was compelled to preach against those whom his doctrines had so aroused, and for fear of losing his influence among the nobles, he urged them to slay the poor peasants whom he now called "children of the devil." In 1525 he married Katherine von Bora, an ex-nun. He urged the adoption of a constitution which gave each congregation complete control over its own ecclesiastical discipline. Preachers were appointed by a committee of laymen. The head of the State became the head of the Church. The country being at war, made it difficult for the emperor to discourage the spread of his views.

At this time (1529) disputes arose among the Lutherans. Zwingli's figurative interpretation of the words

"This is my Body" made trouble. Luther denounced him and to settle the difficulty invented the theory of "consubstantiation." Having the support of some princes, Luther and Melanchthon advocated supporting their cause now called Protestantism, by force of arms—the subsequent warring being ended by the peace of Nuremberg, in a concession granted them by the emperor. Their adherents increased in numbers, but difficulties also increased. Philip of Hesse asked Luther to authorize him to marry a second wife, to commit bigamy, in fact. and fearful of losing the prince's assistance, the "Reformer" granted his request, in order "to provide for the welfare of his body and soul and to bring greater glory to God."

Armed interference began in several places, and dissolution of his organization continued. Luther, his health and spirit broken, expressed grave doubts of the efficacy of his work. "Since we began to preach our doctrine," he said in the pulpit at Wittenberg in 1532, "the world has grown daily worse, more impious and more shameless. Men are more impure, more avaricious and more repulsive, than of old under the Papacy. Peasants, nobles—men of all degrees —the highest as well as the lowest, are alike slaves to avarice, drunkenness, gluttony and impurity, given over to shameful excesses and abominable passions." "Let us go from this Sodom," he writes to Catherine in 1545, quitting Wittenberg in disgust. He died at Eisleben in February, 1546.

Owing to wars and internal disturbances, Lutheranism spread rapidly, more so in some countries, of course, than in others. In some places, Lutheranism came to be supplanted by the work of other "reformers," as for instance that of Calvin in Hungary, and after the first few years, Lutheranism made no advance in territory. A government edict by the king of Prussia united the Lutherans, Zwinglians and Calvinists in what was called the "Evangelical Church," much to their disgust. This action caused the first emigration of Lutherans to America in 1630. The Lutherans in Denmark, Sweden, and Norway have preserved much more of the original Catholic doctrine and traditions than have the German Lutherans. The masses of the Lutheran population in Germany no longer attend church. There are about 40,000,000 Lutherans in the world, about half being Germans. In the United States there are somewhat less than one million Lutheran communicants. This ordinarily would mean a population of from three to four millions.

Father Grisar's Book.

"What then remains of Luther?" asks the Protestant Theologian Braun after reading Denifle's "Luther und Luthertum" and *Father Hartman Grisar's* (S. J.) "Luther." He saw that no one could be more courteous or more considerate than the last named author. "Every sentence carefully documented," "The quiet and objective language of the book" are quotations from his remarks which,

from his point of view, only make it the more dangerous. Father Grisar quotes Protestant theologians and authorities in great number, and proves from their own writings that theirs is a dethroned hero. Luther speaks in this volume in his own person. There is not one misrepresentation of fact, no attack upon Protestantism, simply an historical narrative which completely refutes the objection that a Catholic is unable to write about Luther in a spirit of fairness.

Luther in a letter to Queen Mary of Hungary, 1526, refers to some of his followers who would not rest content with following his example in rejecting the Church, but proceeded farther and rejected some of his own pet doctrines. "That pack," he says, "is never converted * * * * one or a few come back * * * the others remain in their curse and hold it to be a precious thing."

The Reformation in England.

England had been an integral part of the Church since A. D. 596, when St. Augustine and his forty monks arrived on the southeast coast, under instructions from Pope Gregory the Great. About the same time, some monks from Ireland began preaching in the northwest. Christianity gradually spread over the island. Its practice continued uninterruptedly until the days of Henry VIII.

When first Luther preached his new doctrines, Henry VIII stoutly opposed him. Because of a book written against Luther, Henry was rewarded by the Pope with the title "Defender of the Faith," which title, by the way, is still cherished by the non-Catholic kings of England, as one of their most valued possessions. Henry soon after quarrelled with the Pope, because the latter refused to grant him a divorce from his wife Catherine. By the Act of Supremacy, Henry declared himself head of the Church in England, Cromwell his vicar-general, and made death the penalty for all who denied his supremacy. He disgraced Cardinal Wolsey, who, many think, wrote the book for which Henry took credit, and he placed Cranmer in his position of Archbishop of Canterbury. He put away his lawful wife, Catherine, and married Anne Boleyn, whom within a year he beheaded to marry another. Three more wives followed one another in quick succession, most of them through the easy method of divorce—murder. He took possession of the monasteries, burned their books, murdered the monks. He squandered the revenues from Church property and his father's wealth in criminal pleasures, making by his cruelty the latter part of his reign a period of terror for the English people.

His successors, Edward VI and Elizabeth, the first of a long line of anti-Catholic rulers, pulled down altars, churches and shrines, persecuted the Catholics and forced the nation by the aid of foreign mercenaries to accept the new religion. The Book of Common Prayer was introduced at this time.

For a long time the mass of the people remained true to the ancient

Faith, and signified their disapproval of the violence of the "Reformers" by frequently taking up arms against them. But every effort was only made the excuse for further persecution—cruel, bloody, systematic and persistent—and Protestantism at last became the religion of Eangland. The Thirty-nine articles were drawn up in their present form in 1562. Scotland became Presbyterian in the time of Queen Mary while that unfortunate lady was a prisoner in the hands of her cousin of England, Elizabeth, who caused her to be beheaded (1587).

The Penal Laws.

Laws made by Elizabeth and carried along further up to the time of George III, aimed directly at driving out the Catholic religion. Persons failing to comply with them incurred a penalty of some sort—fine, imprisonment, exile, death—hence the name penal laws. According to them Catholics could be fined for absenting themselves from Protestant service on Sunday—for attending their own—for acknowledging the Pope as their spiritual head.

Catholic priests were declared outlaws, a price set upon their heads, and all who sheltered them made liable to confiscation of property.

Catholics were forbidden to teach. Catholic children could not obtain an education. Catholics could not become guardians of their own children, and if a child became Protestant, his parents at once lost legal control of property owned by them.

Catholics could not purchase property, could not hold a lease longer than thirty-one years, and if a Protestant found that the property of a Catholic yielded more profit than one-third of its lease value, he could take possession of it.

Catholics could not hold office and could not vote.

These laws relaxed gradually, from about the close of the reign of George II, (1760) and it is only fair to say that, at the present day, in no part of the world does Catholicity enjoy greater freedom than under the once bitterly intolerant British government—although it is true that the spirit of anti-Catholic bigotry still prevailing in London prevented a great eucharistic procession there but a few years ago.

The Oxford Movement.

The Oxford movement began in England about 1850 and emphasized the desire for reunion on the part of those members of the Anglican Church who believed in the apostolic succession and that theirs was a separate branch of the Roman Church. Again it drew into the Church the various denominations whose ancestors had come out in the Reformation. This originated with J. H., afterwards Cardinal Newman.

This movement followed a condition of things in the English Church expressed by Lord Chatham, "We have a Popish Liturgy and Calvinistic articles," Froude, the Protestant historian says, "It is historically certain that Elizabeth and her ministers in-

tentionally framed the Church formulas so as to enable everyone to use them, who would disclaim allegiance to the Pope."

The writings of John Keble, scholarly and beautiful, prepared the way. Froude in his scorn of the reformers continued, and Newman completed the work. Newman's early life showed great strength of character and bitter resentment against the narrowness of his religious horizon. "Oh, that thy creed were sound, thou Church of Rome," he cried. Cobbett and Froude had dethroned the Reformation heroes by their vigorous indictment. A great spiritual unrest followed. Disunion was everywhere felt, and Newman in his search for light drifted farther and farther away from his associates. His researches only confirmed his doubts and the movement towards the light ended in Newman, Faber, Dalgairns, Oakely, Northcote, Ward, Seager, Morris and a host of others becoming Catholics. Manning became a convert later in 1851. The lectures and writings of Wiseman helped very much to allay stormy religious outbreaks that followed this unusual movement towards the Church, a steady stream of converts following in the wake of this stream of souls returning to the faith of their fathers.

Reformation's Effect on Ireland.

If ever a country was made desolate by the burning, fanatical zeal of people who sought to force their own views upon their neighbors, it was Ireland. No man can speak or write the history of this bloody persecution without feeling keenly the recollection of wrongs, of cruel and persistent violence used for generations to stamp out religion from the hearts of faithful people. Spencer, the poet, a Protestant, one of those who obtained confiscated property after one of the uprisings in Ireland, says that the people were forced even to eat carrion; "they spake like ghosts crying out of their graves."

Persecutions.

Darcy McGee says no one could help seeing that under pretense of suppressing rebellion the war was directed against the Catholic religion. The Archbishop of Cashel was tied to a tree in Stephen's Green, Dublin, his clothing, even his body saturated with oil and alcohol. Alternately they lighted and quenched the flames which enveloped him, prolonging his tortures for four days. Four Archbishops and ten bishops are recorded as martyrs. Hundreds of priests, whose names are entered elsewhere in this volume, were taken and tortured to death in various ways.

Priest Hunters.

Priest hunting became a pastime. A scale of prices was set, and the priest most hated by the English became most loved by the Irish. Every effort that malignity and hatred could suggest was made with the idea in mind that the loss of the Catholic religion could make the Irishman less Irish and more amenable to the changes being forced upon him. But

GRAND OLD MEN IN THE CHURCH.

Cardinal Mercier, Belgium, taken with Cardinal Gibbons, Baltimore, on the occasion of his visit to America after the war.

the words Irish and Catholic remained synonymous, and hence the curse of religious antagonism which for centuries drenched the country in blood. The Irishman remained through these centuries devotedly faithful. He had to lie hid in caves while the usurper sat in the state church, usually a confiscated building, built by his own people. He felt through bitter experience that any attempt, even in argument, to change his faith was the act of a spy to persuade a soldier to desert his flag.

Confiscation of Churches.

Protestantism represented to the Irishman the authority which had oppressed his fellow countrymen for ages, and hunted them for being Catholics and had hanged them for being Irish, and the State Church in Ireland remained to the Catholic Irishman a sign of defeat and oppression. The positive hostility to the State Church diminished in time as the penal laws mentioned above relaxed. The armed military force with its accompanying bloodshed ceased to come for collection of the tithes demanded for the support of the parson, and the Irishman ceased at the same time to trouble about it. Sydney Smith describes the Sunday of his day in Ireland: "The bell of a neat parish church often calls only the parson and an occasional conformist clerk; while two hundred yards off a thousand Catholics are huddled together in a miserable hovel pelted by all the storms of heaven. This condition prevailed until the Disestablishment.

Later Changes.

Needless to say, after this period, the miserable hovel soon gave way to a handsome church. Some of the penal laws remained even up to our own day, while their effect is even yet felt throughout the country. Almost the first to help the oppressed Catholics were the enlightened Protestant settlers who became disgusted with the inhumanities practiced. Flood, Grattan and Curran are illustrious examples. The tide of toleration and religious equality, once having set in, flowed onward with steady measured movement. The Catholic cause gradually improved until it received its triumph in the Catholic Emancipation bill under Daniel O'Connell in 1829.

Irish Martyrs Under Penal Laws.

Interest in the Beatification of Oliver Plunkett, archbishop of Armagh and Primate of Ireland, martyred in 1681, which took place in Rome in May, 1920, recalls the fact that there were many others who gave their lives for the faith in Ireland during the persecution period. Blessed Oliver Plunkett is only the first of a large number, whose cause is on the way of consideration.

On March 16th, 1915, a papal decree was published in Rome under the above title, concerning the "Beatification or Declaration of Martyrdom" of over three hundred Irish men and women. This decree declared that the Commission for the Introduction of the Beatification of 259 Servants of God should be instituted. This was

ratified by the Holy Father. The others are in course of consideration.

Archbishops and Bishops.

Four archbishops head the list, Dermot O'Hurley, Cashel; Richard Creagh, Edmund MacGauren, Armagh; Malachy O'Queely, Tuam. Ten bishops, Terence and Murrough O'Brien of Emly; Redmond O'Gallagher, Derry; Edmond Dongan, Conor O'Lavany, Down; Owen McEgan, Boetius Egan, Ross.; Wm. Walsh, Meath; Patrick Healy, Mayo; Heber MacMahon, Clogher, follow in order.

The classification of secular and religious order clergy, laymen and women follows the order set forth in the decree:

Secular Clergy.

Eugene Cronin, Lawrence O'Moore, Richard French, Aeneas Power, John O'Grady, Maurice O'Kenraughty, Andrew Stritch, Bernard Moriarty, John Stephens, Walter Tiernan, George Power, Vicar General; John Walsh, Vicar General; Nicholas Young, Daniel O'Moloney, Donough O'Cronin, cleric; John O'Kelly, Brian Murchertagh, Donough O'Falvey, Bernard O'Carolan, Donatus MacCried, Patrick O'Derry, John Lune, Patrick O'Loughran, Ludovicus O'Laverty, Philip Cleary, Henry White, Theobald Stapleton, Edward Stapleton, Thomas Morrisey, Thomas Bath, Roger Ormilius, Hugh Carrigi, Bernard Fitzpatrick; Daniel Delaney, Daniel O'Brien, James Morchu and James O'Hegarty.

Religious Orders.

Order of Premonstratensians: John Kieran of Mulcheran. *Order of Cistercians:* Galasius O'Cullenan, Nicholas Fitzgerald, the prior and his companion members of Holy Saviour; Patrick O'Connor, Malachy O'Connor, the Abbot and Monks of the Monastery of Magia; Eugene O'Gallagher, Bernard O'Trevir, James Eustace, Malachy Shiel, Edmund Mulligan and Luke Bergni. *Order of Preacherss* P. MacFerge with his companions, thirty-two religious of the Monastery of Londonderry; John O'Luin, Wm. MacGollen, Peter O'Higgins, Cormac MacEgan, Raymond Keogh, Richard Barry, John O'Flaverty, Gerald Fitzgerald, David Fox, Donald O'Neaghten, James O'Reilly, Dominick Dillon, Richard Overton, Stephen Petit, Peter Costello, William Lynch, Myles McGrath, Laurence O'Ferral, Bernard O'Ferral, Ambrose Aeneas O'Cahill, Edmund O'Beirne, James Woulf, Vincent G. Dillon, James Moran, Donatus Niger, William O'Connor, Thomas O'Higgins, John O'Cullen, David Roche, Bernard O'Kelly, Thaddeus Moriarty, Hugh MacGoill, Raymond O'Moore, Felix O'Connor, John Keating, Clement O'Callaghan, Daniel MacDonald, Felix MacDonald and Dominick MacEgan. *Order of St. Francis:* Conor Macuarta, Roger Congaill, Fergallus Ward, Edmund Fitzsimon, Donough O'Rourke, John O'Louchran, Cornelius O'Rorke, Thaddeus or Thomas O'Daly John O'Dowd, Daniel O'Neilan, Philip O'Lea, Maurice O'Scanlon, Daniel

Himrecan, Charles MacGoran, Roger O'Donnelian, Peter O'Quillan, Patrick O'Kenna, James Pillauns, Roger O'Hanlon, Phelin O'Hara, Henry Delahoyde, Thaddeus O'Meran, John O'Day, Donatus O'Hurley, John Cornelius, Dermitius O'Mulroney, Brother Thomas and his companion, John O'Molloy, Cornelius O'Dougherty, Galridius O'Farrel, Thaddeus O'Boyle, Patricius O'Brady, Mattheus O'Leyn, Terence Magennis, Lochlonin Mac O'Cadha, Magnus O'Fodhry, Thomas Fitzgerald, John Honan, John Cathan, Francis O'Mahoney, Hilary Conroy, Christopher Dunleavey, Richard Butler, James Saul, Bernard O'Horumley, Richard Synott, John Esmond, Paulinus Synott, Raymund Stafford, Peter Stafford, Didacus Cheevers, Joseph Rochford, Eugene O'Leman, Francis Fitzgerald, Anthony Museaus, Walter de Wallis, Nicholas, Jeremiah de Nerihiny, Thaddeus O'Caraghy, William Hickey, Roger O'Mara, Hugh MacKeon, Daniel Clanchy, Neilan Loughran, Anthony O'Farrel, Antony Broder, Eugene O'Cahan, John Ferall, Bonaventure de Burgo, John Kearney and Bernard Conneaus. *Order of St. Augustine*: Thaddeus O'Connel, Austin Higgins, Peter Taaffe, William Tirrey, Donatus O'Kennedy, Donatus Serenan, Fulgentius Jordan, Raymond O'Malley, Thomas Tullis and Thomas Deir. *Carmelite Orders*: Thomas Acquinas of Jesus, Angelus of St. Joseph, and Peter of the Mother of God. *Order of the Blessed Trinity*: Cornelius O'Connor and Eugene O'Daly. *Society of Jesus*: Edmund MacDaniell, Dominick O'Collines, William Boyton, Robert Netterville and John Bath.

Laymen and Noblemen.

William Walsh, Oliver Plunkett, Daniel Sutton, John Sutton, Robert Sherlock, Matthew Lamport, Robert Myler, Christopher Roche, Edward Cheevers, John O'Lahy, Patrick Canavan, Patrick Hayes, Daniel O'Hannan, Maurice Eustace, Robert Fitfigerald, Walter Eustace, Thomas Eustace, Christopher Eustace, William Wogan, Walter Aylmer, Thaddeus Clancy, Peter Meyler, Michael Fitzsimmons, Patrick Browne, Thomas MacCreith, John de Burgo, Brian O'Neill, Arthur O'Neil, Roderich O'Kane, Alexander MacSorley, Francis Tailler, Hugh MacMahon, Cornelius MacGuire, Donatus O'Brien, James O'Brien, Bernard O'Brien, Daniel O'Brien, Dominich Fanning, Deniel O'Higgins, Thomas Stritch, Louis O'Farrell, Gaefridius Galway, Patrick Purcell, Theobold de Burgo, Gaefridius Baronius, Thaddius, O'Connor, John O'Connor, Bernard MacBriody, Felix O'Neill, Edward Butler.

Women Martyrs.

Eleanor Birmingham, Elizabeth Kearney, Marguerite de Cashel, Brigid Darey, Honoria de Burgo, Honoria Magan.

Non-Catholic Tourists.

Mistaken ideas about the state of religion in Catholic countries are quite freely presented to well-disposed non-Catholics. Those who travel extensively abroad frequently meet a condition which offers them much misinformation. It is the result of

crafty notions which guides in strange places often possess.

It seems that those who make it a business to guide tourists in foreign lands are very acute in their observation. They are quick to size up their party. Very soon the strangers' weakness is apparent. With guile and stratagem the guide soon learns many things.

This is especially true of people who tour Catholic countries with wrong ideas of Catholic life. Having been told since infancy of depravity and ignorance among Catholic people, of the oppression and greed of priests, they are eager to see examples for themselves. They become easy prey for the avaricious guides who believe in letting tourists see just what they expect to see.

The other day we read some jottings of a tour by a pious individual who represented a missionary society. To judge by his remarks, we may conclude that writing about the Church is one of his hobbies. But it is always well when one is going to ride a hobby to choose one that does not buck. This clerical tourist saw many things which provoked him to anger and vituperation. He saw signs of degradation and decay, and then with skill worthy of a Sherlock Holmes, traced it to Rome. He sets his stage, peoples it with apparitions vague and intangible, and surveys it complacently and raves about priestly tyranny and true religion of which he is the exponent. He croons pathetically whenever he sees a native kneeling before a shrine. "Blind idolatry," quotes the tourist, and his very heart developed in some two by three town, exudes sincerest sympathy. He ought to know that, according to Dr. Schaff, the charge of idolatry is "a colossal slander on the oldest and largest Church in Christendom."

But between Dr. Schaff, a scholar and a tourist, and an ignorant ranter there is a gulf unbridgeable. And between the tourist, who sees all things through the glasses of prejudice, and the one who views them with cultured vision, there is no comparison whatsoever. Carrol D. Wright, to mention but one of this type, says in "Letters from Abroad:" "When I see an ignorant worshiper kneeling in prayerful attitude before an image, however crude, I come to the conclusion that there is the evidence of a divine inspiration. It has been through the innumerable representations of the Madonna, as brought out in the most common forms as well as the masterpieces of creative art, that religion has received in many lands its most stimulating influence"

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CHAPTER XIII.

Present Day Attitude Towards the Church.

The History of Bigotry in America—Religious Jealousy?—Different Waves of Bigotry—After-War Effects—The Know Nothings—The A. P. A.—The Ku Klux Klan—Evangelical Protestant Society—Defence of Religion and Truth—Commission on Religious Prejudices by K. of C.—Recommendations to Promote Harmony and Good Will—Review of Anti-Catholic Societies—The Anti-Catholic Press—Speakers and Methods—Running Down Their Lies—Champions of the Truth—What Informed Non-Catholics Say—Clergy, Statesmen, Authors and Magazines. —Cash for Proof of Old Charges—Proselyting—Bigotry a Blessing.

The History of Bigotry.

In every age the Church has been persecuted. The blood of Christian martyrs has stained all the centuries of the Church's existence. Prisons still exist where priests and bishops of olden time were incarcerated. Every city of Christendom has its record of Catholic devotion written upon its walls. In some cases there is reported the wholesale expulsion of Catholic people from the land of their fathers, while in others the persecutions were so successful that there were very few left to be deported. These attacks were of long duration, but they were directed in the open. However fierce and deadly the attack, it was nearly always the work of men who fought in this, as in other ways, openly and above board. In many cases they were men who thought that they were doing right, that theirs was the work of God. They were sincere in their fanatical zeal. The excesses into which it lead them were common to their type. Too often Catholics themselves were guilty. But the steady action of Christianity has in time lessened all this. With each generation such attacks have diminished.

In place of the old fanaticism has come something not so bloody, yet more degrading, not as successful but more insidious,—the promotion of falsehood and calumny against Catholic teaching and practices, Catholic people, the priests and the sisters. Downright blasphemies against sacramental life are perpetrated. Old lies are revamped and retold. Slight elements of truth are magnified and distorted. Every evidence of human frailty in Catholics is spread broadcast as example of Catholic doctrine in universal practice. The Church is condemned for the action of some member unworthy even of the name, if indeed he be so in reality. Crime in the lives of people long

dead is written up as of present day experience.

Religious Jealousy.

Why is all this done? Archbishop Glennon of St. Louis, in an address on the subject, sums up possible reasons. First, it is a form of religious jealousy, which in certain people cannot tolerate Catholic growth in numbers or influence; second, the best apology for indecent living is to attack and defame decent people; third, there is the commercial reason. There is such a thing as commercialised prejudice and hostility toward the Church. It has found vent before in previous movements. It is the Judas money sought and received for the betrayal of those who have never harmed them. Then, there is the disposition of the press to exploit indecencies and immoralities of degenerates, upon which the reading public feeds. Such an appetite is catered to by the anti-Catholic press, while throwing around their infamous work the veil of protection for their creeds. Decent non-Catholics have no sympathy for such effort. Yet it continues, this bigotry, raising its head from time to time like the many headed monster it is.

Waves of Bigotry.

The recent wave of bigotry is the sixth which has afflicted us in the history of America. The first wave came soon after the formation of the republic, although noticeable in earlier history. In Maryland, the Catholics under Lord Baltimore were ready in their extension of equal privileges to non-Catholics who sought residence there, readily yielding to them what they (Catholics) had come so far to find, civil and religious liberty. Later, when control of affairs passed from their hands, Catholics suffered from the intolerance which they had no reason to expect from their once favored neighbors. Laws discriminating against Catholics were passed in many of the states. So many Catholics came, seeking the security of our institutions from the ravages of the French Revolution and its after-effects, that this very fact almost brought about the destruction, at the hands of the bigots, of that cherished religious liberty they had come so far to find.

War and Bigotry.

The Mexican war was the cause of the breaking up of a second wave. As a matter of fact, a war nearly always formed a necessary climax to these ever-recurring waves. What is called the "Morgan Affair," the share of Catholics in the anti-Masonic Movement, the repeal of many laws discriminating against Catholics, the division of opinion concerning the Mexican war, educational plans not acceptable to Catholics, the appointment of a Catholic as Chief Justice of the Supreme Court, all of these were held as contributory reasons for this outbreak in the thirties which assumed serious proportions. Rioting, the destruction of churches, schools, convents and priests' residences were common experiences. Many murders and assassinations took place and there was much regrettable hard feeling aroused which took years to subside.

The Know-Nothings.

The scare at Catholic increase of pop-

ulation by immigration brought about a later trouble in the "fifties." It came to be called the "Know-Nothing" movement. "No Irish need Apply," "Down with the Catholics," "No Romanists in Office," were common slogans. The famine in Ireland at this time had brought out unusually large numbers of Irish emigrants. The rush to the gold discovery in California was a contributory cause and the general result was chaos and the near-destruction of religious liberty. The old hate revived easily, and lawless deeds were of regular occurrence. Intimidation was common at the polls. Political campaigns became nightmares of violence and rapine, until the causes leading up to the Civil War provided a larger issue uniting all men for the common cause of defence.

The A. P. A.

The secret society which has given name to the movement above mentioned came to life after the war, and, indeed, has proved the foundation of other later organizations. The old Know-Nothings exercised influence in many other organizations and the pressure they brought to bear in political circles soon became evident. The Church's condemnation of Socialism about this time formed the excuse for an outbreak even among those not socialistically inclined. Other bodies were easily induced to find reason for taking offence at this action of the Holy Father. The repression of Dr. McGlynn was construed erroneously to mean a direct condemnation of all movements for reform, and an attempt on the part of the Church to interfere with American free speech. All of these movements were adroitly united, and the Blair Amendment came up in Congress with its intended insult to all Catholics. While it failed of passage yet it served to awaken the interest of the country and the old fever began again. Under the name of the American Protective Association the campaign opened with all the old bitterness. Secret societies organized everywhere, boycott, slander, political assassination, intrigues, violence and bitterness became rampant, causing great trouble and excitement, although not so much bloodshed as in former movements.

The panic of 1893 crippled the causes leading up to this wave of bigotry, but it continued precariously until the outbreak of the Spanish war brought about its collapse.

The Later Wave.

In 1908 the celebration of the centenary of the erection of the diocese of Baltimore into a Metropolitan See attracted attention to the growth and development of Catholicity in this country. North America was advanced at this time from the status of a Mission Country to that of a Province within the Church. Then, the first Catholic Missionary Congress was held in Chicago. The largest body of priests, bishops and laymen ever gathered together in the United States was assembled there. Alarmed at these demonstrations of Catholic strength non-Catholic Synods everywhere, Leagues, Conferences and Associations, passed resolutions more or less directly

to the effect that the Catholic Church was "a menace to American institutions." The Catholic Eucharistic Congress a few years later in Montreal increased this apprehension. Cardinal Gibbons' Jubilee, the creation of two more American Cardinals, all this helped materially to create trouble in the minds of some non-Catholics. The professional agitator saw his chance to reap a harvest. A non-Catholic paper started, financed by those so influenced. A thoroughly organized secret society sprang up from nowhere. Professional speakers, of the ex-priest, ex-nun type, were hurriedly rushed into the field. More papers reached out for the harvest of coin that offered. Tons of literature were spread broadcast, attacking the character of priests and sisters, and of Catholics in office. Exaggeration and embellishment became the rule in such attacks until certain libel suits caused the defamers to exercise greater care, and to take refuge behind insinuations and generalities as old as religion itself.

Then came the Great War and the whole-hearted patriotism of Catholic people was everywhere commended. Here and there were the trouble making-bigots in action. Not until the world was safely at peace did their real fury become manifest. Out of the South, where it had been organizing in secret came the hordes of attack.

The Ku Klux Klan.

The Knights of the Ku Klux Klan, Inc., was organized Oct. 26th, 1915, in Atlanta, Ga., by William Joseph Simmons and thirty-three others, receiving a charter from Fulton County Superior Court, July 1, 1916.

When exposed by the New York World in the fall of 1921, the Klan claimed membership of about 650,000. The South formed the greater strongholds, although the North was not without its large membership as well. States in the West knew its activities.

The founders claimed a revival of the old Ku Klux Klan of the reconstruction period in the South after the Civil War. Then the slogan was "white supremacy," directed against colored people.

While the same slogan appeared with the Klan revivalists, it was soon evident that the later organization was rather more anti-Jew, anti-Catholic, anti-alien. Its strongest appeal is made to hatreds and prejudices.

Armies of glib organizers covered the country peddling memberships on percentage basis. Sectional leaders were first sought, members soon would follow. While men alone were sought at first, women were later accepted.

The pages of the New York World, beginning Sept., 1921, were filled with a list of outrages committed by masked men wearing white robes and hoods, announcing themselves to their victims as the Ku Klux Klansmen. Many were the attacks upon individuals thus listed. Proofs of the Klan's anti-Jew and anti-Catholic tenets were furnished, photographic evidence of inner secrets, facts about efforts made to call off the press through a big advertising campaign, revelations of huge personal advantages held by insiders, ranging from millions paid in commissions to

the Kleagles for the establishment of a place for the Imperial Wizard—all this and more formed features of the expose, then made by the World.

The "big three," as they were called, ruled the "invisible empire." Each member donated ten dollars. Regalia cost him $6.50 which the World estimated as worth $1.25.

The Searchlight, published in Atlanta, Ga., was the organ of the movement.

A sample appeal of the Klan is as follows: "If you are a 100 per cent, true red-blooded American, believing in the tenets of the Christian religion and in the separation of Church and State, and know yourself qualified as a real man of good moral character, and are seriously interested in the principles set forth in the enclosed literature, you may have an opportunity to meet with a representative by filling out the enclosed questions and returning it to Box....., New York."

In the language of the above it is indicated that foreign-born, Jewish or Roman Catholic Americans are not 100 per cent and are not wanted.

One of the features of the World's expose was reproduction of a letter from the King Kleagle in which he stated that he found copies of the K. C. oath "of value among a certain few." The oath referred to is the bogus oath attributed to the fourth degree of the K. of C.

Propaganda charging Catholics assassinated Lincoln, Garfield and McKinley was also claimed in the investigation.

The Evangelical Protestant Society.

This is an anti-Catholic organization which became known in the spring of 1922, with headquarters in New York. So-called leaders of Methodist, Presbyterian and Baptist churches inaugurated a nation-wide campaign for members. A press interview with the president, Edward C. Miller, elicited the following statement of program:

"This organization," Mr. Miller said, "proposes to establish a research bureau to examine every charge against the Papacy. Then the results of such research will be presented to our executive committee, and that committee will formulate plans to meet each emergency by use of the pitiless publicity of mass meetings, the circulation of literature and other means of arousing the public to its peril.

"We will have a press department which will furnish copy to the secular and religious press and to organizations affiliated with this society throughout the United States.

"We will not indulge in vituperation or slander. This movement has nothing to do with the A. P. A. or the Ku Klux Klan. There are no masks or secret oaths. It is not a secret society or a political organization in any sense of the word. The fight will be absolutely in the open.

"We will fight papal Rome and its hierarchy in its attempt to encroach on American institutions; for instance, in its attempt to destroy the American public school system in the interest of its parochial schools, where Papal

religious and political teaching is given.

"We will oppose any exchange of Ambassadors with the Vatican."

In connection with its advertised membership campaign the Society made public a pamphlet entitled "The E. P. S. Bulletin," which contains membership application blanks and a list of membership pledges, among them the following:

"I am willing to pledge myself to use my influence to get a bill passed in our State Legislature to compel the attendance of every child at the public schools up to the eighth grade.

"I am willing to use my influence in favor of the Towner-Sterling education bill."

Press reports of the Society's Charter members lists Gilbert O. Nations, editor of The Protestant, and one time connected with the Menace.

Review of Anti-Catholic Societies.

It is not to be wondered at that the Church is ever the object of attack. It has been the rule in every age. Our Savior foretold it. It is nothing more than proof of the malignity directed against Himself.

Yet, prepared as we are for attack, it ever remains a marvel that bigotry could go to such lengths. Perhaps the most thorough review of anti-Catholic societies and publications is found in the columns of our Sunday Visitor, that excellent Catholic weekly, published by Monsignor Noll, in Huntington, Ind.

"Believing that the American people would like to be fair, we invite them to inquire into the character and motives of the anti-Catholic agitators," said our Sunday Visitor, editorially, in recent issue. "We are convinced that their conclusions would be precisely what our convictions are—convictions so strong that we back them with a sum of money. We maintain that there is absolutely *no sincerity* about the organized campaign against the Catholic Church, either on the part of *publishers,* like G. O. Nations, Theo. Walker, Marvin Brown, David Irvine; or on the part of *traveling lecturers,* who deal out falsehoods and calumny from the platform or from the Protestant pulpits; or on the part of the *Evangelical Protestant Society;* or on the part of the *Great American Fraternity;* or on the part of the *Ku Klux Klan;* or on the part of *The Protestant Rangers of America;* or on the part of the *Sons and Daughters of Washington;* or on the part of *the National Legion of Pathfinders;* or on the part of the *Guardians of Liberty;* or on the part of the *Knights of Luther;* or on the part of *Public School Defense Leagues;* or even on the part of the Scottish Rite *Masons* of the *Southern Jurisdiction.*

"The publishers of anti-Catholic papers, the promoters of most anti-Catholic organizations, and those who speak against the Catholic Church on the lecture platform, are in the work for revenue only. If they could connect with something else which would pay better, they would not worry about the Catholic Church or about our beloved country, whose welfare they certainly have not at heart. Nearly all

such men have been connected with *radical organizations,* were wild Socialists before it became more profitable to engage in the present business of sowing the seeds of discord, the worst form of anti-Americanism.

"The most deplorable aspect of it all is that hundreds of Protestant ministers, and many sectarian periodicals, are helping along this anti-American and anti-Catholic propaganda—presumably in good faith. Many ministers candidly confess that they actually believe the charges made in the books written by Chiniquy, Fresenborg, Crowley and others. This admission proves that their previous education was such as to dispose them to believe almost any wicked thing about the Catholic Church.

"If such clergymen and editors be unwilling to give the Catholic Church even the slightest hearing, they should *at least accept our offer of* $1,000.00 for proof of the stock charges made against the Catholic Church by anti-Catholic writers, editors, and platform speakers."

(It may here be said that our Sunday Visitor's offer has been standing unclaimed for several years.)

Anti-Catholic Press and Lecturers.

"The following summary will enlighten people on a few names and periodicals, with which they have been familiar, and by which they have been frequently fooled:

"(1) The *Appeal to Reason* (Socialist) and *The Menace* were blood-relatives. The editor of the *Appeal* has admitted that his suicide-predecessor was father of *The Menace.*

"(2) A later owner of *The Menace, W. F. Phelps,* was formerly business manager of the *Appeal.* He was discharged as being too bad (immoral) a fellow even for connection with a Socialist organ. (See *Appeal,* February 4, 1905.)

"(3) The high-sounding organization known as *The Free Press Defense League,* which last owned *The Menace,* which recently went into a receiver's hands, was only a treasury to receive funds for Socialist propaganda of the virulent type. G. O. Nations, Editor of the *New Menace* and of the *Protestant,* was its Vice President. From this fund he and Parker each drew $100 a week.

"(4) In the *New Menace,* issue of April 10th, 1920, it is admitted that W. F. Phelps and Earl McClure started the publication of *The Menace* "strictly for profit." It is admitted that "the paper became a veritable mint in the point of money making"; that *McClure* retired after a short time worth $100,000; that *Phelps* made $300,000 off the paper; that *Marvin Brown,* managing editor, accumulated $50,000. It is furthermore admitted that after *The Menace* plant burned down in December, 1919, the *insurance company refused to pay the insurance,* and that a serious *disagreement* arose between *Rev. Theodore Walker* on the one side and *Billy Parker* and *Judge Nations* on the other.

"(5) Jay W. Forrest, prominent in several anti-Catholic organizations in recent years, and now promoter of

another, was charged with appropriating funds of the Order of P's (Pathfinders), and later of the Sons and Daughters of Washington.

"(6) *The Melting Pot,* published in St. Louis, was an *infidel* paper of the most aggresive kind, yet even *Debs* applauds its atheism. (See *Melting Pot,* March and April, 1916.)

"(7) *The People's Press,* published in Chicago, is professedly infidel and anti-Christian, yet *The Guardians of Liberty* used it as propaganda sheet.

Some Charges Against the Church.

"(8) The "K. of C. Oath," the "Sinn Fein Oath," the "National Catholic Register letter about Wilson and Tumulty," which our enemies circulate, are all *"bogus."*

"(9) *Rationalist* propaganda is very active; it has headquarters in all large cities, and is propagating its atheism through periodicals of its own. Yet it, like the other self-styled patriotic organizations, sheets, and lecturers, hides its real intentions behind the patriotic slogan, *"Free Speech, Free Press."* Many anti-Catholic agitators are professed rationalists or infidels, yet speak under Protestant auspices.

"(10) To make it appear that the Catholic Church opposes *Free Speech,* anti-Catholic lecturers often deliberately have their own followers stir up a disturbance at their meetings.

"(11) The anti-Catholic propaganda pretends to be fighting "Rome and the Catholic Hierarchy in Politics," though its prime-movers know that the charge has no foundation in fact. There has never been a Catholic President or even Vice President. The President's Cabinet is Protestant; the Senate is overwhelmingly Protestant, as is also the House. Very few Governors of the States are Catholic; very few mayors of big cities, scarcely any Federal Judges, yet Catholics constitute nearly twenty per cent of our population.

"(12) Many reputable *Masonic* papers are not in sympathy with the *New Age* and a few others, which are bitterly hostile to the Catholic Church. In the February, 1922, number of the *"Square and Compass,"* a Masonic journal published in Denver, the editor comments as follows on the *New Age.*

" 'The country is full of Masonic journals, and the remarkable monotone evoked from these harps of one string is wonderful in this sameness: I said "one string"—but in that I overstepped the mark—because they have two. The first is devoted to the wonderful sky-blue-pink perfection of everything and everybody to whom the name "Mason or Masonry" is attached; and the other string is devoted to telling what a hell of an outrage the Roman Catholic religion is, and what a blot it is on the world in general—and Masonry in particular.

" 'Take the best known and widest distributed one of them all (because free), *The New Age,* as an example. The January and February issues "scream" with anti-Catholism.' "

Cash for Proof of Charges.

Since the charges below are the main ones which anti-Catholic speakers and

authors make against the Church, Our Sunday Visitor, Huntington, Ind., offers $1,000 reward for proof of any of them:

1. Catholics cannot be loyal to the United States government, for they owe temporal allegiance to the Pope.
2. The Pope interferes with American politics.
3. The Catholic Hierarchy controls a political machine.
4. Catholics are forbidden to read the Bible.
5. Catholics worship images and statues.
6. Immorality is common in monasteries or convents.
7. The Jesuits teach "The end justifies the means."
8. The Knights of Columbus take the so-called "Alleged K. of C. Oath."
9. The Jesuits take the "Jesuit Oath" circulated by their enemies.
10. Girls are forced into the Sisterhoods or retained in them against their will.
11. Catholics seek to destroy the public schools.
12. The Catholic Church refuses to acknowledge as valid the marriage of Protestants.
13. Catholics are given undue government patronage.
14. Our country would be benefited by closing the parochial school.
15. The assassins of Lincoln, Garfield, McKinley were Catholic.
16. Lincoln's "Dark Cloud" utterance is genuine.
17. Catholics believe that the Pope should rule in a temporal way over the world.

It may be said that Our Sunday Visitor has had this money on deposit in the bank for some years now. So far none of the doughty lecturers has attempted to claim it with the proofs demanded.

Commission on Religious Prejudice.

The most notable and praise-worthy effort undertaken by Catholic men in defense of religion has been that of the Commission on Religious Prejudice of the Knights of Columbus. This body was organized in August, 1914. Its objects were "to study the causes, investigate conditions and suggest remedies for the religious prejudice that has been manifest through press and rostrum in a malicious and scurrilous campaign that is hostile to the spirit of American freedom and liberty and contrary to God's law of 'Love Thy Neighbor as Thyself.'" This further account of their labors is found in the first report.

The original membership composed of Col. P. H. Callahan, Chairman, Louisville, Ky.; Mr. A. G. Bagley, Vancouver, B. C., Vice-Chairman; Hon. Jos. C. Pelletier, Boston, Mass.; Hon. Jos. Scott, Los Angeles, Cal.; Hon. Thos. A. Lawler, Lansing, Mich. The Honorable C. J. Doherty, Minister of Justice for Canada, was later named Vice-Chairman to succeed Mr. Bagley.

The principal work of the Commission was conducted from the Chairman's office at Louisville, Ky., where a Bureau, consisting of Assistant to the Chairman, Secretary and Corresponding Secretary of the Commission, meet each day to go over correspondence,

answer inquiries, note news items and editorials, frame suitable replies to unfriendly articles, pass on the availability of suggested propaganda and devise ways and means for its proper distribution, send out general instructions and information in regard to the work and where occasion requires assist local committees with suggestions and advice. In this manner more than a thousand letters and hundreds of articles were handled each month and there is hardly any aspect or bearing of prejudice that was not in some way treated.

In addition, the members of the Commission made frequent visits to sections where personal attention was necessary properly to cope with local conditions.

Recommendations.

In presenting their report the Commission recommended that a nation-wide patriotic movement be continued to create a sympathetic relationship among people of all religions in the improvement of public morals, the furtherance of social justice and the very best citizenship. The Commission arranged for public addresses, organized an educational campaign, disseminated literature, supplied information concerning published articles which deserved notice, and established a clearing-house for the proper handling of all such matters with officers in charge.

The pamphlet literature issued numbers some that have gone into many editions. From all sides came evidences of the popularity of such ready-to-use religious facts in easy-to-read form. Among them are "A Plea for Peace," "A Protest and a Plea," "Knights of Columbus vs. Criminal Libel," "Catholic Patriotism nad Public Schools," "The Church and the Bible," "Anti-Papal Panic," "A Message to all Patriotic Citizens."

Other Champions of the Truth.

Among the valuable factors in the cause of fighting the Church's battle by means of publications is the Catholic Truth Society.

A branch of the parent organization for defense in Europe, the Catholic Truth Society is doing excellent work. It has special arrangements with the older bodies in England, Ireland, Scotland and Australia, for the distribution in America of all matter published by them. These, with the Society's own local publications, make its list an extensive one, with which all Catholics should familiarize themselves.

Doctrinal, historical and miscellaneous pamphlets are issued at such a reasonable price, that we, who realize and decry the effect made by anti-Catholic literature, should bestir ourselves and counteract such influences by the spread of the Truth. Catholic societies especially should interest themselves, realizing the need of explanation to well-disposed non-Catholics, as well as the need of reclaiming those who have fallen away from the Church. The Catholic Truth Society is located at 407 Bergen St., Brooklyn, N. Y.

Every country has its organization which deals with attacks upon the Church. When false statements are

made, anyone may inquire of the organization in his own land, which has correspondents everywhere, and will soon probe the matter. If the story comes from another country, which is often the case, as the fiction writer who sends it out through the press agencies knows that it is harder to disprove it on that account, inquiry is made of the organization in that other country.

In Europe, Belgium, France, Germany, England, Holland, Spain and Austria are thus connected, with Belgium as headquarters of the central organization. Germany alone has 600 Catholic papers ready to defend the Faith against slanders and lies.

Each national organization has at its disposal the free advice of Catholic lawyers, who are experts in libel law, and in this way legal action is assured against the slanderers.

In South America, Brazil and Chile are affiliated with the European body, while in the United States the Catholic Truth Society is the main factor of defence. Working strenuously and effectively in this country is the Catholic Publishing Co. of Huntington, Indiana, with Rev. J. F. Noll as its head. Father Noll has a standing offer of a large sum of money, offered by a friend and deposited in bank, for anyone who can prove even one of the customary charges brought against the Church. And he offers to let a committee of non-Catholics decide the point. His offer has never been taken up. The Central Verein in St. Louis, the Catholic Mind, (Jesuit Fathers) and the Catholic Book Exchange (Paulist Fathers) of New York are also doing excellent work in the dissemination of popular editions of Catholic literature.

What Informed Non-Catholics Say.

After speaking of the liars and slanderers who make it their business and delight to throw mud at the Church, it is no more than fair, and it is decidedly pleasant, to come into contact with intelligent, high-minded non-Catholics and to consider the contrast —with the lies and slanders that have been mentioned—of their expressions regarding Catholicity.

Therefore, lest it might be unjustly thought that non-Catholics generally hate and revile the Church, and in order to substitute an agreeable feeling for the disgust which the liars' and slanderers' methods naturally evoke, let us present a number of extracts from the writings of distinguished non-Catholics, men and women of note in their various fields of endeavor during the last two hundred years or so—not a few of whom are still among the living:

I.

Non-Catholic Clergymen, Educators, and Philanthropists.

"I am convinced that Protestantism in general treats Catholics with shameful ignorance and unfairness."—Dean Stanley (Anglican.)

"In scarcely a single instance has a case concerning them (Catholics) been f a i r l y stated."—Dr. Nightingale (Methodist.)

"The Roman Catholic Church is bemired from day to day with all possible

calumnies." — Dr. Schaff (Presbyterian.)

"Among non-Catholics even men of education are woefully ignorant of the Catholic Church."—Dr. Washington Gladden (Congregationalist.)

"Catholics go to church to worship, Protestants frequently to hear an eloquent sermon. . . . . There is a real democracy in a Catholic congregation. . . . . The Catholic Church has been charged with putting too much stress upon good works and not enough upon faith; Protestantism has swung to the other extreme. . . . . The Catholic charities, covering every conceivable case of need and suffering, put Protestantism to shame."—Rev. Madison C. Peters (Baptist.)

"There can be no doubt that the Roman Catholic Church of our day is the heir of unbroken descent to the Roman Catholic Church of the second century, and that it is justified in using the name 'Catholic,' as well as the name 'Roman.' "—Dr. Briggs (Protestant Episcopal.)

"I greatly admire the significance of the title of the Holy Name Society of the Catholic Church, just as I admire a great many other things in that great Church."—Bishop Hoss (Methodist, South.)

"The Protestant Church owes all that is best in it to the Catholic Church."—Rev. A. M. Courtney (Methodist.)

"The Church of Rome has always been a strong force in favor of public morals and the family. . . . No church has held its people to the sanctity of the marriage bond as has the Church of Rome."—Rev. B. B. Dimmick (Methodist.)

". . . . . In all fairness it must be admitted that popular ignorance, superficial knowledge, and malicious slander have misrepresented her (the Catholic Church's) teachings in many instances. . . . . To contemplate her history is to admire her. . . . . The Roman Catholic Church has stood solid for law and order. . . . . A church ministering to the body, mind, and soul of Christianity."—Rev. T. B. Thompson (Congregational.)

"It is a strange and lamentable fact that not one Protestant in ten thousand knows the truth about the teaching and practice of the Catholic Church."—Rev. J. B. Hemmeon (Methodist.)

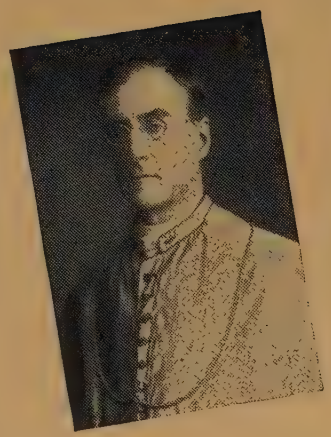
"Roman Catholics meet the real difficulty in education. Our Protestant churches utterly ignore it."—President Harper (Chicago University.)

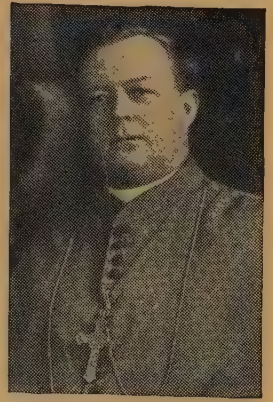
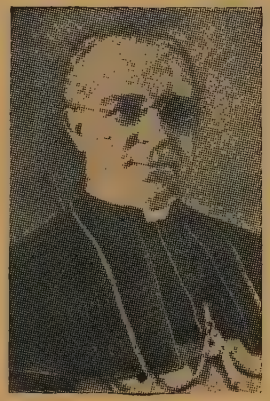
"The Catholic Church is essentially the most democratic of churches."—Prof. Nathaniel Schmidt (Cornell.)

" . . . . . There can be no doubt that innumerable millions of the human race have on the whole lived better lives and died happier because of the teaching and ministrations of the Catholic Church. . . . . The American Catholic Church is a great protection of liberty and life."—Geo. T. Angell, President S. P. C. A.

"The Confessional fills a need of humanity."—Judge E. B. Lindsay (of the Denver Juvenile Court.)

"My being placed over you was my misfortune, not my fault. You are better qualified. What you have done for the world no one can ever say."—



FIRST ADMINISTRATIVE COMMITTEE, NATIONAL CATHOLIC WELFARE COUNCIL.

Top, left, Most Rev. J. Regis Canevin, D. D., Pittsburgh; Most Reverend E. J. Hanna, D. D., San Francisco, Chairman of Committee; Cardinal Dougherty, Dept. Laws, Legislation. Lower left, Rt. Rev. Jos. Schrembs, D. D., Cleveland, Dept. Lay Organizations; Rt. Rev. P. J. Muldoon, D. D., Dept. Social Action; Most Rev. A. Dowling, D. D., Dept. Education; Rt. Rev. Wm. T. Russell, D. D., Dept. Press Publicity, Literature.

Florence Nightingale (in a letter to a Sister of Charity.)

"I regard the Catholic Church as the great bulwark in the United States against bad features of Socialism and for the upholding of law."—Max Pam.

II.

Non-Catholic Statesmen.

"The Church is a great democracy. There is none so poor and humble that he might not become a priest. There is no priest so obscure that he might not become Pope. . . . . These learned, trained and accomplished men kept government alive in the Middle Ages." —Woodrow Wilson, (President of the United States.)

"Non-Catholics may properly express a high appreciation of the good influence of the Catholic Church in our Community. . . . . I will testify to the work and usefulness of those men of God in the Philippines. We can be very sure that those who are good Catholics are good citizens." — William Howard Taft (ex-President of the United States.)

"The Catholic Church has accomplished great things for God and humanity."—C. W. Fairbanks, ex-Vice President of the United States.)

"I applaud a church that stands for the sacredness of the home and the marriage tie."—Thos. R. Marshall (Vice-President of the United States.)

"The records of humanity will be searched in vain for the story of purer lives, or of more steadfast apostleship, or of sterner martyrdom, than those of Jogues, Marquette and their fellow-priests."—Franklin MacVeagh (ex-Secretary of the Treasury of the United States.)

"The Catholic Church has marched for more than fifteen hundred years at the head of human civilization."—William E. Gladstone.

"I believe the best friend and protector the people and the flag shall have in the hour of trial will be the Roman Church."—Mark Hanna.

"The Church is one of the greatest forces for order and civilization."—Joseph G. Cannon (ex-Speaker House of Congress.)

III.

Non-Catholic Authors.

"From the sixth to the fourteenth century, the Papal power was the great conservative of Christianity . . . . and it was of inestimable benefit to European civilization."—Milman.

"I persist in believing that Catholicism . . . . will endure while all Protestant seets dissolve and disappear."—Matthew Arnold.

"The Catholic Church is the only historical religion that can conceivably . . . . adapt itself to the wants of the present day without virtually ceasing to be itself . . . . that can always be the same and yet always developing." —W. H. Mallock.

"The Papacy remains, not in decay, not in a mere antique, but full of life and youthful vigor. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustine. . . . . Nor do we see any sign which indicates that the term

of her long dominion is approaching.''—Macaulay.

''During this period (from the fifth to the fifteenth century) the Church was the one mighty witness for light.''—Cannon Farrar.

''If Protestantism enjoys a good loaf, it is because Catholicity furnished the grain that entered it.''—Samuel Johnson.

''So far as I have observed, Roman Catholics understand the business of dying better than the Protestants.''—Oliver Wendell Holmes.

IV.

Pantheists, Agnostics, and Atheists.

''Catholicism has a . . . . unity, a compactness, a power which Protestant denominations do not possess.''—Draper.

''The ideas and feelings of man's moral nature have never found so perfect an expression in form as they found in the noble cathedrals of Catholicism.''—Comte.

''As a thinker and a metaphysician, I was always forced to pay the homage of my admiration to the logical consistency of the Roman Catholic Church.''—Heine.

''In this (the abolition of slavery) the Catholic Church was the most zealous, the most unwearied, and the most efficient agent. In the Middle Ages, the clergy had been the initiators of almost every progressive movement. . . . . That church which often seemed so haughty and so overbearing toward kings and nobles, never failed to listen to the poor and oppressed. . . . . By the influence which it has exercised over mankind, the Papal Government is greatest.''—Lecky.

V.

Non-Catholic Magazines and Papers.

''The Roman Priesthood has renounced all that which to most men makes life worth living.''—Nineteenth Century Magazine.

''The Catholic Church is the only church into which a poor, ragged, friendless man may go and feel that he is welcome. . . . . It always stood for the people against their oppressors.''—Everybody's.

''The growth of the Roman Church in the United States is one of the most striking facts in history—and she has also gained the popular good will, or at least a favorable prepossession, and she has conquered respect.''—Booklover's Magazine.

''That Church is a vast spiritual police force, a protection of society from the reckless apostles of self-will.''—The Outlook.

'' . . . . The Catholic Church is coming to be regarded as the sheet-anchor of society.''—Harper's Weekly.

''The Roman Church in America is thoroughly alive to its duties as a witness to the life of practical righteousness.''—Congregationalist, Boston.

''The Roman Catholic Church in this land can point to something more than numerical increase.''—The Churchman (Protestant Episcopal.)

''It is an open truth that the Catholics furnish the largest proportion of blue-coats, blue-jackets and boys in

khaki." — Federation Review (Hebrew).

"As we read after the Archbishop (O'Connell), we are led to ask if, after all, this church might not become the hope of the world as the repository and conservator of the essential fundamentals of the Christian revelation." —Zion's Herald (Methodist).

"Time and place affect not the Church. It still thrills the world with its teachings and services."—New York Sun.

"The (Catholic) priest speaks as one having authority, with the faith that knows no wavering. He will never lack hearers."—The Inter Ocean, Chicago.

Proselyting Abroad.

Our non-Catholic friends are most generous in their contributions to mission work. As explained to them the idea of converting the heathen has distinct appeal. The result is wholehearted response each year to the collections taken for this purpose.

Not all know that much of the funds obtained in this way are used for purposes which by no stretch of imagination can be identified as aiding the heathen. It is a well known fact that much money is spent in Catholic countries, and that many missionaries are active in districts where the population is overwhelmingly Catholic. This is true in Mexico, in South America and in Europe. Our Holy Father has on occasion referred bitterly to questionable activities in Rome on the part of American Protestant mission organizations. It was in defence of religion that the K. of C. undertook welfare work in Italy. Bishops, priests and laymen in other countries have repeatedly charged that the real aim of such organizations is to destroy the Faith of people to whom it has descended for generations. There is no possibility of leaving them a substitute in religion. Years of proselyting in certain places has proved this. At enormous expense some have been won from the ancient faith. They freely accept the many gifts lavished upon them by mission workers and when this generosity lapses they fall away into a state of religious indifference. For a time only, bad Protestants have been made.

Europe especially resents the activities of many American Protestant organizations who established themselves and their work in that stricken continent after the war. Responsible men and women among them have asserted that the only purpose of these workers was to render aid to the poor in the way of food, money clothes. But the two "Y's," as the Y. M. C. A. and the Y. W. C. A. are known, are said to have a plan back of their efforts, not so much to distribute material help as to build up a new social order in which they have a monopoly. Ostensibly this is to start "training for better citizenship" among European boys and girls. On the other hand it is charged that they aim to distroy faith as above mentioned.

Eugene Weare, correspondent for "America," Sept. '22, notes that these American Protestant invasionists have intensified their work where the need

was greatest. The Catholic poor suffered the most in the war and it was among these that nearly all American Protestants sought to work. Poland, Austria, Czechoslovakia, Hungary find large numbers of such workers. In places where Jews are found American Protestants do not try to work. It is only Catholics, apparently, who stand in need of conversion.

Mr. Weare felt that there was no great need for alarm in the situation. Making such converts is a costly business, and otherwise unsatisfactory. Many of them had lost the faith even before their so-called conversions. This was especially true in Bohemia among large numbers of "Y" adherents there, widely heralded as converts.

In Austria, America's correspondent declares the workers were giving relief and preaching Protestantism at the same time. In Poland, he says, Methodists appear to have more money than all others. He tells of its use as gifts to those who attend their church services. He quotes from their literature in anti-Catholic statements.

Intelligent Europeans despised the methods employed. They said the practice of bribing starving people with food was a despicable thing. Yet it continued and this is the sort of thing on which American dollars were spent. It has its counterpart only in that other product of the Reformation, the soup-kitchens and the informers in famine days in Ireland.

Bigotry a Blessing.

One of the marks of the Church that is not sufficiently insisted on is that it shall always be persecuted. The violence of bigotry will be always directed against it. This is her blessing by divine right. We should be even jealous when others are called on to share it. In the light of our history we have never escaped the enemy who traduced us, who libeled us, and who lied about us. Only when we needed the lash of the critic, did we most miss it. One thing has been proven, that whilst the Church can never die nor decay, the nearest it came to doing both was when the Church had power, wealth, flattery. Therefore, we ought not to be too thin-skinned like those to whom bigotry comes in the guise of persecution based merely on human considerations. "Blessed are you who suffer persecutions for justice's sake," and the reverse might be well put, "Cursed are ye when men fawn on ye."

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CHAPTER XIV.

Charges Made Against the Church.

Voltaire's Methods of Attack on Religion—The Spanish Inquisition—St. Bartholomew Massacre—Papal Infallibility—Allegiance to the Pope—Alleged Failures of Infallibility—Case of Galileo—Savonarola—Why Priests Do Not Marry—The Jesuit Motto—The Woman Pope—Fictitious Bulls—The Alleged Bull of Pope Adrian—Masses for the Dead—Indulgences—Dispensations—Predestination—Catholics and Politics—The Catholic Vote—The So-Called K. of C. Oath and Mason Investigation—Is The Church Opposed to Science?—Catholic Inventors—Anglican Orders—Anglicans and Greeks—Church of Ancient Britain—Is One Religion As Good As Another?—Are Catholics Bigoted?—Intolerance—Rash Judgment—Catholics in Prison—Communion in One Kind—Is There Salvation Outside the Church?—St. Peter in Rome—Catholic Teachers—Relics of Saints—The Bad Catholic.

"Lie, lie, Keep on lying. Some of the lies will stick."—Voltaire.

As has been said in this work before, the Church has always been the target of lying, slanderous charges. Some of these charges—charges which the Church's enemies have done their evil worst to put on the pages of history—call for a brief discussion and rebuttal. They are old charges, and have been proven false hundreds of times, but they are made again and again—in accord with Voltaire's instruction to his followers quoted above.

The Spanish Inquisition.

That religious intolerence was a factor in the establishment of the tribunal for the trials, condemnation and execution of heretics known as The Spanish Inquisition is unquestionably false. That intolerance entered into its existence later on may be true, but it was not nearly as predominant a factor as the foes of the Church have consistently tried to make it appear; nor was the Church responsible for it, any more than a society is responsible for the actions of one or a few of its members.

As a matter of fact, the Catholics of the Middle Ages—the Spanish Inquisition was founded in the fifteenth century—thought that heretics were consciously, knowingly, stubbornly, maliciously wrong and therefore considered heresy a crime, which accounts for the part that religious intolerance played in the history of the Inquisition.

However, the chief, real and fundamental reason for the creation and career of the Spanish Inquisition was not religious intolerance but political jealousies and intolerance of another kind, racial intolerance. There were in

Spain a great many Jews and a great many descendants of the Moors—and the Spanish people had no love for either Jews or Moors and were determined to rid Spain of their presence. Wherefore, religion was used by the secular power—the government of Spain—as a pretext for the gradual extermination of the Jews and the Moors and for the confiscation of their considerable property. That the chief officers of the Inquisition were officers of the state and not of the Church, is a fact easily proven, which further proves the use of the Inquisition for political purposes more or less doubtful.

The number of the Inquisition's victims has been grossly exaggerated. It is possibly true, nevertheless, that a great many executions may be put to the account of the Spanish Inquisition during its existence of 330 years. And it is also true that the Inquisition tortured its victims—even as Queen Elizabeth and other rulers of England tortured and executed thousands of Catholics. They held human life lightly in those days.

Far from being an institution of the Church, the Spanish Inquisition caused several estrangements between the Pope and the Spanish government—since more than one Pope censured the spirit and severely condemned the methods of the Inquisition, demanding that it should cease its cruelty. The Inquisition's victims frequently fled to the Pope's territory and begged to be tried there.

All in all, it is false to say that Holy Church was responsible for the Spanish Inquisition and its inhumanity.

The Massacre of St. Bartholomew.

The massacre of St. Bartholomew, in which perished a number of Huguenots and which took place in Paris on St. Bartholomew's Day, August 24th, 1572, was one of those deplorable excesses caused by influences arising from civil war in France, the brutal manner of those times, and the hatred existing between leaders of opposing political factions.

Religion at no time approved of what was done in her name and covered with her cloak by an evil ruler, ambitious nobles, and misled fanatics. This terrible historical fact was not a work of religion. It was the result of fanaticism, cunning, and hatred—all of which the church always condemns.

Not a single priest took any part in the massacre. Many, including the Bishop of Lisieux, were particularly active in saving Huguenots, and in interceding with the King for them.

The Voltaire School of anti-Catholics, pictures the Cardinal of Lorraine "blessing the weapons of the Catholics," in preparation for the massacre. But history proves that the Cardinal was not in France at that time, being in Rome at the election of a new Pope.

It is established beyond a doubt that the massacre was a political movement, designed by the crafty Catherine de Medici, mother of King Charles IX, to destroy a political party which was harassing and disquieting her government more and more. She sought to disguise her villainy by means of the

veil of religion, in order to secure the help of some misguided Catholic nobles. History, however, declares her to have been anything but a Catholic, in manner of life and in belief.

A falsehood frequently repeated in connection with the St. Bartholomew massacre is that the Pope approved of it. On the contrary, the Pope expressed his disapproval in unmistakable terms when he received genuine information as to the nature of the matter—which was quite a while after it happened, the means of communication being very limited in those days. Before this he had been notified, through a special courier sent post haste by Catherine de Medici, that an attempt to murder the King, her son, and herself had been frustrated and that the would-be assassins had been punished. Whereupon the Pope naturally congratulated the King on his escape from death at the hand of assassins. But as soon as he learned the truth, he made his disapprobation emphatically known.

Papal Infallibility.

There is not a doctrine of the Church more abused than that of Infallibility. There is not a doctrine less understood than this point of the Church and its teaching power. Catholics know that there must be a guiding influence. They realize that Jesus Christ was a guide: they believe that He gave this power to His successor on earth.

Infallibility does not mean that the Pope can never commit sin, nor that he cannot make a mistake. Infallibility is not impeccability. But it does mean that he cannot err in matters of faith and morals when he teaches "ex cathedra," that is, from the chair of St. Peter.

The word infallibility when applied to the Pope does not mean that everything the Pope does is the wisest and most judicious that could be done; it does not mean that what he says as a preacher or as a writer is necessarily free from error; it does not mean that in his office of supreme ecclesiastical judge he may not be mistaken, but it means that when he teaches the people as head of the church, he is protected from error by the special promise of God, who is Himself the source of infallibility, from wrongly interpreting the Word of God and from teaching error. As a private theologian or in some other limited character the Pope is not necessarily so protected, only when defining solemnly a doctrine in his capacity as successor to St. Peter, head of the Universal Church.

A judge may be blamable in his private life, yet eminent and faultless in his official duties. It is not too much to believe then that the Pope is infallible as above outlined, and yet liable to commit sin. St. Peter was guilty of the sin of denial yet all Christians believe him infallible in his teaching.

Catholics believe that the Pope is assisted by the Holy Ghost when he teaches "ex cathedra." This has always been the belief of the Church. The Vatican Council, 1870, solemnly declares this. St. Augustine used an expression which has become famous in commenting on the condemnation of the Pelagian heresy. "Rome has spoken, the case is ended." St. Jerome

in the fourth century writes directly to Pope Damasus I for a decision on a question under discussion. "I who am but a sheep do apply to my shepherd for succor."

St. Irenaeus speaks of the headship of the Church, and numbers twelve Popes as direct successors to St. Peter up to his time. This was the common belief of the Fathers of the Church in the first five centuries.

St. Luke xxii, 32, reports our Savior speaking directly to St. Peter. "I have prayed for thee that thy faith fail not, that thou being once converted confirm thy brethren." All the other apostles are here given to understand that they must come to Peter and follow his direction.

St. Matthew xvi, 18. "Thou art Peter, and upon this rock I will build my church, and the gates of Hell shall not prevail against it." Because the Church of Christ was to exist long after Peter died, necessarily the power given to him must pass to his successor.

The promise of Christ to make a rock of Peter on which to build was then meant just as much for the successors of Peter who have continued in unbroken line from the time of St. Peter up until the present day.

Alleged Failures of Infallibility.

Now the Church's enemies charge that three Popes did err, in three different cases and that therefore the dogma of the Pope's infallibility is discredited. The three cases are those of Popes Liberius, Honorius and Alexander VII as charged.

Pope Liberius (fourth century) is charged with having endorsed an Arian creed, that is to say, an heretical confession of faith. Suffice it to say here that there is no valid evidence in favor of the charge, not anything like proof that Pope Liberius did anything of the sort.

Pope Honorius (seventh century) is charged with error sufficient to defeat the papal claim to infallibility, because he omitted to define a dogmatic truth. But a failure to define is certainly not a statement and it would take a Pope's false or mistaken statement—under all the conditions named above to invalidate the papal infallibility.

Pope Alexander VII (1664) reissued the Index containing the condemnation (by the Congregation of the Index) of Galileo's defense of the Copernican theory, and approved that Index in a papal Bull (declaration) and he, too, is on this account charged with a breach of infallibility. But even if the fact be as stated, Pope Alexander's Bull was not dogmatic, did not concern a matter of either faith or morals.

Wherefore, the three charges fall to the ground.

Right of the Church to Teach.

"The Church is the pillar and the ground of truth." St. Paul.

"The gates of Hell shall not prevail against it." St. Matthew xvi, 18.

"I will ask the Father and He will give you another Paraclete, that He may abide with you forever." St. John VIV, 16.

"He will teach you all things." St. John xiv, 26.

"As the Father has sent me, I also send you." St. John xx, 20.

"He that heareth you, heareth Me, and he that dispiseth you, dispiseth Him that sent Me." St. Luke x, 16.

"He that believeth and is baptized shall be saved; he that believeth not, shall be condemned." St. Mark xiv, 16.

Subjects of the Pope.

"But are not Catholics the subjects of a foreign prince, the Pope?" This slander—like almost everything else said against us—has been refuted so many thousand times already that we are almost afraid to tire the patience or insult the understanding of our readers by answering it again. No man of common intelligence or information need be told, at this late day, that the obedience we owe to the Pope is confined entirely to religion and spiritual things; and that he neither claims, nor we allow, any jurisdiction over us in temporal matters affecting our civil allegiance. This question has been so long settled throughout the civilized world that its revival at present appears to be wholly useless, if not entirely absurd. . . . . (Archbishop Spalding, of Baltimore, in a statment in 1855, before many of the present-day anti-Catholic bigots were born.)

Allegiance.

The statement that the Catholic Church is a "foreign" institution—that is, owes allegiance to a "foreign potentate," namely the Pope of Rome; the statement that the Pope aspires to be the temporal ruler of the world, that he is seeking to get power here in these United States, that (as the excited imagination of these foolish men would have it) the Pope is actually en route for the White House—all this is rank nonsense! We say with the utmost sincerity and with the utmost earnestness, absolutely and unequivocally, that we owe *no* civil allegiance to the Pope, that we do not recognize the Pope as our temporal ruler, that the Pope has nothing to say to us regarding our civil life. That is outside of his domain. We owe civil allegiance to our country alone and to our flag, to the United States and to the Stars and Stripes. Catholics, the country over, stand ready to defend every article of the Constitution, and to hold every star in this flag—hold it there, if needs be, by the shedding of their hearts' blood. This is an absolute, sincere and unequivocal statement, to which every Catholic, from the Bishops and priests of the country to the humblest layman of our land, can honestly and conscientiously subscribe. It is the only doctrine on the subject that exists in the Catholic Church, and anything outside of that doctrine is absolutely false and un-Catholic." (Bishop Schrembs, of Toledo, O., in a Lenten sermon in St. Francis de Sales' Cathedral, Toledo, 1914.)

Galileo.

To understand completely the case of Galileo it is necessary to have almost a thorough knowledge of astronomy

with a distinct understanding of the science as known in his day.

But it may be said that the world followed the opinions and theories of men who lived just before his time. Nicholas Cusa, who lived about 1431, Archdeacon of Liege was one of the greatest astronomers of his time. He laid down certain convictions which entirely upset all previous theories, and he was distinctly honored by the Church, receiving the highest dignity the Pope could confer upon him, that of Cardinal. Copernicus, who shared with Cusa the highest honors of the age, is another example of research and unusual talent. His theories were accepted for more than two hundred years and the entire expense of publishing his books, which were dedicated to the Pope, Paul III, was borne by a dignitary of the Church, Cardinal Shomberg. Every encouragement was given him by the Church authorities.

Now if these men, priests of the Church, were so especially honored by the Church for their work in science, what is the reason that Galileo, who followed them, received different treatment? It may be said that the troubles of Galileo arose simply and solely from the fact that he went further than his research warranted, and claimed for his opinions more than the arguments advanced to support them warranted him in claiming. Other authorities than the Church refused to accept Galileo, among them Lord Bacon in England. The expert opinion in the Church declared his discoveries to be undeniable, but they did not acknowledge that his proofs were absolute in demonstrating the truth of what he claimed. And he asserted it to be a demonstrated fact, treating with contempt all who called it into question. Thus far he could go without church action.

Later, he attempted to prove his theory from Holy Scriptures, asserting that his contention was absolutely necessary for proper explanation of Scripture. For this he was denounced, after he had become more and more persistent in his interference with Holy Scriptures, and more and more determined in his efforts to force a decision from the Church. When he was ordered to give up teaching, he submitted and retired into obscurity.

He was never imprisoned, was perfectly free in all his actions, living in a palace, continued to be a devout Catholic, frequently visiting his daughters, who were cloistered nuns.

Huxley, a non-Catholic, wrote of his case, "I have been looking into the Galileo matter and I find the Pope and the Cardinals had rather the best of it."

It seems very easy today to say that the Church was wrong in this case, but, remember that at this time Protestants as well as Catholics denounced this self same opinion advanced by Galileo. The non-Catholic, Kepler, an astronomer, was denounced by the theological faculty of Tubingen (a Protestant University) for affirming the same scientific fact, which thirty-seven years later got Galileo into trouble.

And Galileo's condemnation is no argument against the infallibility of the Church—even non-Catholic writers of note (De Morgan, Gebler, for in-

stance) admit that it (his condemnation) was the act of one of the separate branches, and not of the Church itself, which never declared on the point. (Mullers, Life of Galileo.)

Savonarola.

Girolamo Savonarola was born in 1452 of an old family residing in Ferrara. At the age of twenty-two he entered a monastery. He was not at first distinguished for particular ability in speaking, but it was noticed that he always selected the same subject, speaking strongly against the pagan and immoral life of the society of the day. He was filled with an intense zeal for the salvation of souls. He advocated reforms in the rule of his own order, and set a splendid example of a very strict mode of living for himself.

In later life, he preached with unusual success, always attacking those in high places. In his denunciation of their sinfulness, he took the tone of a prophet, and vigorously announced the approaching judgment to be visited by God upon the sinners he denounced. He drew great crowds to hear him and developed considerable influence with the people.

Perhaps because of this influence, he was drawn into politics and affairs of state, favoring France in the councils of Florence, and by his influence inserting many principles in the government of the city.

During this time he kept up his attack upon vice, favoring reforms and denouncing the sins of society. He became fanatical on this point, encouraging his followers to interference in private rights. Some members of a society, formed for the purpose of furthering his principles, regularly forced their way into private homes, confiscating cards, dice, and other things, which they held as instruments of sin. Many other such objectionable methods were countenanced. He attained considerable success in his own city, and his attention was attracted to the rest of Italy.

The Pope warned him about interference in political affairs, and about interference with Church matters outside his own duties. But, encouraged by the favor he received at home, he continued. Eventually considerable feeling was aroused between his own followers and others who disapproved of his attacks and an uprising followed. He was encouraged in his outbreak by designing politicians; the breach widened and he remained defiant. The climax came when the two factions met openly in conflict. Savonarola was taken prisoner, tried, and convicted. Throughout, he remained faithful to the teachings of the Church, his attacks always being restricted to disciplinary measures.

Why Priests Do Not Marry.

Celibacy is a measure of discipline in the Church, based upon the example of our Blessed Lord, upon the laws of the Old Testament which obliged priests to refrain from marriage rights for a period of days before entering upon the ceremonies of the sacrifice in the Temple, and upon the teaching of the Church and the words of St. Peter, "He that is married doth well; but he

that is not, doth better." St. Paul was the only Apostle to marry, and he with the others gave up family and relatives —"leaving all things they followed Him." The virginal state is the ideal state. Those who appear in the Sanctuary must lead a higher, purer and holier life than those in the world. Celibacy is not contrary to nature, but above nature. It is supernatural.

From a practical point of view there are advantages. The priest has no family ties. He is therefore free to go where he is sent. He can expose himself to pestilence and famine, which he could not do if a family were depending on him.

A good wife may be a positive help to a minister, but would not the average wife influence her husband in the care of his flock? Would she not stir up trouble in her social efforts? Would the husband be as ready as the unmarried man to appear at the bedside of contagion? Would he not be solicitous for the things of the world, and swayed by the consideration of pleasing his wife at the expense of his work? Is not the eligible young clergyman a source of distraction and trouble among a certain element of his flock?

Is continency impracticable? Some go so far as to assert this. Those uxoriously inclined find it hard to understand that anyone can live a life of celibacy. But in this belief they impugn the wisdom of Jesus Christ and His Apostles, who lived in the state of continency and recommended it to others. They slander all priests and nuns and they unwittingly question the life of their own unmarried sisters, brothers, daughters, and sons. And then, the apparent severity of the law of celibacy is lessened by the fact that one enters the state of his own free will, and only after mature consideration—the candidates for the priesthood averaging twenty-four or five years of age before ordination.

Thus, the priest does not marry that he may obtain greater efficiency and better exterior application to his work. But principally, he does not marry that he may love God more ardently. And the experience of two thousand years has proved that this disciplinary ruling of the Catholic Church is successful.

The Alleged Jesuit Motto.

Thanks to its tireless energy and ability in the propagation of Catholic truth, the Jesuit Order has never been popular with the enemies of Holy Church. It is not strange, therefore, that the Society of Jesus should have been made the object of many gross slanders.

Among these, the most vicious is probably the charge regarding the Society's motto.

The real and only motto of the Society of Jesus is *Ad Majorem Dei Gloriam,* which means "for the greater glory of God," rightly expressing the purpose of the Order. But the slanderers charge that the Jesuit's motto is: "The end justifies the means," and that, under this motto, the Jesuits are taught to commit any crime whatsoever toward the attainment of an end which their superiors consider a good one. This, of course, is a lie out of

whole cloth. The Jesuits have never had such a motto and have never been taught to use unlawful means. Undoubtedly, they do hold, with all other thinking men, that means which are not bad are made positively good by the fact that they tend towards a good end.

The Fable of "Pope Joan," the Woman Pope.

. . . . The story of "Pope Joan" is, as J. P. Hirsch says, "a pure figment of the imagination." The myth is rejected by every respected scholar, whether Catholic, Protestant or infidel. Among the two latter classes, we may name thirteen separate authorities. There is no room for the fictitious Joan in the place which she is supposed to have occupied in history, i. e., between Benedict III and Leo IV; for Leo died July 17, 855; and immediately after his death, Benedict III was elected by the clergy and people of Rome, and was consecrated September 29, that year. The celebrated historian, Dollinger, who became a schismatic after 1870, had given the most exhaustive exposure of the fable in his well known work, "Fables Respecting the Popes in the Middle Ages."

. . . . "The myth of the woman Pope was not definitely put into writing before the middle of the thirteenth century. . . . . Now, is it conceivable that the appearance of a 'Popess,' if it were an historical fact, should pass absolutely unnoticed by all the historians and writers—and they were numerous—from the tenth to the thirteenth century?

. . . . "No one with self-respect, however anxious to blacken the Catholic Church, would identify his name with such a ridiculous and exploded myth; honest Protestants, with any education, would not touch it with the end of an Orange procession pole; and it is therefore left to the uneducated, stupid, and unscrupulous bigots of the gutter to rake up now and again, even though they, themselves, do not believe it."

Fictitious Bulls.

By a "Bull" is understood an official document issued to members of the Church bearing the approval of the Holy Father. Forged documents of this kind are not unknown in history. There was the case of a person in the twelfth century who was punished for forging a papal bull, authorizing the clergy of Norway to say Mass without wine.

In 1873 a forged bull appeared purporting to make new regulations for papal elections. It was published in Germany. The signature of Pope Pius IX was a forgery.

In 1905 another document appeared, supposed to authorize South American clergy to marry. It was widely circulated by designing persons and was an absolute forgery.

In 1893 in the stress of the A. P. A. movement, an alleged Papal Encyclical was published in a Detroit paper, issue of April 8th. This weird document ordered a massacre of all Protestants in the United States on the feast of St. Ignatius, July 31st. This forgery caused widespread fear. Elbert Hubbard testified to this in his paper, the

Arena, July, 1894. The anti-Catholic press (American Citizen, Boston) admitted that every A. P. A. editor in America used the lie. Ignatius Donnelly in a debate with Prof. Sims, an A. P. A. lecturer, forced Sims to admit that his organization sent out this forged document.

The Alleged Bull of Pope Adrian.

This is an instance of designing politicians who had no hesitation in forging a Papal document to suit their purposes. Such a forgery is the mythical bull of Pope Adrian IV in which he is supposed to address King Henry II of England in the year 1168, urging him to invade the neighboring kingdom of Ireland and establish there right of dominion. This claim has been made frequently by those favoring England's dominion over Ireland.

Concerning this fictitious document nothing was ever heard during the lifetime of Pope Adrian IV. After his death, Anglo-Norman invaders of Ireland claimed to possess it and sought to undermine the resistance of the Irish people by citation of this so-called authority from Rome.

Yet, there is no record of anyone seeing it. Years after a copy was shown the Irish people. When in 1308 this copy was shown authorities of the Church in Rome, they had no hesitation in pronouncing it a forgery.

The most complete exposure of this fake is found in "Monastic Life in the Middle Ages" by Cardinal Gasquet. He pronounces the bull, Laudabiliter, alleged to have been issued by Pope Adrian as the world's greatest forgery. Being a British subject, the Cardinal may be assumed to be an unbiased witness. There is no denying his abilities and his opportunities for research both in England and at the Vatican.

The Suffering in Purgatory.

The precise nature of the suffering in Purgatory has never been defined by the Church. The soul is separated from the body by death, and not reunited with it until the general judgment, so bodily pains, as we understand them, seem impossible. Nevertheless, all suffering is in the soul, and continuance of suffering after death is possible. It would seem, however, that the principal suffering would be that which comes from the separation of the soul from God, the Author of its being, whom it most ardently desires, and with whom it longs to be reunited in Heaven.

Indulgences.

An indulgence is not a permission to commit sin, as some non-Catholics think. As the word is used in English, sometimes it means permission to do things not ordinarily tolerated. But at no time is this meaning attached to what the Church and Catholics understand as Indulgences. In the case of an indulgent parent who tries to correct his children's faults by love and kindness, and therefore remits some portion of the punishment ordinarily due those faults, we have a better idea of the attitude of the Church in preaching the use of "Indulgences."

In the early days, severe penalties were imposed upon those who fell into grievous sins, especially if those sins

were public or scandalous. This of course presupposed repentance on the part of the sinner. Fasting, for instance, was one penalty. Sinners were required to remain at a certain place at the Church door during public service. The length of time differed in various places. But gradually these heavy penances relaxed.

Thus, when we say an indulgence of one year may be gained for performance of certain good works, we mean the equivalent of one year of this public penance, formerly exacted. The present form of indulgence is substituted for the canonical penance which of old would have been assigned for that length of time.

It is well known that no one can obtain an indulgence unless he is in a state of grace, entirely free from sin. Confession must therefore precede as a first and necessary condition. Other conditions are attached to each form of indulgence, such as prayers for the Intention of the Church, reception of Holy Communion, etc., which may be found in explanation of any particular indulgence.

Charge That Indulgences Were Sold.

Indulgencies were never sold. The only possible basis for such a charge lies in the fact that good works are sometimes enumerated among the things that may assist in properly gaining an indulgence. As good works include offerings for charity, the money offering made by a repentant person for such purpose, entirely separate as it is, is misunderstood to be a necessary condition. All Catholics know this to be not the case, recalling the number of times they have gained indulgences and knowing that the good works mentioned are not a necessary condition. Indulgences may be gained without any offering of money or expense of any kind. The proper dispositions of a penitent form the sole requirement.

Archbishop Spalding, in his "History of the Reformation" (Vol. 1), says:

"The abuse and alleged sale of indulgences afforded the principal pretext for the first movements of the Reformation. The Church had always maintained her power to grant indulgences; she never sanctioned, in her official capacity, the abuses which, at some times and in some places, grew out of the exercise of this power." He then explains the nature of indulgences and the circumstances attending the erection of St. Peter's, and adds: "We have no mission to defend the extravagances imputed to this man (Tetzel). To us it appears that much injustice has been done him, and that his errors have been greatly exaggerated by his enemies. One thing is certain, that the abuses of which he is accused were not authorized by the Church or the Pontiff. The acts of Tetzel were officially disavowed by the representatives of the Roman Court. In 1519, Charles Miltitz, the papal envoy, openly rebuked him, for his conduct in the affair of the indulgences; and even charged him with having been the occasion of most of the troubles which during the previous two years had afflicted Germany. He, however, condemned the friar unheard, relying entirely upon

the exaggerated representations of his enemies. He would not even allow the Dominican to defend himself against the grievous charges brought against him by Luther, and he (Tetzel) died soon after, most probably of chagrin."

Both of the histories mentioned contain extensive details and references, as to several other histories of the Church, which may be easily procured from Catholic book-sellers.

Dispensations.

A dispensation is a relaxation of a law made by the Church for some reason, not sufficient in itself to excuse one from that law. For instance a person not sick enough to be excused by the sickness itself from abstinence on Friday, may be excused by the laws of the Church. The obligation is removed in this particular case. Anyone who has the power of making a law can also unmake it, and he can give permission to others to dispense in this way from that law. It is understood, however, that although a law-maker can dispense from his own laws, he cannot dispense from the eternal laws of God. The Church, therefore, never grants dispensation in matters of morality, or in other branches of God's law, but only in those things which of themselves are indifferent, such as abstinence mentioned above.

In Divine Law, the Church never interferes, except in so far as to interpret it. She cannot say that any act is a sin against divine law and then give permission to perform that act. And the Church never does this. The marriage question, when a favorable decision upon the request of Henry VIII for a divorce from his lawful wife would have saved England to the Church, was declared to concern a divine law, and, therefore, the king's request for permission to set aside his wife and marry again was absolutely refused.

Cremation.

The Catholic Church is opposed to cremation of the human body for several reasons. The idea offends our Christian instincts, for we are taught to regard death as a sleep; the dead sleep in Christ, for they will rise again; they are laid to rest in peace, and the idea of the rest which they enjoy is opposed to cremation. Again, as Christians we have a high esteem for the soul, which partakes of the divine nature, and consequently, for the body, which is the servant of the soul. Only those who are lost to all sense of the dignity of human nature can desire cremation for themselves.

The Catholic Church condemns cremation partly on practical grounds and partly on certain broad, general principles; and of these latter, not the least important is the fact that in its origin cremation was associated in the minds of the majority—and still is, by many of its chief supporters—with the denial of a belief in a future life. It is interesting to note that high Jewish authorities reprobate the practice on precisely similar grounds. In Bavaria the propaganda of cremation by extreme Socialists and others has lately become so insistent that even Catholics were affected by it. The Bavarian

Episcopate deemed it advisable to issue an explicit statement of the Catholic attitude on the question. The opposition of the Bishops to the practice has been strongly seconded by the Chief Rabbi, Dr. M. Lerner, who wrote as follows:

"Not less reprehensible than the ancient heathen practice of burning the body, that sign of idolatrous error, is the modern practice of incineration, which constitutes a public demonstration on the part of atheism and monism against religion." . . . Cremation, therefore, which undermines faith in the resurrection and immortality, is no indication of any progress upon which modern culture may pride itself, but a retrogression into barbarian impiety, and a return to pagan brutality.

Cremation is then a transgression of the divine commandment ordaining the consigning of the body to the earth; it is a desecration of the mortal remains; it is a refusal of that reparation for sin which is said to be connected with the dissolution of the human body in the earth, and thus of its conversion into the dust from which it came; and lastly, it is a public denial of belief in God and of a final judgment.

Predestination.

It can not be said, strictly speaking, that there is predestination of the wicked who are lost; because, although God knows beforehand their resistance to His grace, their obstinacy in sin, and their final condemnation, yet it can not be said that because He knows beforehand He therefore wills beforehand, and by willing causes the works of the wicked. That attitude is wrong. The fact that God has poured upon them His grace to enable them to do good proves the very contrary. If God by His grace, which He refuses to none, stirs and enables us to avoid sin, He cannot be said to lead us into sin should we resist His grace.

The second Council of Orange (near Avignon, in France), A. D. 529, declared against predestination; St. Fulgentius says: "Never could God have predestined man to that which He had Himself intended to forbid by His precept, and to blot out by His mercy and to punish by His justice."

Catholics do not believe that any soul is predestined by God to be lost, or that God causes any man to fall into sin and thus be lost. This the Catholic Church condemns as an impious and monstrous doctrine. We believe that God foresees everything. But this foreknowledge can not properly be called predestination. In fact the word "predestination" is never applied in Holy Scripture to those who are lost. It may properly be called prescience, foreseeing, prevision, or judicial reprobation, which expressions do not imply that God has an active part in their having deserved that doom.

If any should ask why God, who can predestinate some to eternal life, can not predestinate others to everlasting condemnation, the answer is plain. Salvation is an act of mercy, and can be granted even to one who has no merit; condemnation is an act of justice and a punishment, and can only be inflicted on a guilty person; and

therefore God can predestinate only in the former case and not in the other, because God can not be unjust.

To this purpose St. Augustine eloquently says, referring to punishment and reward: "God returns evil for evil because He is just; good for evil, because He is good; good for good because He is good and just; only He does not render evil for good because He is not unjust." (On Grace and Free-will, chap. 23.)

On the other hand, the foreknowledge of God about the perdition of some men has not the least influence over their actions, and no one will be lost in consequence of God's necessary foreknowledge, but only because that one has himself deserved such condemnation.

Catholics and Politics.

Writing under this title, May 11, a writer in "America" protested against Catholics being made the football of political parties or candidates. "Catholics have," he said, "and in their political affiliations are guided by, as large a variety of views on public questions as other Americans, and cast their votes accordingly. Politico-religious questions, which are remotely contingent and which any candidate who is likely to become President could treat in only one way, have slight influence, if any, on their political action." He added that the Catholic clergy never deliver political harangues from the pulpit, and it is not for political instruction that Catholics go to Church.

Nor is it for such purpose they subscribe to Catholic papers. Rarely does any editor go so far as to express political views. Catholic publicists have, of course, as much right as others to express their political preferences when they speak or write in their capacity as citizens, but they have no right to commit or appear to commit the Catholic Church, or what is called "the Catholic vote," to such preferences. There is no such thing as a Catholic vote. There is nothing to prevent Catholics from voting for whom they please if politically so inclined. No writer, speaker or journal is authorized to advise on a political subject, or justified in opposing it, on Catholic grounds. There are Catholics of good standing prominently connected with all political parties, and if a sense of the public good determines their action, their consciences may be at rest.

With regard to alleged unfriendliness towards Catholics of certain candidates, so often charged, we can say that, as a rule, the writings, speeches, and administrative acts of the men attacked not only do not always justify such suspicions, but afford many evidences of broad-mindedness and impartiality. Catholics should determine their political alignments conscientiously and intelligently and exercise the suffrage with a view only to the general interests of the country. A Catholic, like every good citizen, should cast his vote for the candidates, presidential or otherwise, whom he judges best fitted to promote the national welfare; and in so doing he will best serve the interests of his people and his church.

The Catholic Vote.

Conde B. Pallen, one of the editors of the Catholic Encyclopedia, had a very sensible article on this very subject in the New York Sun some years ago. Amongst other very good things he said:

"So far from its being true that there is a 'Catholic vote' or that the Church authorities either have any influence upon Catholics in politics or seek to exert any influence, it would seem that the last consideration in the minds of Catholics in voting is their religious point of view. A number of instances recited by my correspondents show that Catholics, even when candidates for office are Catholics themselves, divide their vote according to their party affiliations or according to the merits of the issue and the candidates, utterly irrespective of the latters' religious affiliations. Catholics running for office in communities where there are a large number of Catholics voting are defeated again and again, and their non-Catholic opponents are frequently elected.

During various campaigns when undue pressure was brought to bear upon representatives of the Church to secure their influence in favor of a certain candidate, invariably the answer was that they had nothing to say upon the question. Their utterances should go far to discredit the old slander that the Church is in politics.

The K. of C. Oath.

The old charge made by enemies of the Church who fear the growth of the Knights of Columbus—that all members of the Society are disloyal, cannot be good citizens of the United States, etc., has been refuted often. Any arguments we can use will not stop such calumnies.

Further to demonstrate the infamy of anti-Catholic attack by influences which have been circulating this ancient lie, we publish a statement made public in Los Angeles, California, some time ago, and signed by Masons of high standing:

"We hereby certify that by authority of the highest officer of the Knights of Columbus in the state of California, who acted under instructions from the supreme officer of the order in the United States, we were furnished a complete copy of all the work, ceremonies and pledges used by the order, and that we carefully read, discussed and examined same. We found that while the order is in a sense a secret association, it is not an oath-bound organization and that its ceremonies are comprised in four degrees, which are intended to teach and inculcate principles that lie at the foundation of every great religion and every free state. Our examination of these ceremonials and obligations was made primarily for the purpose of ascertaining whether or not a certain alleged oath of the Knights of Columbus, which has been printed and widely circulated, was in fact used by the order and whether, if it was not used, any oath, obligation or pledge was used which was or would be offensive to Protestants or Masons, or those who are engaged in circulating a document of peculiar viciousness and

wickedness. We find that neither the alleged oath nor any oath or pledge bearing the remotest resemblance thereto in matter, manner, spirit, or purpose, is used or forms a part of the ceremonies of any degree of the Knights of Columbus. The alleged oath is scurrilous, wicked, and libelous, and must be the invention of an impious and venomous mind. We find that the order of Knights of Columbus, as shown by its rituals, is dedicated to the Catholic religion, charity, and patriotism. There is no propaganda proposed or taught against Protestants or Masons, or persons not of Catholic faith. Indeed, Protestants and Masons are not referred to directly or indirectly in the ceremonials and pledges. The ceremonial of the order teaches a high and noble patriotism, instills a love of country, inculcates a reverence for law and order, urges the conscientious and unselfish performance of civic duty and holds up the constitution of our country as the richest and most precious possession of a knight of the order. We can find nothing in the entire ceremonials of the order that to our minds could be objected to by any person.

"Signed.

"MOTLEY HUGHES FLINT, 33d Degree, Past Grand Master of Masons of California.

"DANA REID WELLER, 32d Degree, Past Grand Master of Masons of California.

"WILLIAM RHODES HERVEY, 33d Degree, Past Master and Master of Scottish Rite Lodge.

"SAMUEL E. BURKE, 32d Degree, Past Master and Inspector of Masonic District."

This should open the eyes of those who so easily believe the ancient lies. If they will not accept our statement of fact, at least they cannot overlook the investigations of non-Catholics whose names appear above.

Is the Church Opposed to Science?

A great many people are of the impression that the Catholic Church is opposed to the study of science. It is claimed that the Church would lose its influence over its people if ever they should stray very far into scientific investigation. It is said that science and faith are incompatible and that the Church will not have the faith of her children disturbed or undermined by the revelations of science.

These, of course, are false notions. Study of scientific development will prove that science has always been encouraged by the Church and that modern science in particular received its impetus in Catholic universities and in other Church institutions of learning. In astronomy, the Galileo incident explained elsewhere in this volume is used to further the charge of antagonism. The attitude of the Church is fully explained under that head. What individual Catholics have done in scientific research further refutes the charges.

Inventions by Catholics.

Catholics invented the barometer, thermometer, stereometer, electrometer, helioscope, camera obscura, and the

mariners compass, the diving bell, the air pump and the magic lantern.

To Catholics we owe photography, accentuation, church bells, clocks, stained glass, artesian wells, spectacles, organs and the steam engine. The planetary movements were first observed by Grassi, a Jesuit priest.

The first to discover the sun's equator was Buscovitch, another Jesuit. Torricelli discovered the gravity of the air; Tournefort first grouped plants into genera; Virgilius, a Catholic bishop, discovered the sphericity of the earth and the Jesuit, Lane, wrote the first book on aerial navigation.

The Gregorian calendar is the work of a Pope. The Catholic, Cabot, discovered the variation of the compass. Grimaldi, a priest, discovered the inflection of light. Galvani, a priest, discovered the electric current of galvanism. Abbe Hany discovered the laws of crystallization.

The first works on jurisprudence, science of perspective, medical art, anatomy, algebra, and universal history was written by Catholics.

The father of modern astronomy, Regiomontanus, was a Catholic and also a priest. Copernicus was a canon of of the Cathedral at Frauenberg, and his work was dedicated to the Pope. The Jesuit Fathers always have encouraged the development of science—Father Piazzi and Father Secchi, Father Perry of Stonyhurst, Father Hagen of Rome, being especially prominent in recent years.

In geology all the known specialists of olden times were Catholics, Father Kircher in the 17th century wrote what still continues to be recognized as authoritative research remarkable in that period. Steno, a Danish scholar and a convert, laid the foundation for modern geology by his treatment of fossils. Father M'Every in England gave great service in this branch of science.

In biology, teachers at Rome and Bologna, Catholic universities, led in the development of anatomy and physiology. Vesalius, Eustachius, Varolius, Columbus, Caesalpinus, Malpighi, all these are honored names in the science of healing.

Pasteur, the great French bacteriologist, who revolutionized modern medicine, and the abbot Mendel, an Augustinian, who made discoveries in heredity, are great men within the Church. The Abbe Tremblay, Redi, an Italian, and Needham and Burke, Englishmen, were prominent in science. Father Wasmann, S. J., is a great contributor to biological science in the present day. Father David, C. M., is an acknowledged leader in the study of botany, geology, and paleontology. Prof. Van Beneden, of the University of Louvain, is an important contributor, who has been honored by the French Institute of Science for an exhaustive study of worms. Theodor Schwann and Johann Muller were working in biology at Berlin when to Schwann came the realization of cells in all animal tissues. He taught in the Catholic University at Liege. Claude Bernard, a French professor in physiology, laid the foundation of much that is modern in that science. Henri Fabre was a famous entomologist. Professor Roentgen,

working in a Catholic University, developed the X-ray, which also bears his name. Wireless telegraphy came to us from Marconi, also a Catholic. Earlier students of electricity of whom Catholics should be proud are Volta and Galvani of the Third Order of St. Francis, Coulomb, Ohm, Ampere, who lent their names to particular developments of their life's work. The first practical electrical machine was made by a Benedictine priest, Father Beccaria, a member of the Royal Society of England, who had his discoveries in electricity published by that society.

Corrigan, a distinguished physician, made the first practical cardiac diagnosis. Dr. Finlay was prominent in attack upon the yellow fever. Dr. O'Dwyer of New York invented intubation, for the prevention of much human suffering. Prof. Thomas Dwight of Harvard has made studies which gave him an international reputation. Sir William Hingston of Montreal was honored in England and America for his work in surgery. Wm. Carr, Washington, was an X-ray authority. Dr. James J. Walsh, to whose research this resume is due, is an authority on nervous diseases. Dr. John B. Murphy attracted more attention than perhaps any other surgeon in America for his work in the Mercy Hospital, Chicago.

Others who are eminent in the healing profession are Dr. Shannon of Seattle, conspicuous in work for the blind; Dr. Austin O'Malley of Philadelphia, bacteriologist; Dr. Storer, Newport, R. I., in obstetrics; Dr. Scheppegrell, New Orleans, specialist in eye, ear, nose, and throat; Dr. Flick of Philadelphia, tuberculosis; Dr. Clemens, St. Louis, children's diseases; Dr. Ryan of Fordham, N. Y., active in Red Cross work; Dr. Coyle of New York, cancer.

Simply, there is no incompatibility between science and faith, and Catholics by their work and interest in present day development of science are proving this. We have more than our share of great artists, poets, architects, because religion proves a stimulus to the constructive faculties and not a hindrance as is charged against us. Dr. James J. Walsh ("Catholics in Modern Science"), Sir Bertram Windle ("Debts that Science owes Catholics"), Father Cortie, S. J.

Anglican Orders.

The claim is made by members of the Anglican (Episcopalian) church, that they can trace their origin to Apostolic times, and, that therefore, a question that came up during the Oxford Movement, when so many clergymen of the Church of England came over to the Church, was wrongly decided by the Church of Rome. These clergymen, who wished to become priests, were ordained according to the ceremonies of the Catholic Church. It was claimed that their ordination in the Church of England was valid and that therefore the ceremony of the Catholic Church was unnecessary.

Guggenberger, the well known historian, tells the story of the first ordinations in the Church of England as follows: "To fill the sees which had been deprived of Catholic bishops, Queen Elizabeth, in 1559, invested

Matthew Parker as Archbishop of Canterbury. As no Catholic bishop could be found to consecrate Parker, the Queen, 'through the plenitude of her ecclesiastical power,' supplied all the defects of his election and consecration. Accordingly, Parker was consecrated by Barlow, the heretical ex-bishop of Bath and Wells, who had been removed under Queen Mary. Barlow was most probably never consecrated himself, and believed neither in priesthood nor sacrifice. Consequently, Parker, from whom all Anglican Ordinations are derived, was never consecrated. Monsignor Barnes, England, discussed Barlow's status in a recent work, as above outlined.

It can readily be understood why the practice of ordaining convert clergymen has been insisted upon. Anglicans maintain that facts were never properly presented to the Holy See. In 1894, the Pope determined to have the whole matter investigated, and a commission was appointed to hear the evidence on both sides. The results, laid before a council of Cardinals under the Presidency of the Pope, decided that Anglican Orders were invalid.

Anglicans and Greeks.

In the years following the war, negotiations were instituted between the Anglican church heads both in England and America, and the Eastern Orthodox churches with a view to recognition of the validity of Anglican Orders, a claim denied by the Catholic Church.

Meletios IV, installed as Patriarch of Constantinople, took it upon himself to recognise their validity. A complication is here found in the fact that Meletios, while installed, was declared have been invalidly elected to his place. His opponents said that his only claim to the office was political influence on the part of England and France, and of friends in America.

Even if Meletios was regularly empowered to afford such recognition, his decision would bind only his own self-governing national church and not any of the other Orthodox churches, which have separate jurisdiction and are found in many eastern countries.

English churchmen and prominent American Episcopalians offered much honor to Meletios. Yet a commission from his own patriarchate failed to approve his views concerning Anglicans. Even, however, if completely favorable issue should later result, there remains the fact that many Episcopalian and Anglican clergymen are not at all interested in the issue. They deny that they are or wish to be sacrificing priests. They claim to be just plain parsons with no idea of approval of the whole issue.

The Church of Ancient Britain.

The Anglican Church and its American counterpart, the Episcopal Church, present a claim to the existence of a church in Britain before the coming of St. Augustine in the year 597,—a church that was the parent of the present Church of England and independent even then of the Church of Rome.

Now there is no question about the existence of a church in England before

the coming of St. Augustine. But that church was not independent of Rome as our Anglican friends would have us believe. Christianity came to Britain towards the end of the first century in the person of two missionaries sent by the Pope. St. Alban was the first British martyr, giving up his life in the year 303. Three British Bishops attended the Council of Arles in 314, where they wrote to Pope Sylvester, then reigning, a letter of commendation which is still extant. Later St. Germanus of Auxerre, sent by Pope Celestine, preached successfully against the spread of the Pelagian heresy in 427. Palladus was sent by Pope Celestine as Bishop of Scotland. So it is clearly absurd to claim special independence for the British Church. There is very clear proof of the relations between Britain and the Holy See.

Again when St. Augustine, sent from Rome, assembled the British bishops in Council, the records prove that he found no fault with their teaching or their faith. The views which Catholics of today hold are there expressed. St. Augustine especially asked the assistance of the British bishops in his work, and the venerable Bede, authority of this period, says that the advisers of these Bishops who gathered about St. Augustine were monks, chosen from a community of 2,100, who lived a life of celibacy in the monastery of Bangor, fasted, offered the Holy Sacrifice of the Mass and showed special devotion towards the Blessed Virgin, practices found at no time in the Church of England.

Is One Religion As Good As Another?

The modern man outside the Church proclaims that he is not a believer in dogma and not wedded to any fixed creed. Respect the code of social morality, pay your debts, shock not your neighbor by any offence against decorum, and then it matters little or nothing what your faith may be, he believes. Yet this theory has no foundation in either reason or revelation. It is against reason. To say that God is equally pleased with all religions is to say that God is equally pleased with truth and error and that two contradictories can both be true. This is obvious from the numerous brands of religion on the market. It is said that though the different religions do contradict one another, still the points of difference are trivial, and the points of agreement are fundamental. But who is going to give us a rule by which to distinguish fundamentals from non-fundamentals? They who assert this have not a line of Scripture to justify them. Is it not clear that to presume a revelation only to sift it, and to reject certain truths therein is blasphemy, naked and unashamed? Is it not a challenge to God to set aside any law that He has given them?

If one religion is as good as another why do Protestants send Bibles by the ton, and money in thousands of dollars for the conversion of the Buddhists? They answer that faith in Christ is an essential of salvation. But what is the principle of this limitation? Let the indifferent enunciate the principle, if he can, according to which you may

lawfully reject any part of Christ's teaching provided only that you do not reject the whole. But what is meant by faith in Christ? Is it faith in Christ as God? If it is, then Unitarians, who deny the Divinity of Christ, must be put beyond the pale of Christian religions. If they are not put out, then faith in Christ as God is not essential. If they mean that faith in Christ in man is enough the Mohammedan must be given a welcome. But in this case the liberal in religion must allow that if one religion is as good as another it is as good to be a non-Christian as a Christian. And if that view be correct we may ask why Anglicans, Methodists, etc., subscribe so liberally towards Christian missions to the Mohammedans?

Bigoted Catholics.

The charge is made that there are Catholics who may be described as bigoted, intolerant persons. If such exist they are not true Catholics. One who really understands and puts into practice the soul of the Faith, cannot possibly be bigoted, must refuse to sin against the virtue of charity, a virtue including tolerance and therefore excluding all intolerance. In the words used by the Pittsburgh Observer, in an article on the subject, "No Catholic who really possesses the Catholic spirit is intolerant or bigoted. Bigotry is a crime which the Church severely condemns. The individual Catholic may occasionally commit this sin, but it is utterly foreign to the Catholic character and utterly opposed to Catholic teaching. Unreasonable attachment to a doctrine or a system of doctrines, either true or false, coupled with hatred for those who hold other doctrines, is bigotry. The Catholic Church holds that every man is obliged by the moral law to accept the truth. Before God and conscience no man has a right to belong to any religion except the true one. Truth cannot be a matter of indifference. For his choice of truth or falsehood every man must answer to his Maker."

Intolerance.

Intolerance is an ugly word, and sounds harsh to the ears. But there is a good as well as a bad intolerance.

Who is so intolerant as a capable teacher in a class-room? She will not tolerate mistakes. No child is allowed to say that two and two make five. A good mother is intolerant likewise. She punishes for the use of bad language, she expels bad companions, she refuses to permit unbecoming games. So, too, is the Church intolerant. She has been constituted the guardian and custodian of revealed truth. Everything which contradicts truth, every religious system which bears not the character of truth, every error touching on the matters of divine faith she promptly and sedulously condemns. The earnest Catholic who believes, as every intelligent Catholic does, that his is the one and only true religion, must also be exclusive and firmly, but kindly, refuse to participate in what he believes to be error.

Rash Judgment.

Catholicity is pre-eminently a religion of love, which means charity,

which again means tolerance. Therefore a Catholic is obliged to practice charity in every conceivable form consistent with good judgment and self-preservation. Now it is certainly contrary to the dictates of charity, the readiness with which some folk consign to everlasting punishment all those whom they consider sinners. So the Church, to inculcate charity among her children, absolutely forbids and declares sinful such a readiness to judge our fellow men. There is always the hope of acceptance of God's grace by the worst of sinners. We have no idea of the inner workings of grace. We may not even recognize quite evident signs of repentance. Criticism of another is always forbidden. We are commanded to hate and abhor sin, but we are just as strictly forbidden to hate or condemn a sinner.

Catholics in Prison.

The old charge that Catholics fill our prisons, used so often in anti-Catholic literature is refuted by facts in an article appearing in the Extension Magazine for August, 1916. The Reverend Peter A. Crumbly, O. F. M., author of the article, in an interview sums up his experience as chaplain of the Illinois State Penitentiary, an expression of first hand experience during many years:

"We are often told that the population of our prisons and reformatories is made up largely of Catholics. This is false, for statistics show that in the Joliet penitentiary, as well as in all the larger penitentiaries of our country, the Catholics form a minority of the inmates. Thus, for instance, here in Joliet, while 530 out of 1,745 inmates are registered as Catholics, only 230 can now be called 'practical' Catholics, since that is the number of Easter Communions received here this year. We find a large number who call themselves Catholics, but whose Catholicity consists in descent from parents or perhaps grandparents who had been baptized but afterwards neglected their religion. They are Catholic by birth and nothing else; they were not educated in Catholic schools. Only a very small percentage of the 'Catholic' inmates here were trained in parochial schools, not more than three or four having completed the eighth grade in such schools. Not one man in the penitentiary at Joliet at present was a regular monthly communicant before his arrest and commitment to the penitentiary, though some of them belonged to that class of Catholics who are satisfied if they make their Easter day.

"These same conditions are true of other large penitentiaries throughout the country, as is shown by statistics published in their official reports.

"These statistics, especially if the religious denomination to which prisoners belong is stated, will lead the superficial observer, but never the scientific student, to some rash conclusions. Thus, for example, in a prison report the number of Catholic prisoners may be given as, say 100, Methodist 35, Baptist 25, etc. Using the numbers of such a report only, there would seem to be a preponderance of Catholic prisoners, but if these numbers are computed into percentages the comparison will show

that the percentage of Catholic prisoners is no greater than the percentage of prisoners belonging to the various sects or claiming no religious affiliations whatever.

Communion in One Kind.

"Why do not the people receive the wine at Communion as well as the bread," is a question non-Catholics frequently ask. The answer is, of course, that neither priests nor people receive either bread or wine at Communion. Both receive the body and blood, soul and Divinity of our Lord and Savior, Jesus Christ, under the appearance of bread.

The reasons for the people not receiving Communion under the form of wine are many and good. And the Church, in thus making this law, does not deprive the people of any essential benefit which Jesus Christ intended for them, when He instituted the Sacrament. The principal reason is that Jesus is present, whole and entire, under the appearance of bread, just as He is under the appearance of wine. There is not, nor can there ever be, any physical separation of the blood from the ever-living body of Christ. Consequently, Christ, whole and entire, must be present under either species. There is no distinction between priests and people. When receiving the Sacrament, both do so under the appearance of bread alone. But when offering up the Holy Sacrifice of the Mass, the priests must consecrate both elements. As a sacrifice, showing the death of Christ, the Eucharist must employ the separate forms of bread and wine, which the priest who offers up the Holy Sacrifice must receive at the Communion, which is an integral part of the Mass. Receiving Communion at any other time the priest receives, as do the people, in one form only.

Early Christians, some of them, received Communion in both kind. There is no effort to conceal this fact. But there is evidence that, even in those days, Christians also received under one species, believing that they were receiving all that was essential. There were grave dangers attached to Communion under the species of wine. The crowds who receive Communion today, in large city churches, with Masses rapidly succeeding each other from dawn to mid-day, make it impossible. Time is precious. And the chalice, filled and refilled, from some common receptacle with grave and constant danger to its precious contents, or at least to some small portion, the danger of accident or irreverence, oddity of manners on the part of some who receive,—all these are in themselves good and sufficient reasons for withdrawing something which is not actually essential. Then the portion unconsumed must be preserved carefully, there are many communicants who could not bear the taste, others who would not be able to retain it, and some who feel a repulsion to drinking from the same cup as others. These and other reasons which thought will recall to reasonable persons, justify the action of the Church. Such difficulties were found by non-Catholic congregations, who endeavored to administer under both kind.

Liebnitz, a non-Catholic historian and theologian, said, "I have no doubt that those in authority have power to make laws in such matters as these, and that the faithful are bound to obey them rather than to give rise to a schism." And as the Church has made laws on other subjects such as this changing the Sabbath to Sunday, for instance, all Catholics agree.

Is There Salvation Outside the Church.

The Right Reverend Mgr. Canon John Vaughan, in a work on this subject has summarized the teaching of the Church on this question to say that it is a real misfortune to be living outside the pale of the Church—whether it be one's personal fault or not.

A man who deliberately remains outside the pale of the Church through his own fault (such as pride, or wilful ignorance, or through fear of loss of goods or of friends, or gross neglect, or indifference) will most certainly be lost, should he continue in this state to the end.

He who is out of visible unity with the Catholic Church through invincible ignorance and from no fault of his own will be excused from the formal guilt of heresy; so that, though he may be condemned for other offenses, the sin of heresy, at all events, will not be laid to his charge.

Though we assert, without any doubt, that Protestants may be saved and though we are quite ready to allow even that a great many actually are saved, owing to their excusable inability to recognize the truth, yet there is one thing of which we are still more certain and that is, it will not be by means of his Protestantism. Protestantism, as such, has no saving power.

Mgr. Vaughan explains his statements by saying that, as the present Protestant denominations left the Catholic Church they took with them a considerable number of important Catholic doctrines, which are precisely what will save them. By virtue of these, he says, "the good, honest, sincere, God-fearing non-Catholics of whom there are no doubt many, will obtain eternal life."

St. Peter in Rome.

Some self-styled higher critics have boldly questioned the fact that St. Peter was ever in Rome. For the most part they base their allegations upon certain quotations from Scripture which go to prove St. Peter's continued presence in other parts of the world during the period of his episcopacy in Rome. Because he is thus proven to have been elsewhere at certain times they jump to the conclusion that he was never in Rome. Yet all Christendom has uniformly, through all ages, believed that St. Peter was the first Bishop of Rome, and there suffered martyrdom. It was left for modern writers to doubt something accepted by all, even enemies of the Church, for the first fourteen centuries of her existence.

St. Peter began his Apostolic labors ten days after the Ascension of our Lord into Heaven, that is, on the day of Pentecost, May 15, of the year 34, from the birth of Christ. In fact he

had preached on the very day of Pentecost (Acts ii, 41), and a few days later. (Acts v, 19). He remained in Jerusalem for four years, preaching the Gospel in many parts of Samaria during this time. (Acts xiii, 25). Here he was visited by St. Paul. (Acts 27, 28). In the same year, the fourth, he visited Lidda (Acts ix, 32), going thence to Joppe, (Acts x, 11, 12). In the last two places miracles are recorded of his work. Going to Caesarea, he there instructed the centurion Cornelius and his household, all of whom he baptized. (Acts x, 23). Returning to Jerusalem, (Acts xi, 18) for a short time, he then went to Antioch (Anacletus, Epistola III), where he remained seven years, making excursions into the nearby provinces, as St. Leo testifies.

In the eleventh year after the Ascension, St. Peter selected Rome as his bishopric, leaving Antioch to Evodius. Going first to Jerusalem, he was imprisoned by Herod (Acts xii), but was miraculously delivered by an angel. A second time he made his way to Rome in the same year, where he was the first to preach the Gospel of Christ. Under his teaching, the number of Christians increased steadily, and he was able to send disciples into many neighboring places. In the seventh year of his residence in Rome the emperor Claudius banished all Jews, and as the Christians were then considered a Jewish sect, they, too, had to go. St. Peter, according to some, went at this time first to Britain. According to others he went to Carthage, where he placed Crescent as bishop, and later to Alexandria where he placed St. Mark in charge, raising that see to a Patriarchate. Then he returned to Jerusalem. Here he presided at a Council, declaring that certain Jewish ordinations were not binding on Christians, a decision confirmed by all present, including St. James, bishop of Jerusalem; St. Paul and St. Barnabas. (Acts xv, 8). This was about the eighteenth year from the death of Christ.

Three years later, under Nero, who at first was peaceable in disposition, many Christians returned to Rome, St. Peter among the first. Two years later St. Paul came, a prisoner, remaining so for two years before being set free to go to Spain. In the tenth year of Nero's reign, Rome was set on fire. Nero to free himself, placed the blame on the Christians, and under this pretext many of them suffered martyrdom. Then came the persecutions which kept up for the rest of Nero's life. In the twelfth of Nero's reign, (the twenty-fourth of St. Peter's Roman Pontificate), St. Peter, who had absented himself from Rome for a short time, came back, and St. Paul with him. During this year St. Peter foretells his approaching death, in his epistle. (Chapter i, 14). At this time the two saints confounded Simon Magus, the magician, but his defeat aroused the anger of Nero who caused their arrest and imprisonment in the Mamertine prison. Here for nine months they lay in strict confinement, and St. Paul wrote his epistle to Timothy. St. Peter caused water to spring from the rock-floor to be used in the Baptism of the

keepers, a spring which still exists in the church of St. Joseph built on the spot at the foot of the Capitol. In the year 34 after the Ascension, the 25th of St. Peter's possession of the see of Rome, Saints Peter and Paul were sentenced, St. Peter to be crucified, St. Paul to be beheaded, because they were disciples of Christ. St. Peter was crucified on Mount Janiculum, not far from Vatican Hill, with his head downward, at his own request, because, in his humility, he thought he was unworthy to die as did his Divine Lord. St. Paul was beheaded on the road to Ostia, four miles out from the city. When his head fell from the sword, it made three bounds, and a fountain sprang forth at each place where the head touched. They are still to be seen, "Les Trois Fontaines," about two miles beyond the Basilica of St. Peters.

We may add that non-Catholic writers of note admit freely that there is not a shred of evidence to prove that St. Peter was not at Rome. Cave, for instance, in his Literary History of Ecclesiastical Writers, says, "that St. Peter was the first bishop of Rome, we affirm boldly with the whole multitude of ancients." Ernestus Bunsen, another non-Catholic authority, bases his admission on a passage of the history of Eusebius, which refers to St. Peter having been in Rome in the year 42. Dr. Dollinger, Calvin and others add their statements to the list. St. Leo, Theodoret, Eusebius, St. Augustine, St. Jerome, St. Cyprian, Origen and Tertullian with many others prove various facts concerning his life at Rome, bringing a multitude of testimony which will always withstand the latter-day doubts brought by enemies of the Church.

Catholic Teachers.

Catholics are enemies of public schools, the anti-Catholic press freely asserts. Therefore, they hold Catholic teachers have no place in those schools. An enquirer on this subject was thus answered in Extension Magazine recently.

Question: As the Church wishes all Catholic children to attend Catholic schools, what is her attitude toward Catholics teaching in the public schools?

Answer: The Catholics in this country support the public schools by paying their taxes, just as all other citizens do. The Church wishes her own children to be educated under religious influences, as she knows that education without religion does not supply the right moral basis for Christian virtue and character. But this is no reason why Catholic taxpayers should not be allowed to furnish well-qualified teachers to teach the secular branches which alone are required in the public schools. Secular education is not an evil in itself. We give our children the same in our Catholic schools. But we add religion to it to build up an efficient Christian and moral citizenship. To give a secular education, no religious test is required. Our Catholic young men and women teaching in the public schools are just as competent as any other class of teachers, and as conscientious in their work, if not more so, than others. Since these teachers are public servants, and are supported by taxes of Catholics, it is no more than

just that there should be a fair proportion of our Catholics engaged in this public service.

Relics of Saints.

A charge made freely in the anti-Catholic press is that some of the relics in the Church are of doubtful origin? There are, undoubtedly, through ignorance and fraud, some spurious relics," (Letter of January, 1881, by Cardinal-Vicar of Rome to all Bishops warning against spurious relics), and, indeed, we do not claim absolute certainty in this matter. No Catholic, indeed, is bound to believe any relic genuine unless he has satisfactory evidence to the fact.

The Council of Trent ordered bishops to take special pains in this regard, and the Congregation of Indulgences and Relics at Rome has done its best to prevent false relics being offered to the veneration of the faithful, requiring always a special document of authentication. Suppose, however, the relic to be false, the saint would still be honored by us; for we pray not to a bit of bone, but to the saint to whom it is supposed to belong.

Religious Dry Rot.

Frequently it has been stated that the Church is losing its hold upon the people. This is a favorite theme of newspaper and magazine writers. The Church is dying of dry rot, they say, or again, the Church must adapt itself to present conditions. It is losing ground, they claim, and people do not attend as of old.

Strangely enough, such critics seldom, if ever, examine conditions in the oldest form of Catholicity. There are in Catholicity no signs of dry rot. It is not losing ground. Let us strike four periods of history for the proof. At the beginning of the Revolutionary War the Catholic population was about 26,000. In 1890 it leaped up to more than 6,000,000. In 1906 it had increased to more than 12,000,000. Today it is fully 20,000,000, exclusive of our possessions. Figure a new place of worship being completed on an average of every twenty-two hours and you have a sufficiently complete answer.

Catholics Who Fall Away From the Faith. Pioneer Catholics.

So while there can be no such thing as the condition described above as "religious dry-rot" in the Catholic Church, yet there are and will continue to be instances of the fall-away Catholic. Under the caption, "Is Peter's Bark Leaking," some time ago, America, a Catholic Weekly of New York City, conducted a review of conditions in certain eastern cities, and the attention given the subject by church associations. All large cities sooner or later meet the same conditions, namely the development of the city's growth into some locality, where the Church has not yet branched out. The lack of priests may delay this branching, and the establishing of a church there. Some few families may thus be deprived of opportunities for attendance at church and in time may become careless and fall away from the faith. This is true of the conditions described.

It was more strikingly true in the

early days of Catholicity in this country, when settlers in isolated sections of the country found themselves many miles away from a church. The infrequent visits of a missionary priest sometimes failed to find them. The result is the condition we find today in the rural districts, and wherever their descendants have settled, of good old Catholic names, Catholic in origin, in meaning sometimes, representing members of non-Catholic churches. The original Catholic pioneer had simply gone into the wilderness, far in advance of the growth and development of the Church. For years his family had been denied the spiritual attentions of God's ministers, and even when civilization meant neighbors and villages near him, there was not a sufficient number of Catholics to warrant the establishment of a church or a resident pastor. With the best will in the world sometimes, the seed dwindled and died for lack of nourishment for which none can be blamed.

Immigrants.

The condition which "America" considered was rather the attempts of the present day to meet the spiritual necessities of the immigrant population. These people are Catholic by birth, tradition and training, but they speak another language, and they need attention in their native tongue. Coming to our shores in such large numbers and in such short time, the Church found great difficulty in finding priests to speak their language, and to serve them as they were accustomed in their native land. Shy and strange, in unfamiliar surroundings, their children to some extent acquired their diffident attitude toward America and its institutions. This included the Church, because of the strange people with whom they were expected to associate and with whom they could not easily feel at home. It took time to adapt conditions to their convenience, but it has come, and the attention given them, where necessary, by native priests, or priests of American birth familiar with their language and customs, in their own churches, is fast overcoming the difficulties presented. This, of course, is not true of all nationalties.

Proselyting.

Many difficulties in addition to the above entered into the handling of the problem. The changing population of the cities, the tendency of one nationality to congregate in one section, and then gradually to move into another part of the city, all of these and other difficulties would have been sufficient. The particularly questionable practice of non-Catholic social and religious workers mingling amongst Catholic people for the purpose of drawing them into their own religious organizations was a decided stumbling block. It is not claimed that church organizations were responsible for this state of things. The over-zealous activity of certain workers may account for it. But the fact remains that Catholic churches in many large cities had this element to contend with. More than that it was common practice to entice the children of Catholic parents, who could not speak our language and were,

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therefore, in ignorance of what was being offered, to a particular church for religious service by means of gifts and presents. Catholic practices were sneered at. The children were advised to avoid the church of their parents. In some cases Catholic practices were imitated in small edifices built for the purpose. The children were led to believe that it was the church of their fathers, and encouraged to attend. The efforts of proselyters were widespread, especially in the case of one nationality, whose emigration preceded the coming of the priests to care for them. All of this, however, is being lessened by the organization of the church in caring for her own.

Real Fall-Aways.

Then there are the real fall-aways. The man or woman who deliberately cuts himself off from the Church is a rarity. Carelessness in religious practices will in time bring about a general carelessness and indifference, which will lead to this condition, unless revived by the action of God's grace in some extraordinary development. Mixed marriages, the constant association with one who is perhaps antagonistic or, at least, an unbeliever, may in time bring about the same result. It needs a careful attention to religion and its practice to obviate this state of affairs. It is not easy to combat successfully the temptations of the world unless we are careful and regular in the reception of the sacraments. Any additional temptation means additional graces. And people subject to these conditions, so hurtful to real Catholic life, are not usually so careful in applying for, or accepting these additional graces. Everything points to a life which rather tends the other way, to indifference, and then complete loss of faith. Needless to say, the children suffer in the lack of proper instruction, and it is unusual to expect them to develop into good church members. Of all the forces working toward decrease in our membership, perhaps mixed marriages hurt more than all the others. The Church realizes this, and assents to such a condition unwillingly. Only rare cases turn out well, and it is because of these that the reluctant consent is ever given. The actual loss to the Church in membership cannot be estimated because it grows continually. It is centered largely around the loss of the children, because the Catholic parent sometimes keeps up a sort of pretense to nominal Catholicity, long after he has joined the class of fall-aways.

So there is no religious dry-rot in the Catholic Church. Those who cease to continue as faithful members rarely become members of any other church. Few they are, of course, but they incline to complete indifference. No other form satisfies. And to offset the loss in membership, accounted for in the conditions outlined above, there is always the steady growth, the ever-spreading development of a church that will continue even to the end of time.

Go out early on a Sunday morning; stand conveniently close to the entrance to one of these city churches until near noon and watch those who come to

worship. In the throng you will find the aristocrat and the wage-earner, and when you go inside you will find them worshiping without distinction, and without distinction you will hear the same sermon for each. To the man who has fallen out with the various forms of Protestant Christianity, full of failings because of their human origin, these facts should be of some moment in an honest search for religious truth and the Church of Christ's institution.

The Bad Catholic.

According to the Savior Himself there will be always good and bad. There will be weeds in His field, which must be suffered to grow with the good grain until the harvest.

It would be well for the life of the Church if she could get rid of the bad Catholic, but this can never be. And there are many grades and varieties. There are some, for instance, who would hide the name of Catholic if they could: who only cling to Peter's barque from mere terror of the fires of hell. They are like the "shoneens" of Ireland whom Daniel O'Connell said he was ashamed of having emancipated. They come under the condemnation expressed by Christ: "He that denies Me before men, I will deny him before My Father who is in heaven."

There is another class of bad Catholics, who are willing to fight, to quarrel, to make themselves offensive to their neighbors, to be bigoted, to talk a lot about their religion, but who cannot be induced to reform their sinful lives for the honor of that religion. There is a third class, who, though proclaiming themselves Catholics, do not observe the primary obligations of Catholic life. They will not go to Mass. They never partake of the Sacraments, and yet they are so noisy and arrogant that they are an actual stumbling-block to conversions. It is simply an outrage for them to call themselves Catholics, and the Church would be much better off and much more efficient if she were disencumbered of them altogether. The bad Catholic is a person to be pitied, as his judgment will be more severe than that of those who never had his teachings and opportunities.

The Dark Ages.

"In these days of frantic, almost fanatic, search for reform in letters as well as in world politics," writes John M. S. Allison in the North American Review for April, "one is so concerned with present-day problems as to be inclined to neglect the past and to omit it from all consideration." "Possibly," Mr. Allison adds, "we go even farther, and wilfully neglect it."

Prefacing an article on "Medievalist and Modernist" with this statement, which involves a serious charge, Dr. Allison, assistant professor of history at Yale University, not only condemns those who seek to break with the past, but also offers an interesting apologia (if such were needed) for the much maligned Middle Ages. And in doing this, Mr. Allison does not mince words. He charges that the folly of ignoring or neglecting the past and looking only to the future has led to just as grievous aberrations in the field

of science and letters as it has in that of art with its Futurism and Cubism and Dadaism. Ultra-Modernism, he says, has even taken us much farther and has led us "to commit many errors of judgment and frequent acts of intellectual dishonesty."

Of these acts of dishonesty "the most blasphemous," he writes, "has been the habit of calling the Middle Ages the Dark Ages." Yet "without the Middle Ages you and I would not be here, our universities would be things unknown, our Gothic structures would be unconstructed and our fundamental principles of liberty would be without foundation. After all, it was the Middle Ages that gave us these, and it is the very antithesis of the Middle Ages that would destroy them."

Middle Ages Our Superior.

It is true, the Yale historian tells us, "the Middle Ages meant groping in darkness, but it was not the groping of a man alone, for the medievalist possessed faith and enjoyed the discipline of a reasonable authority that guided but did not limit too much his wanderings. The Middle Age man was our intellectual as well as our physical progenitor. But with the callousness of youth we deny his worth. In our pride at having invented steam engines, sawmills, movies and phonographs, we have forgotten that the medievalist has accomplished a more fundamental work for us. He it was who defined the basic principle of construction, who transmitted principles of learning, of poetry, and of free government. And he it was who even gave us God, at least the God whom three-quarters of the Christian world know as God today.

Has Woman a Soul?

Of course, woman has a soul. There is no question but that woman shares equally with men in human dignity, with the same supernatural destiny.

Yet enemies of the Church charge that a Council of the Church once seriously debated this question without coming to a decision on the point. No later than 1922, a Socialist paper, the New Age, published in Buffalo, resurrected this old fable. Other anti-Catholic papers have used it, most of them incorrect in their historical reference.

A writer in Truth magazine tells of a garbled version of this old yarn, found in the American Review, June, 1915, charging it to the Council of Macon in the twelfth century. As a matter of fact the council of Macon was held in the year 585.

At this Council the question of woman's soul was never discussed at all. But an incident did occur there which is distorted beyond recognition to provide foundation for another lying attack upon the Church. Father Thurston, S. J., tells us about it.

In this Council, one of the bishops was of opinion that a woman could not be called *homo* (Latin for man). But when the other bishops reasoned with him, he withdrew his question. They showed him that the text of the Old Testament laid down that in the beginning when God created man it

was said, "Male and female He created them, and He called their name Adam," which means man of the earth, thus applying the same term to man and woman alike, for He designated each of them equally *Homo.* And also the Lord Jesus Christ is called the Son of Man (hominis) precisely because He is the Son of the Blessed Virgin in other words, the son of a woman (mulieris). To whom when He was on the point of turning water into wine He said, "What is that to me and to thee, woman" (mulier) and so on. And with many other testimonials also this dispute was cleared up and settled. (Gregory of Tours, Historia Francorum, VII 20Ed Arnt in Monumenta Germaniae Historia, p. 338.

The writer in Truth magazine goes to explain that the Latin homo is equivalent to the English "man." The dictionary difines man as a human being, an individual of the genus homo. Man, in the specific sense, means a made human being. Thus, in the English language, "man" signifies a member of the human race, either male or female, and also the male as distinguished from the female.

Now the Latin word homo, in its original classical meaning, referred to both man and woman, to any human being; but as classical Latin became corrupted, the term, in many places, gradually came to signify male man exclusively. Thus in modern French, homo has come to mean man specifically, as distinguished from femme, woman. The bishop in question, who probably came from a province where homo was being used in the restricted sense, raised the point that a woman could not be called homo. He was immediately shown that homo, like the English word "man," included both man and woman.

This is all there is to the legend that the Council declared that woman had no soul. The question of woman's soul was not at all raised. There was merely a quibble as to the meaning of the word homo.

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CHAPTER XIV—Part 2.

Church Teaching Misunderstood.

The Angels and The Fall—The Four Last Things (Eschatology)—Death—Particular Judgment—Signs of the Last Day—Antichrist—Resurrection of the Body—General Judgment—Place of Judgment—Heaven—Hell—Location of Hell—Length of Punishment—Communion of Saints—Limbo—Canonization of Saints—Various Steps of Procedure—Reverence and Invocation of Saints—Purgatory—Does God Permit Great Calamities?—Superstitions—Smuggling—Gambling—Temperance—Mortal Sin of Drink—C. T. A. U.—Bootlegging—Suicide—Autopsies—Vivisection—Prophecies of St. Malachy—Dancing—Great Calamities—Catholics and Thanksgiving—Co-education.

The Angels and the Fall.

The Angels are pure spirits without a body created to adore and to serve God in Heaven. They are immortal and superior to man. When they were created Scripture does not tell us, and the opinion of the Fathers is that the heavens were first created and the angels in the heavens. St. Thomas held to this belief. The Fourth Lateran Council declared that God created angels and material beings "at the same time from the beginning." But the Council had no intention of definitely deciding the question. At least St. Thomas and others point this out.

In Scripture we find nine different orders of these heavenly spirits mentioned at different times. The Seraphim, the Cherubim, Thrones, Principalities, Powers, Dominations, Virtues, Archangels and Angels. The Seraphim and Cherubim are represented as continually praising God in Heaven. Their prayer, "Holy, Holy, Holy, Lord God of Sabaoth: the Heavens and the earth are full of Thy Glory," is recited by the priest at the Sanctus in the Mass. The Archangels and Angels appear as having charge of the affairs of men, acting on occasions as God's messengers. St. Michael, St. Gabriel and St. Raphael are especially mentioned.

The Angels are superior to man in the exercise of an intelligence which is in perpetual operation. Its especial keenness enables them to see by intuition, conclusions which come to us only imperfectly and after much reasoning. They can move from place to place with a swiftness impossible to man. Their knowledge depends upon images received from God along the nature He has given them. They are endowed with free-will and are able to communicate with each other. This much concerning the Angels is either contained in Scripture or deduced from it by the Fathers of the Church, as may

be seen by consulting St. Thomas. Isaias and Ezechiel in the Old Testament, St. Paul in the New Testament and St. Gregory the Great may be consulted on the subject.

St. Paul calls the angels "ministering spirits," in his epistle to the Hebrews. They serve God continually in Heaven, besides defending countries, cities, churches and individuals under their charge, and offering to God the prayers of the faithful. The Angel Guardians exercise an especial watchfulness over their charges, suggesting good thoughts and deeds, helping in prayer and devotion, and, lastly, presenting the souls, if saved, to God.

The Church shows only veneration, or inferior honor which is their due, to the angels. We are encouraged to ask their prayers and kind offices. But supreme adoration is given to God alone. Our greatest act of devotion, the Mass, is offered to God alone.

The Fallen Angels.

While the Old Testament contains much that is interesting on the subject of evil spirits, yet it is to the New Testament that we must turn for more complete information concerning them. The personal existence of evil spirits is clearly taught in both. In Samuel and Job, mention is made of the devil. In the Book of Wisdom we find that it was he that took the form of the serpent, and deceived our first parents, so he is rightly called the devil. His power for evil is held to be subject, that God holds dominion over him. This dependence on God is clearly implied in Zacharias and in other places.

The name Lucifer, commonly given to the devil, is derived from a passage in Ezechiel xxviii. St. Paul tells us that the devil is a spirit (Ephes. ii, 2). That he is a prince with evil angels subject to him we find in Matt. xii, 24-26. That the demons were not originally evil but fell through sin is found in St. Peter (ii, 11, 4), and in St. Jude (vi). All spiritual evil and error is traced to the devil (II Cor. xi, 14, 15), and all which hinders the Gospel (I Thess. ii, 18). Christ's death has done much to destroy the works of the devil, yet his power still remains in part, so much so that he is called the ruler of the world (St. John xii, 31, 2; Cor. iv, 4). At last his power will be completely destroyed.

The rest concerning the evil spirits is either taken from tradition or by induction. It is unversally held that they were originally pure spirits. The devil was the chief of the fallen spirits, and the greater number of authors hold that he was originally in high place among the angels in Heaven. It is believed that although condemned to the everlasting pains of Hell immediately after the fall, still, from time to time the devil and his angels wander in the air and over the earth. It is a common opinion that wherever they go, their punishment continues. The time of the fall is not determined. Neither is it accepted that the reasons leading up to the fall were arranged in the nature of a test or a probation. Those who fell were driven out of Heaven, and those who remained were confirmed in their loyalty to God forever. It is a common opinion that the hosts of Heaven were

led by St. Michael, the archangel who is invoked in prayer as "our protection against the wickedness and snares of the devil." And there is at least a plausible inference from the words of St. Paul to Timothy (iii, 6), that Satan, as he is called, fell, puffed up by pride. From the words of Christ, "Depart from Me, ye cursed, into everlasting fire, which was prepared for the devil and his angels," from the general teaching of the Fathers, and from the definition of the Fourth Lateran Council of the Church, it is certain that the devil and his angels are condemned without hope of pardon.

The Four Last Things.

The four last things generally are said to be Death, Judgment, Heaven, and Hell. These are accepted as the most important things that happen to men as they leave, and after they leave the world. This belief is called Eschatology. It is supposed to be a special department of theology. It includes also the consideration of Purgatory, the Resurrection, the eternal reign of Christ, the destruction and the renovation of the world. "De Novissimis," Jungman, Ratisbon, 1874, is an extensive treatise on this subject.

Death.

At death the soul is separated from the body, and it enters the world of spirits: the body decays and falls into dust. This is to be the experience of all. There is no exception, except in the case of the Blesed Virgin, whose body was taken up to Heaven. Christ alone was not subject to the law of death. The bodies of some of the saints have been miraculously preserved from corruption.

"The soul is freed from its prison at death," says St. Augustine. The principle of life departs, the spirit returns to the God who gave it (Eccles. xii, 7). "Death," says St. John Chrysostom, "is a journey into eternity." They are wrong who think that the soul at death enters into a sort of sleep until the day of judgment. Wrong, too, are they who profess to believe with the ancient Egyptians that the soul after death is joined to other forms, whether human or animal.

Death is the consequence of original sin. Our first parents by their sin lost the gift of immortality, and, as a consequence all their descendants must die. Henoch and Elias (Gen. v, 24 and 4 Kings ii, 11) alone were removed from the earth without dying and they are to return to earth before the Last Day and then die.

The hour of our death is unknown, we shall die when we expect it not (Matt. xxiv, 44), a fact of which we have frequent evidence. We should, therefore, always be prepared and ready to die.

Death is an ordeal to be feared only by the sensual, the worldling. "For the just man there is no death," says St. Vincent Ferrer. "How sweet it is to die, if one's life has been good," says St. Augustine. It is not the kind of death, but the state of the soul that counts.

For purposes of preparation we pray that God will deliver us from "a sudden and unprovided death." The

Church, for this reason frequently recalls to our minds the subject of death. It is a useful thought to keep us out of temptation. "In all thy works remember thy last end and thou shalt never sin." (Eccles. vii, 40).

The Particular Judgment.

Christ judges all men immediately after death to reward or punish them according to their deeds. "As soon as the soul leaves the body," says St. Augustine, "it is judged." St. Paul says, "It is appointed to all men once to die and after this the judgment." (Heb. ix, 27).

Christ will sit in judgment examining our whole lives. "For neither doth the Father judge any man, but hath given all judgment to the Son." (John v, 22). A man's work shall be revealed at his death. (Eccles. XI. 29). Blessed Clement Hofbauer says that at our death, when Christ comes, our whole life will be revealed to us with the rapidity and clearness of lightning. Our most secret deeds will be brought to light. We must give an account even of every idle word that we have spoken. (Matt. xii, 36). In the particular judgment the soul receives its reward or punishment for the good or evil done in life.

Signs of the Last Day.

Scripture tells us of certain signs which will precede the Last Day. The Gospel will be preached all over the world. (Matthew xxiv, 14.) The great mass of the Jews will embrace the Christian Faith. (Rom. xi, 25). Enoch and Elias, according to common belief, will appear to preach penance. These are understood to be the prophets spoken of in the Apocalypse. Genesis and the Book of Kings tell us these men were removed from the earth in an extraordinary way. The Holy City, Jerusalem, with the exception of the Temple is to be trodden under foot by heathen. Two prophets with miraculous powers are to appear for about three years and a half, when they will be killed. After three days and a half they will live again to go up "to heaven in a cloud." Enoch and Elias are supposed to be the two prophets. The fate of Jerusalem may be taken as an allegory of the Church of Christ. Another sign is to be an "apostasy," or a defection from the Church. Natural signs, earthquakes, darkening of the sun, etc., are mentioned by St. Matthew (xxiv), and St. Luke (xxi). But, "concerning that day or hour no man knoweth." (St. Mark xiii, 32.)

St. Augustine conjectured an order of events, which is not to be accepted as authorized, since there is no certain means of knowing the facts. He supposed Elias would come first, then the conversion of the Jews, then the persecution of Antichrist, wars, pestilence and famine, Christ's coming, the resurrection and separation of the good from the wicked in judgment. Then to follow would be the conflagration of the world and finally its renovation. St. Thomas (Sententia IV. Dist. XLVII) supposes a different order, namely, that the action of fire will begin before the judgment. It will, he thinks, thus inflict God's vengeance upon the wicked, and serve also as purgatorial torment to the imperfect.

Further it will cleanse and renew the world. St. Thomas gathers this from Romans (viii, 21). His opinions are most commonly received.

Antichrist.

St. John's epistles contain this word, antichrist. In itself it might mean "like Christ" or "instead of Christ." According to St. John it means the adversary of Christ. St. Paul does not use the word but he speaks of a person whom he describes as the "man of sin," "the son of perdition" . . . . "sitting in the Temple of God, exhibiting as God."

It is the belief of the Church that before our Lord comes again, a great power will arise to persecute the Church and lead many into apostasy, and the belief of many of the Fathers was that antichrist is to be a real being who is to appear before the end of the world to persecute the Church. (Apoc. xx, 3, 9; II Thess. ii 9). Bossuet says that in the details of this matter "the Fathers do but grope in the dark, a sure sign that tradition has left nothing decisive on the subject."

There have been many expressions concerning antichrist. Some regard him as generated by Satan, others as Satan incarnate. Different great evils which have afflicted the world were looked upon as about to usher in the reign of antichrist. Types and forerunners have appeared. In a vague sense everyone who performed or who taught evil was called antichrist. The old opinion that antichrist was to be an individual was common until the reformation period. At this time, an odd belief which had originated among the Beguines, in Flanders, was revived, to the effect that as Lucifer had come from the highest order of the Angels, so antichrist was to come from the highest ranks within the Church. Reformation opinion said this meant the line of Popes. Heretics hinted that this was what St. Paul meant in his reference to the "man of sin." But non-Catholic writers have long since rejected this erroneous interpretation which at one time was almost an article of Protestant faith.

Resurrection of the Body.

Christ on the last day will raise the bodies of all men from the dead, and unite them with the souls forever. This is an article of the creed. He will call to life the bodies of those who are already dead, while for those who survive until that day such a change will take place in their bodies, that in a moment they will die and awake again to a new life. (I Thess. iv, 16). Those will arise who are in the grace of God, as well as those in mortal sin. (John v, 28; Matt. xxv, 31). This resurrection will take place in a moment (I Cor. xv, 52). The hour cometh wherein all that are in the graves shall hear the voice of the Son of God. (John v, 28, 29).

This resurrection of the body will be to prove His justice and to honor our Redeemer. God's justice demands that the body take part in the triumph, since, as Tertullian says, there are many good deeds which can be carried out in their perfection only in the body. Hence it is right that the body share the reward. This will be the

same body as we now have, glorious if we are among the just, hideous, if among the wicked, without defect of any kind and immortal. "In my flesh I shall see my God," (Job, xix, 26). "Mark now our faces that you may know them again in the Day of Judgment," said St. Perpetua to the bystanders at her martyrdom.

It is not at all beyond God's power to rejoin the scattered elements of our bodies. If He could create us out of nothing, He can reassemble that which already has had existence. The component elements of our bodies are renewed many times in life, yet we have the same bodies. Thought of the resurrection of the body makes Christians careful in the burial of the dead. "We shall all rise again; but we shall not all be changed." (Cor. xv, 51). The bodies of the just will resemble the glorified body of Christ. (Phil. iii, 21). The beauty of the body will be in proportion to the beauty of the soul. (Rom. vii, 11). Bodies distorted in life will be beautiful, if life has been good, while the world's personal charms may easily become objects of horror and aversion. The risen bodies will have no defects. Martyrs will recover their limbs. Their wounds will be glorious. So also the bodies of the wicked will be complete, but for punishment. All bodies will be immortal. (I Cor. xv, 42).

Belief in the resurrection is a great consolation. Christians do not mourn their dead as lost to them. They have this possibility of reunion.

The General Judgment.

Immediately after the resurrection the general judgment will take place. Christ has said that all mankind will be assembled before Him to be judged. In the following terms He has referred to it. 1. The form of a cross is to appear in the Heavens announcing His coming; and the sight of it will fill the wicked with confusion. (Matt. xxiv, 30). 2. Christ will come in great power and majesty. (Matt. xvi, 27; Luke xxi, 27). According to St. Thomas the lost souls will have some sort of perception of God's majesty and essence. 3. The angels will accompany our Savior. (Matt. XXV. 31). 4. All the nations of the earth will be assembled before Christ seated on His throne. (Matt. xxv, 32). 5. The blessed will be placed on His right hand and the lost on His left. (Matt. xxv, 33).

The general judgment will take place in order that God's wisdom and justice may be made manifest to all creatures. Christ will be the judge in order that the honor of which He was robbed may be restored to Him before all creation. On this day the wisdom with which God has arranged the career of all mankind and of each individual will be displayed. It will be seen that God has planned happiness for all men even on earth, how all kind of suffering and even the sins of men have been turned by God to His advantage. The world's foolishness will in many cases appear as real wisdom. The reward men have earned and which the world has denied them will be made manifest. Our Sa-

vior will exact from men an account even of even the most hidden things, the works of mercy they should have performed as well as the innermost thoughts of the mind. Martyrs will receive honor for the contempt they have endured. All good works performed in secret will be revealed. Many rich and powerful will be lost, and their servants saved. Many friends and relatives will be separated on that day. There is indeed a need of a general judgment in order that the providence of God, which on earth sometimes permits the good to suffer and the wicked to prosper, may in this way appear just before all men.

The Place of Judgment.

The valley of Josaphat, according to the common opinion of the prophets is the place destined for the general judgment. This valley witnessed Thabor and Calvary and Olivet with their tender memories of our Savior. Landmarks of our religious history are to be found there. Shall it also witness the last dread scene in the history of the human race, this valley, which lies between Jerusalem and Mount Olivet?

It is generally held that while the prophets especially mention the valley of Josaphat as the place of general judgment, they mean simply that all mankind will be gathered in the vale of the "judgment of God." Josaphat in Hebrew means the judgment of God. All that can safely be taken from this is that a general judgment will surely take place in some spot appointed by God for this judgment.

Heaven.

The Church has defined that those who have not sinned after Baptism, and those who, having sinned after Baptism, have expiated those sins either on earth or in purgatory, are received at once into Heaven; while those who die in mortal sin descend at once to hell. (Council of Lyons 11.1274).

Christ gave His apostles a foretaste of the joys of Heaven in the Transfiguration on Mount Thabor. (Matt. xvii.) St. Stephen saw the heavens open (Acts vii, 55). St. Matthew reports the opening of heaven at the baptism of Christ (iii, 16).

Heaven is a real place as well as a state. The popular belief that Heaven is somewhere beyond the stars is not of faith, yet it has some foundation. (Spirago-Clark Catechism) since Christ came down from Heaven and ascended again to Heaven. As a state of the soul Heaven consists in the vision of God (Matt. xviii, 10) and in the joys of the Holy Spirit. When they come to our assistance the angels and saints do not leave Heaven. Christ is King of Heaven. He called Himself King before Pilate. The good thief acknowledged Him as such on the Cross.

In Heaven the blessed enjoy the vision of God, absolute freedom from pain and sorrow and the friendship of all the inhabitants of Heaven. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him," says St. Paul on the subject. St. Augustine tells us it is easier to "name the evils from which the blessed are free than to count up

their joys." "The blessed" says St. Bonaventure, "rejoice more over God's blessedness than over their own." The great joys in which they share banish all sadness. Their enjoyment is everlasting. St. Francis de Sales, speaking of the fact that the blessed enjoy various degrees of happiness in heaven, according as they have merited in life, uses a homely illustration in explanation of his teaching. "Two children receive from their father a piece of cloth to make a garment; the smaller child will not envy his brother the bigger garment, but will be quite satisfied with the one that fits him. More than this, in heaven each soul rejoices over the happiness of the other as though it were his own. Man is intended to take in Heaven the places of the fallen angels. Of these there are some from all nine choirs, which places are to be filled, proportioned to the amount of sanctifying grace which a man has at his death. (Eccles. xi, 3.) God acts in strictest justice in this matter.

Hell.

Hell may be defined as the place and state in which the devils and such human beings as die in enmity with God suffer eternal torments. It is established that there is such a place. The Hebrew Bible has some announcements of such a place beyond the grave, namely, Isaiah xxxiii, 14; Isaiah lxvi, 24; Dan. xii, 2.

One turns more naturally to the New Testament for proofs concerning the existence of Hell. Passages in St. Matthew xviii, 8; xxv, 41 seq.; St. Mark ix, 48 and others raise the matter beyond all doubt. The New Testament has a new name for Hell, viz. Gehenna. (See article) which occurs repeatedly in St. Matthew v, 22, 29, 30; x, 28, and elsewhere. St. Mark has three references to it, (ix, 43, 45 and 47). St. Luke places it in xii, 5; St. James in iii, 6. In the Hebrew Bible the name, when used, simply means a place, as noted in article on Gehenna elsewhere in this work.

Nature of Punishment.

There is a two-fold distinction in the nature of the punishment, namely that of loss and of sense. The first of these is indicated in the sentence of our Lord upon the wicked, quoted from our catechism, "Depart from me, ye cursed, into everlasting fire which was prepared for the devil and his angels." It consists in the deprivation of the vision of God, which each human soul was intended to enjoy. From the knowledge of what they have forfeited the chief suffering of the wicked will arise. St. Chrysostom explains this at length, (ad Thedor, laps. 1. N, 10, 12) as "the most bitter torment of all," meaning the loss of the Kingdom of Heaven. No torments known to us can compare with it, according to St. Augustine.

The punishment of sense embraces all that is inflicted in hell in the nature of suffering and torment, except the pain of loss. The term cannot mean punishment inflicted on the senses alone, for separated souls who have no senses, as we understand it, are still undoubtedly subjected to the punish-

ment. While there are contrary opinions, at least in part, opposed to this belief, yet the preponderating weight of tradition favors Petavius (De Angel, iii, 5) in his summing up of the matter. "At present, all theologians—nay, all Christians—are agreed that the fire of hell is corporeal and material, though as Vasquez rightly observes, the matter has not been settled as yet by any decree of the Church." St. Thomas answers the doubts of those who ask how material fire can affect spirits, in spite of the fact that no definite answer can be given, by a reflection that "God gives to the fire as the instrument of His justice a preternatural power of constraining the spirit and impeding its action, so as to cause intense suffering." (Suppl. qu. 70, a. 3). But it is really impossible to understand a question so far beyond our reason and upon which Revelation is silent.

The agony of remorse endured by those who are doomed to endure the society of other reprobates is considered an important factor in the torment. They know that all hope is gone. Despair sets in, because their will is utterly averted from God. After the resurrection, the body also suffers as a sharer in the crimes for which punishment is meted.

Location of Hell.

There is no certainty as to where Hell is located, although it is accepted that there is a real place of torment. Some of the fathers believe that it is in the center of the earth. St. Thomas quoting St. Augustine, and St. Gregory admit that no one can know where Hell is, unless he has a special revelation on the point.

Length of Torment.

Scripture teaches that the punishment is eternal. St. Matt. xviii, 8, speaks of "eternal fire;" St. Mark, ix, 48, of a fire that "is not quenched." The sentence of our Lord upon the wicked, quoted in the catechism from St. Matthew xxv, 41-45, is further proof. Some doubt the interpretation of the word "eternal," yet the fact that Christ sets "eternal" fire in sharp antithesis to "eternal" life assures us that He did mean to warn men that there is no hope in Hell and no escape from it. Other quotations bear this out, "unquenchable fire," "undying worm," etc. Meyer, a celebrated non-Catholic commentator, admits a strict and absolute meaning to the words "eternal fire."

There are traditions to the effect that the torment of Hell will come to an end some time, yet, by far the greatest weight of opinion is on the side of eternity. Origen is the originator of the contrary idea. Before his time nobody held this view. Since then some writers have followed his line of thinking. The name of Origen stands among others condemned by the Church at the Fifth General Council. No particular dogma of his is mentioned in the Anathema, however. But the Fourth Council of the Lateran speaks of the "everlasting punishment" which awaits the reprobate in terms which cannot be evaded by those who like to explain away the word "eternal."

God's justice demands that the wicked be punished. Whatever may be said on the point, we must always remember that God acts for reasons inscrutable to us, and that if reason cannot penetrate God's designs, it is at the same time unable to show that the conduct which Scripture attributes to God is unjust. Our belief rests on the words of merciful warning spoken so many times in plain statement of this doctrine by our Blessed Lord Himself.

The Communion of Saints.

The ninth article of the Apostles' Creed is that of the Communion of Saints. By this is meant a union which binds together members of the Church upon earth with members of the Church suffering in Purgatory and those who are triumphant in Heaven.

There is communion between members of the Church upon earth because we partake of the same sacraments, are governed under one lawful head, and assist each other by prayer and other good works. When St. Paul encourages the Corinthians to help their needy brethren at Jerusalem (II Cor. viii, 14) he is so understood by commentators. We assist each other by our prayers and good works. The branch on earth is called the Church Militant.

This same assistance is rendered the suffering souls in Purgatory. The Holy Spirit works in all the members. (I Cor. xii, 13.) The Church suffering in Purgatory is the second member of this Communion of Saints. We, who are upon earth can help the souls in Purgatory by our prayers and other good works. The Jews believed this was possible (II Mach. xii) since Judas Maccabeus caused sacrifices to be offered for those who fell in battle. In the Memento made after the Consecration a special petition is offered by the priest for the departed.

The Saints Help Us.

The saints in Heaven can help us by their prayers before the throne of God (Apoc. viii, 4), especially if we call upon them for help. They form the third branch of the Communion Saints, namely, the Church Triumphant in Heaven. The Church teaches that when we call upon the Saints for help, they unite their prayers with ours. Their intercession for us has greater efficacy. St. John Chrysostom compares their intercession to the pleading of old soldiers who display their wounds. Their power has often been demonstrated in miracles.

Our dead relatives and friends, who are in Heaven are always praying for us before the throne of God and often save us from danger. The prophet Jeremias prayed in Limbo for the Jewish nation. (II Mach. xv, 14.) St. Augustine was much advanced in sanctity after the death of his mother, St. Monica. So do the Saints assist the souls in Purgatory. Our Blessed Lady alone rescues daily some souls by her prayers. St. Peter Damien was a great believer in the efficacy of her intercession especially on her feast-days and on Saturday, a day dedicated to her. Our angel guardian and

the angels, whom especially we have honored upon earth, all assist us. One of the prayers in common use speaks of St. Michael as our defender and protector "in the day of battle" with the world of temptation and sin.

Limbo.

It is an article of the Creed that our Lord descended into Hell or Limbo, meaning that His first act after His death was to carry to the just souls imprisoned there the joyful news of their redemption. The just souls who died before Christ redeemed the world were there awaiting the time of their redemption. "He preached to those spirits that were in prison." (I Peter iii, 18, 19.) Some such place was necessary since Heaven was closed for thousands of years by the sin of our first parents, and was first to be opened by Christ. (Heb. ix, 6-8.) His mission to the souls in Limbo was then to comfort them, to set them free for entrance into Heaven and to show forth His power and majesty even there in the lower regions. (Phil. ii, 10.)

Limbo is considered to have been a place of rest and joy, although the joy was necessarily imperfect in contrast with that of Heaven. One writer, Estins, thinks that Christ preached to the souls in Purgatory also, thus interpreting the text of I Peter iii, 18, 19. This passage permits other interpretations, however, some very different from that of Estins.

Limbo of the Infants.

The Limbo of the infants means that those who die without baptism, and in whose case baptism has not been supplied in some other way, cannot enter Heaven. This is plainly stated in the Council of Florence in the Decree of Union. But there is a natural repugnance to the belief that those who have committed no sin should be tortured in Hell, and this difficulty led theologians to adopt various theories to account for souls in this state.

St. Bernard thought that such infants might be saved by the faith of their parents, that God might be pleased to supply the want of Baptism in this way. Some thought the lack of Baptism might be supplied by the wish for the Sacrament on the part of the parents. The great majority of theologians, among whom is St. Thomas, thought that infants dying in original sin suffer no "pain of sense" but are simply excluded from heaven. St. Gregory Nazianzen agreed with this. As St. Thomas puts it, such infants do not suffer because pain of punishment comes only from personal guilt, of which there is none. They do not grieve because they do not see God; more than that, they rejoice, because they share in God's goodness and in many natural perfections. They know and love God by use of their natural powers.

The existence of Limbo for infants has never been defined by the Church, although it is a common belief within the Church. Those who scoffed at it have been censured. Pius VI thus condemned the Jansenist Council of Pictoia.

Canonization of Saints.

The processes in the Church, by which a certain person, or persons, de-

ceased, are selected for special consider ation and devotion, and formally declared to be among the number of the blessed, is called Beatification and Canonization.

To pay honor to the dead whom general opinion declares to have lived well is an instinct of human nature. Pagan Roman citizens brought the images of their ancestors into their villas. They even deified their dead rulers. China worships its ancestors.. Other nations have similar customs. All nations have their heroes, and it is a beautiful element in patriotism reasonably to recall their deeds.

The Church has always encouraged people to distinguish, with singular honor, certain of her children who have lived before us, whose virtue and goodness have reached the "heroic" level. In order to assure us that such persons were truly virtuous, the Church established a careful and deliberate process in which to test the truth of facts, and probe the moral significance of actions. Her judgments and her processes are beyond criticism.

The question of ability or wealth possessed by those whom the Church recommends for our veneration is a matter of no concern. She is just as willing to raise St. Isadore, a poor gardener of Madrid, to the ranks of the Blessed, as St. Augustine or St. Thomas Aquinas. The proof of eminent virtue is all that is asked, and as a conclusive test of this high order of virtue she requires the authentication of miracles worked, by or through the intercession of the person considered.

The possession of this virtue and the illustration of it must be established by testimony. Witnesses, fellow-countrymen, those who have known the candidate in life may testify. For fear that this local testimony may be biased, the Church asks other evidence, not subject to provincial or national sympathies and antipathies. Each nation has a fondness for certain so-called holy persons. And it is unlawful to honor any person publicly as a saint, however celebrated for miracles, without the consent of the Universal Church.

Various Steps of Procedure.

A work of Pope Benedict XIV, translated into English by the Fathers of the Brompton Oratory, is authority for the method employed by the Church. There are three degrees of sanctity, that of Venerable, that of Blessed and that of Saint.

Thirteen or fourteen different steps are necessary in the process of Beatification, which extend always over many years. This is necessary to secure judgment from investigators of trained and absolutely impartial intellects. The character and behavior of the reputed saint are subjected to the severest possible strain. The inquiry is very minute, extending to details of every-day life. Particular virtues, appropriate to the person's state in life, must be evident. The theological virtues of faith, hope and charity, and the cardinal virtues of prudence, justice, temperance and fortitude must be displayed with all that these virtues stand for, practiced to a degree of perfection, not alone in

PASSION PLAY AT OBER-AMMERGAU.

A realistic scene of the Crucifixion at this historic devotional play produced by Bavarian villages for centuries. Photo was taken in preparation for 1922 production.

certain circumstances, but as a permanent habit.

The first step is the enquiry made by the Bishop of the diocese as to the reputation of the person. This being satisfactorily reported, the Bishop, or an official from Rome, enquires whether there has been any undue consideration paid this person by people of the locality. Third, the result of these two enquiries are sent to Rome to the secretary of the Congregation of Rites. Supporters of the request open the enquiry before this body. A promotor fidei (devil's advocate) is appointed, whose duty it is to point out weakness in the evidence and to raise objections. Sixth, the congregation examines all writings of the person. If favorable, Rome now adopts the cause as its own, and gives the congregation power to examine the reality and nature of the virtue and miracles ascribed to the person to be beatified. Ten years elapse before this is done. A delegation of three bishops is appointed to try the case, examine witnesses, etc. A report is sent back to the Congregation of Rites, examined by them, arguments heard for and against. If the verdict is favorable, a second delegation is appointed for a new enquiry into the facts. The congregation considers this delegation's report in three successive assemblies, at the last of which the Pope is present. The Pope gives his decision. A new assembly is held to decide whether beatification may be proceeded with without further delay. If favorable the Pope names the day for the ceremony. The beatification takes place on this day, in the Vatican Church. The brief from the Pope is read; the picture or image of the newly-beatified is unveiled. This entitles the person to limited "cultus," either in a particular country, or in a particular religious order.

Two miracles must have been worked through the intercession of the "Blessed" person since the beatification, before canonization may be considered. These must be established under the same rigorous conditions as the miracles proven before beatification. The congregation assembles three times, the third time with the Pope present, and a declaration is made that no doubt exists of the miracles in question, and that there is no reason why the canonization should not take place. This is done at St. Peter's with imposing ceremony in honor of the new saint. A Papal Bull is issued to this effect signed by the Pope and thirty-eight Cardinals.

Reverence and Invocation of the Saints.

Catholics believe that the saints in Heaven are to be honored and invoked, that they offer prayers to God for man, and that their relics are to be held in veneration.

In the Bible (Genesis xix, 1) we read that Angels were worshiped by Abraham and Josua. Samuel and Eliseus were treated with great respect (I Kings, I Samuel xxviii, 14). In other places in the old Testament we find tribute to the saints. But the feeling we have for the saints is not that which we must have for God. We honor and venerate the saints. We worship God, our feeling toward God

means adoration, the highest degree: towards creatures it means only respect, reverence due them because of exceptional virtue or position.

Christians pray to God. They also realize that it is good to ask the prayers of holy persons who are here upon earth. St. Paul did this (Romans xv, 30).

Saints Know Us.

That the saints know something of what passes on earth and can sympathize with us, may be inferred from what our Savior says in St. Matthew (xxii, 30), that the saints "shall be as the Angels of God in Heaven," and from what He says in St Luke (xv, 7, 10), "I say unto you, there shall be joy before the Angels of God upon one sinner doing penance" If the Angels see a sinner doing penance, the saints who are like Angels of God can do the same.

Moses, when with God on the mountain, far away and out of sight, was allowed to know that his people had fallen into idolatry. He could see what was passing elsewhere and could pray to God for them. It is only natural to suppose the saints can do the same. These blessed souls in Heaven, who are bound to us by ties of nature and grace, must have a sincere desire to help us in our necessities. We feel that God will not withhold from them this satisfaction. We believe that the Blessed Virgin and the Saints enjoy the power of interceding for us with God, a privilege bestowed upon them by Jesus Christ. They are not Mediators in the sense that Jesus is a Mediator between God and man, because Jesus is a Mediator of Redemption and intercedes by His own rights and merits. The Saints may intercede only through the merits of Christ. Therefore, all our prayers end with the words "through Jesus Christ our Lord."

The Church does not forbid our honoring the saints, but rather approves of it, for by honoring those who are chosen friends of God, we honor God Himself. We pray to the saints, but we ask only their help and prayers. We ask this as members of the Communion of saints, in which we, the members of the "Church Militant" on earth, ask help from members of the "Church Triumphant" in Heaven, either for ourselves or for members of the "Church Suffering" in Purgatory. We help each other and keep alive the bond between us.

Pictures of the Saints.

We cherish pictures and relics of the saints just as we cherish pictures or mementos of deceased relatives and friends We never forget that these things are but statues, pictures, etc., but they bring to our minds a vivid recollection of the person they represent. They excite good thoughts. It is right to show respect to such things. We do not, of course, pray to objects that have no life. We pray to the person represented, reminded by the sight, of virtues practiced and encouraged to imitation of these virtues in our own lives.

Purgatory.

Purgatory is a place of punishment in the other world, where some souls

suffer for a time before they enter Heaven.

Catholics believe in eternal reward or punishment according as our lives are meritorious in the sight of God, or not. Life is a period of probation in which we are all tried and tested. To depart this world unrepentant, with mortal sin upon the soul, means eternal punishment. Such cases are rare in proportion to the number of people dying. But there is not one amongst us who is not guilty of sin. Would you, therefore, for instance, punish a boy who steals an apple just as severely as a murderer dying unrepentant? The distinction between great and small sins must be considered.

Now, of course, nothing defiled can enter Heaven. The soul, having taint of sin even in small degree upon it, must first be purified, and Purgatory means a place of purification. Catholics believe it to be only reasonable that the soul, not as yet thoroughly purified from its contact with the world, should remain in Purgatory for a time after death, till this purification is accomplished.

Satisfaction for Sin.

For a proper understanding of this doctrine, it must be kept in mind, that satisfaction for sin is an essential feature. Christ's Passion and Death alone can satisfy for our sins. We can be saved only through the merits of Jesus, and to avail ourselves of these merits we must have faith. Good works, therefore, will not suffice without faith, the two must work together and in harmony and either one without the other will not be sufficient.

It is only reasonable to suppose that our good works please God. He Himself teaches this when He says, that whoever gives a cup of cold water in His name shall not go unrewarded. Our efforts in good works here in life shall receive reward. Christ approves of them, and they may be applied to the satisfaction for sin.

It is true that Christ's redemption has prepared the way to salvation for us. But the weakness of our will and the other effects of sin remain in us, unless they are removed by some particular miracle.

Atonement.

Catholics believe that a man may remove or avoid the natural consequences of his sins by subjecting himself to penances or discipline. In this way he does only what is necessary when the merits of Christ are laid at his door. He prepares himself for their reception.

King David satisfied for his sins according to the prophet Nathan (II Samuel xii, 13) also by offering sacrifice to God; later, "the plague was stayed from Israel." (v, 25.) Here is an example of temporal punishment appointed by God for sin, and also the removal by substituting in its place, prayers and sacrifice.

All Christians probably owe a considerable temporal penalty for their past sins, and they will have to atone for them before they can see God in Heaven. But they can substitute something for their suffering, just as David

did. This can be done by means of prayer, self-denial, mortification and sacrifice.

We believe, then, that most Christians who die in the love of God go to Purgatory for a time to expiate their venial sins. We believe that the unrepentant at death do not go to Purgatory. Such are lost for ever.

For those in Purgatory prayers may be offered. We pray always for anything pleasing to God, and it is certainly pleasing to Him to have souls released from Purgatory. David offered sacrifice to satisfy for the temporal punishment due his sins. Now, if his sacrifices were accepted, why should not our more perfect sacrifice, the Mass, be accepted for the souls of the dead? Judas Maccabeus had sacrifice offered for this purpose. "It is, therefore, a holy and wholesome thought to pray for the dead that they may be loosed from their sins."

Does God Permit Great Calamities?

Occasionally the world is shocked by some unusually lamentable calamity in which there is great loss of life. There are people who ask at once, if God is good why does He permit such awful things?

As a rule people who question God's providence do so from a selfish motive, when something affects themselves. If we could free ourselves from such selfishness we could see that calamities are not necessarily evils. There is nothing in this world without its good side. Man must die. His life should be means of providing a happy death. Many people dying quietly in bed might drift out of life unrepentant, whereas, if they were face to face with disaster such as fire or earthquake, they might turn instinctively to God.

The number of possible contingencies in life are so great and so interwoven with those of others that the possibilities involved in God's providence are enormous and varied in kind. Any attempt to imagine a harmony of those contingencies is beyond finite power. But God's infinite wisdom orders all for the best. Only man's malevolent will can prevent what seems disastrous from having good for man as a final result. Our trust in God provides always this consolation in such afflictions.

The Folly of Superstitions.

A sermon in the Homiletic Monthly points out the folly of believing that certain charms and articles give protection against harm. For instance:

Someone, perhaps, wears a four-leaved clover, fancying that it will bring him good luck; another thinks it lucky to nail a horse shoe over his door; others carry about with them some wonderful prayer, on which is stated that if any one carries it about and repeats it daily, he is sure to be safe from misfortune by sea and by land. In order more thoroughly to deceive good people, such prayers refer to our Holy Father the Pope, who is said to have attached great indulgences to them. Whoever carries about such prayer sins by superstition, for God has never promised that no misfortune will befall us. It is well for us to pray, but we

must leave it to God to help us when, where and how He sees best.

A superstitious person trusts, not in God, but in things that are often very trivial and foolish; he hopes in them, and expects them to help him This is, of course, an insult to our Father in Heaven, for He alone is our God, and there is none other who can help us; He has said: "Thou shalt not have strange gods before Me."

Any attempt on our part to secure knowledge of the future is foolish. Many are anxious to pry into the future, and they have recourse to fortune-tellers, as if these people knew everything, or had received a special revelation from Almighty God. Foolish persons allow fortune tellers to foretell the future by means of a pack of cards, or by looking at the lines on their hands, and they believe all the nonsense told them, to find out, when it is too late, that they have been cheated.

Others try to find out the future from dreams. They know God sometimes has allowed people to have true dreams, so they go to fakirs who profess to be able to interpret all dreams, or they buy dream books, for their own interpretation. Such actions are not only foolish but really dangerous.

What silly things concern superstitious people. They worry constantly about what a thing portends: spilling salt is supposed to mean there will be a quarrel; thirteen at table they hold as death to one of the party. Occasionally a chance happening seems to bear out the belief, but believers in such signs never stop to count the number of times nothing has happened. If so they would soon be cured of their superstition, says a writer in the Sacred Heart Review, who closes his remarks with the admonition: "You ought to put all your confidence in God alone, for He has said: I am the Lord, thy God, who alone am willing and able to help thee; thou shalt have no strange gods before Me."

Smuggling.

The wrong in smuggling is something about which people frequently concern themselves, especially those who live on the border between countries where payment of duty is exacted by the government of the country into which new goods are being brought.

Smuggling as commonly understood is a fraudulent importing or exporting of merchandise in violation of the civil law, in particular without the payment of duties. The wrong of smuggling consists, in the first place, in its being a deception by which a lawful ordinance is violated by fraud; in the second place, in its depriving the commonwealth, administered for the benefit of its members collectively, of a portion of those means which, by common consent and by representative expression, are necessary for the government of the community and the safeguarding of its interests.

Assuming that the laws of taxation, and the reasons for demanding import and export duty on certain goods, are not tyrannous or exorbitant, but just and fair or necessary in the common estimation, the act of smuggling is the violation of a just law that offends

against truthfulness, obedience and equity, all of which bind the conscience under ordinary circumstances.

Of course the question of the justice and necessity of such taxes is a matter upon which the representatives of the people may not agree. A majority may cause the tax to become local. There is a distinction between legal justice and justice in conscience, which sets smuggling as a legal offence or a moral offence. As a legal or penal offence it runs the risk of a severe penalty, but does not bind to restitution, because no injustice has been done by the individual act to the community in which the law was enacted. The law is clearly not a necessity but rather the accident of superior influence.

The penalty set upon such infractions of the law seems to be arranged in such amount that no injury is done the community. The excess derived from the capture is calculated to cover the losses of occasional fraud. Personal acts of smuggling seem to be viewed in this light by the community as a civil body, when performed rarely and infrequently. Systematic and continuous smuggling is, of course, a different matter.

(Quoted from Eccles. Rev., Sept., '19.)

Gambling.

It is an accepted fact that from the earliest ages, the mind of man, fatigued and tired from any particular activity, would find relief, not so often in cessation from work, as in change of occupation. To this may be traced the fact that gaming has been accepted generally from the earliest period of history, as one of the most widely known means of mental relaxation.

Gaming as a healthy means of relaxation and mental rest is not being defended from any standpoint. Continued participation in games of chance is undeniably harmful. It destroys the mental stamina of the participant. The ever increasing desire for personal gain causes him to see only his personal triumph in the outcome. The emotions are unrestrained and the rapid transition from one extreme to another means mental, moral and even physical deterioration. No man can indulge in the practice habitually, and some men not even occasionally, without losing that "sound mind in a sound body" which is demanded for healthy progress in life.

In the early periods of history, taking part in games of chance was encouraged among the nations of antiquity. The vicious gambling practices which later came into vogue were subsequently condemned, but with no more effect than our efforts at legislation today. With the coming of Christianity, gaming practices were not distinguished from gambling, but were condemned with it as an outgrowth of paganism. But not for long. The distinction appears in the works of St. John Chrysostom and of St John of Salisbury and is developed fully in Saint Thomas Aquinas. The healthy aspects of gaming were set forth in "De Ludo." Gaming, as he views it, is recreative and useful, since it affords a proper field for the tired mind and the wearied body. Gambling, however, the Saint calls a vicious out-

growth of gaming and a practice to be avoided by all. Gaming, as a means of recreation, is quite different from gambling indulged in for itself. The former is good, the latter is evil. (Eccles. Rev. March 27, '15).

The public mind is so frequently shocked with revelations of unspeakable conditions prevailing through the vice of gambling, and each individual meets in his life so many examples of the evils of it, that attention to so great an evil must be given Organized systems prey upon the attraction which gaming has for the average person. Brazenly and shamelessly, the game is distorted until there is no chance for the unsuspecting victim. The passions of man lead him on and on until his whole substance is gone and there is left for him nothing but shame, disgrace, and then—suicide.

Religion and morality in the education of youth is necessary for the proper understanding of such questions. The young person must be made to see the dangers of gambling in any form, particularly in its excesses. To hazard more than one can afford, to risk that upon which one's family depends is increasing the sinfulness into which one's passion will inevitably lead him unless restraint is kept always upon the desire. Certain it is that the practice, no matter from what standpoint it is considered, is one that should meet with the whole hearted condemnation of all sensible people because of the dangers with which it is involved.

Church Teaching on Temperance.

The teaching of the Church rests on the great principle of the cardinal virtue of temperance Following the example of our Blessed Lord and the uninterrupted teaching of twenty centuries, the Church of today devotes all its energy towards the inculcation of temperate ideals. Beginning with the young in the schools, the advantages of sobriety are shown in the evils of interperance, while always it is made clear that our Divine Master held temperance as the greatest of virtues. When receiving the Sacrament of Confirmation, it has grown to be a universal practice for the Bishop to administer a pledge against the use of all intoxicating drink to be effective until the boys shall have reached the age of twenty-one years. During the Lenten season each year there comes the announcement from the Holy See, bearing the endorsement of each Bishop, that it is their united desire that the faithful make some unusual sacrifice to make up for the concessions granted in the matter of fasting, such as to abstain from the use of intoxicating liquors. In many places this takes the particular form of self denial, actuated by the memory of the sacred thirst of our Divine Lord on the Cross, and special efforts are made to secure widespread attention. "I Thirst" cards are distributed seeking signatures to the promise to abstain. Catholics are taught to do every thing in their power to exterminate the evil of intemperance and whatever leads to it. They are cautioned that they must avoid not only the evil of sin, but also the occasion of it, and if drink in any way can be construed as an occasion of evil,

then it is something that must be avoided under pain of sin.

The Mortal Sin of Drink.

The following decisions as to mortal sin in connection with strong drinks, which were laid down by Bishop O'Reilly of Liverpool some years ago, we commend to the thoughtful consideration of those who look lightly upon the drink habit and to those who are given to speak of it as "a good man's failing."

"Whosoever drinks deliberately to such an extent as to lose his reason commits a mortal sin.

"Whosoever knows by past experience that when drunk he is accustomed to blaspheme or utter other improper language or injure others about him, beside the sin of drunkenness, is guilty of those other crimes committed during the state of intoxication.

"Whosoever does not adopt the proper means for the correction of this vicious habit of drunkenness remains in a continuous state of sin.

"Whosoever entices or urges another who, he foresees will be intoxicated, to excess in drinking, commits a mortal sin.

"Any seller of liquor who continues to supply strong drink to any individual who, he knows, will become intoxicated therewith, commits a mortal sin because he deliberately co-operates in the grievous sin of another.

"Whosoever is guilty of excess in drinking, though not to intoxication, in such a way as to cause distress in his family by squandering that which is needed for its supports, commits a mortal sin against charity. In like manner, whosoever thus renders himself unable to pay his lawful debts, though he may not drink to intoxication, commits a mortal sin."

The C. T. A. U.

The Catholic Total Abstinence Union of America was founded February 22, 1872. During all its years, it has achieved gratifying success and won for itself a high and honorable position among Catholic societies. It has deserved the praise and gratitude of all men and women who cherish the welfare of the individual, the home, the Church, and society. This Union has always insured respect for our Holy Religion, wherever total abstinence societies have been fostered. It has been a potent agency of the Church, in saving youth, preserving and ennobling manhood, strengthening the weak, reclaiming the fallen, and bringing the blessings of sobriety and Christian virtue in every form to countless homes and lives.

The official organ of the Union is the Catholic Temperance Advocate, published at the National Headquarters, Very Reverend P. J. O'Callaghan, editor and manager.

Effective workers among the priests are not wanting. For a period of years, an excellent and self-sacrificing priest of the Cleveland diocese, at his own expense, visited the seminaries and colleges of the country for the purpose of urging candidates for the priesthood to become total abstainers, and to lead in the work of the cause. Many bishops insist that their candidates so pledge

themselves before ordination. In every city there are workers who specialize in the work, and every mission band urges its necessity, aiding by the distribution of circulars and reading matter.

But the part of the work not at all advertised and not often heard of is the work the parish schools are doing to inculcate the principles of temperance among the children. There is the real battle ground, and there all the efforts of the Church are directed towards making the rising generation realise properly the advantages, spiritual and otherwise, of the virtue of temperance.

Bootlegging.

What is the guilt of a person who is known, according to the accepted term, as a bootlegger? Such a person is a salesman of liquor in defiance of a law which forbids its manufacture, sale or transport.

Catholics are bound to obey all laws. There is no exception to this rule. It is sinful then to sell liquor under the above circumstances. Canada has denied the Sacraments to anyone persisting in this traffic. This indicates the gravity of the bootleggers' offense in the eyes of the Church. It can be concluded that there is grave sin in such transactions.

The offense is worse where it can be foreseen that the customer will commit sin by drinking to excess or by neglecting his family or in other ways offending God excessively. In selling such a person liquor there is a share in the responsibility for all such after-effects.

Is Suicide Ever Lawful?

"When you're wounded and lying on
Afghanistan's plains
And the women come out to cut up
what remains,
Just roll to your rifle and blow out
your brains
And go to your God like a soldier.

Kipling's lines taken from the "Barrack Room Ballads" are made the subject of an enquiry as to whether "Suicide is ever lawful," which the Reverend Father Ernest R. Hull, S. J., answers in the Catholic Mind, New York, March, 1916.

"The practice of suicide seems to have gone through several phases in human history. First comes the purely natural instinct of self-preservation, the love of life no matter what evils may attend it. Then comes the idea, arising from a noble instinct, of sacrificing one's own life for the sake of others, for the saving of one's family or country, of which we have many instances. Then, as civilization grew, we find that with its artificiality there came a keen, proud sense of honor, which led to abuse.

Christianity rectified this crooked idea by emphasizing the principle, that a man's life was not his own, but was something given to him in trust by God Therefore, it was not to be done away with at will. Christianity still approved of self-sacrifice in the interest of justice and right, where such sacrifice was calculated to bring benefit to a noble or just cause. But such self-sacrifice is not suicide; it was the willing acceptance of death from

others in the act of championing the right.

Suicide is essentially immoral. We can admire all instances in which a man exposes himself to certain death in order to save the life or honor of some other person or to promote the well-being of his family or country or to stand up for his religion. But this does not mean suicide. Suicide is the deliberate taking away of one's own life or assuming to oneself that dominion over life and death which belongs properly to God alone. And no matter what the motive, this is never allowed. Hence the sentiment quoted in the verses of Kipling must be condemned as pure and simple paganism and a total contravention of the elements of the moral law.

Races of Man.

The three sons of Noah became the ancestors of three great families of nations. The descendants of Sen (Shem) are called Semites; to them belong the Assyrians, Arabs and Jews. Cham (Ham) was the father of the Hamites, among whom are the Chanaanites (original inhabitants of Palestine) the Babylonians, Egyptians and the negroes in Africa. Japhet's offspring are the Aryans, or Indo-Europeans, comprising Hindoos, Medes, Persians, Greeks, Italians, Celts, Germans and Slavs. Mixtures of race, however, and influence of climate and country have produced an infinitely greater variety. Hardly any people in the world represents an unmixed stock.

Priests in Fiction.

There is a common practice among readers of European fiction of the last century to mistake references there made to priests. This is especially noteworthy in French novels. Sneering remarks are frequently made in newspapers, especially of the sensational order, concerning priests and their connection with the society of that period.

But not every "abbe" mentioned in fiction was a priest, not at that time. There was a custom in olden days of giving the "benefice" of an abbey to a son of a noble family. In this way the title, "abbe," was adopted by a horde of perfumed society dandies, none of them ordained priests, who hung around the court of the nation, living well on the incomes of an abbey. Parsons calls it a detestable custom which was soon condemned. Priests of that time suffer opprobrium from the deeds of many who were not ever in Holy Orders although fiction writers love to so consider them.

Church Law and Autopsies.

Very often after the death of a relative, Catholic people are met with the request on the part of the attending physician that a postmortem examination of the body be permitted in the interests of science. It is frequently pointed out that there were unusual symptoms in the case and that an examination of the body will be of inestimable value in future cases. There is a natural repugnance against permitting any such mutilation of the body of our dear ones, but aside from this the question is often asked, whether the Church has legislated on the point. Catholic hospitals have a very pro-

nounced opposition to the practice, so much so, that there seems to be considerable grounds for the opinion that the Church has legislated on the matter.

This question in asked in the American Catholic Ecclesiastical Review (1915) and the answer given is as follows: "The Church, as far as we have been able to ascertain, has never legislated explicitly in the manner of autopsies. She has, as everybody knows, enacted laws in regard to cremation, and, while these decrees do not, of course, prohibit the dissection of the human body, they suggest that consideration for the bodies of the dead as "temples of the Holy Ghost" should have weight in the case. On the other hand, as cremation is allowed in exceptional cases, so the dissection of the body is allowed in the interests of science. The rights of the relatives are safeguarded by civil law, and, as long as the law does not permit the indiscriminate practice of autopsy, relatives of the deceased have it in their power to secure proper respect for the dead. We doubt whether a law leaving the matter to the discretion of the physicians interested in the case would be entirely wise.

Vivisection.

The Church has not forbidden such experiments in vivisection of animals as tend directly to the increase of medical knowledge and, by consequence, to the alleviation of human suffering. On the other hand, she has resolutely set her face against wanton and useless cruelty to brutes.

A further motive which has guided the Church in seeking to keep vivisection within due limits is her clear perception of the next step to be taken by those who do not believe in the existence of the soul of man, nor rightly conceive the dignity of human nature. With these persons, vivisection of animals would soon lead to the vivisection of "useless" human beings. In this country the medical profession has not dared, openly at least, to claim the right of operating upon human beings, solely for experimental purposes. Invalids, whether sick in mind or broken in body, have had a reasonable and well-founded assurance that their persons would be held sacred, that the knife would not be used nor drugs administered, except for the sole purpose of restoring them to health, and this assurance has been shared by their parents and natural guardians.

Prophecies of St. Malachy and Other Irish Saints.

St. Malachy was Archbishop of Armagh, Ireland, in 1148, and he is supposed to have left certain prophecies relative to the sovereign Pontiffs, who were to reign from his time to the end of world It is said that many other Irish Saints left prophecies, notably among them being St. Patrick, St. Bridget, St. Caolin (500), St. Caorneach (535), St. Iarlach (538), St. Beg Mac De (551), St. Baothin (559), St. Dallan Forguil (597), St. Bracean (650), St. Fursa (653), St. Moling (697), St. Samhtand (734). Only small portions of these prophecies remain to hand. Fragments are to be

found in works published by Colgan and O'Kearney, but they are uninteresting and disconnected.

The prophecies of St. Malachy are better known, being revived with the death of every Pope in speculation as to his successor. It is well to know that these were not published or made public until four and one half centuries after St. Malachy's death, and that there are insuperable objections, internal and external, to their genuineness. Competent Catholic authorities have examined them thoroughly and have come to the conclusion that they are a "palpable imposture."

In these prophecies St. Malachy is represented as foretelling, in discription, all the Pontiffs who were to ascend the throne of St. Peter from his time up to the end of the world. St. Bernard, who was the biographer of St. Malachy, makes absolutely no mention of any such prophecies in the published version of his life. Because of the silence of St. Bernard, who could hardly be ignorant of the existence of such prophecies, and for other reasons, besides the fact that authorities have found them to be impostures, the prophecies of St. Malachy are not to be accepted for belief.

Dancing.

While there is positive Church legislation upon the subject of dancing, which can be best learned from one's confessor, let us commend to our readers the following passage from the eminently sane St. Francis de Sales, in the "Introduction to a Devout Life." It gives sensible points of view:

"Dances in their nature are indifferent things, but as they are but too often performed they are very prone to become evils. They are full of dangers. They are pleasures of the night. But in the night and in darkness, evil creeps in very easily. The more so in an entertainment which, by its very nature, inclines to evil. They are protracted deep into the night, which makes a person unfit to get up early and thus robs one of the time to serve God. It is, at all times, folly to change the day into night, light into darkness, good works into play. The partakers vie with each other in vanity, and vanity is but too often the proximate participation to evil thought and dangerous spooning. I, therefore, tell thee, regarding dancing, what the physicians say about mushrooms. The best of them are of no account. The best dances are not worth much. But if you must eat mushrooms, see to it that they be well prepared. If, for some reason, you must attend a ball, prepare yourself. The preparation should consist in modesty and good intention. Eat mushrooms but rarely, and then very little, says the physician. Dance little and not often, say I. If you do otherwise you are in danger to get a liking for the dance. Mushrooms easily draw the poison out of the ground where they grow. Balls and dances have a tendency to attract the vicious elements."

Twilight Sleep.

"In my opinion very little can be said in favor of Twilight Sleep no matter from what point of view, except the commercial." This is the opinion of the

leading obstetricians in America and in Germany. It is unscientific and undoubtedly immoral

The method is now old, as antiquity goes in medicine—it was devised in 1902. In 1903, that is twelve years ago, it was tried, found wanting and rejected in the universities of Berlin, Vienna, Munich, Heidelberg, Harvard, Pennsylvania, Johns Hopkins, and in the Northwestern, Chicago. Kronig and Gauss took it from the attic recently and gave data to a number of female agitators in America who advertised these two worthies to their heart's content, (and with Kronig's consent, as the editor of McClure's magazine, acknowledged to Dr. Tracy of Philadelphia), and the scandal of the entire medical profession. Since then twilight sleep has become a fad, especially with those ladies who have no babies of their own, but who like to descant on "sociological problems." Kronig came here in November, 1913, to read a paper before two American medical societies, one of which was the Clinical Congress of Surgeons of North America, and he took advantage of the courtesy of these societies to exploit the proprietary drug narcophin, which he uses in his business. He was soundly and justly scored by the Journal of the American Medical Association, and the American Journal of Obstetrics, as an "unethical foreigner."

Dr. Green, of Harvard; Dr. Williams, of Johns Hopkins; Dr. Hirst, of Pennsylvania; Dr. DeLee, of Northwestern, all leading university professors, and special practitioners everywhere report very unsatisfactory results, and, after careful study and experience, they have rejected twilight sleep as especially dangerous.

Dr. Joseph Baer, of Chicago, has reported on sixty cases treated in the Michael Reese Maternity Hospital, almost all being unsatisfactory. Cases not treated showed far more promising results. In all cases treated there were signs of extreme restlessness, delirium amounting even to frenzy, which involved strait-jackets and shackles. Constant watch must be kept on them day and night. And for years afterwards, the children withstand the action of morphine badly, because that drug is the principal ingredient in the treatment. The action of the morphine is increased and intensified by mixture with other drugs, and is at once carried by the blood to the foetus.

This is only part of Dr. Baer's experience, which may not be printed in full, except in a medical journal. It is no wonder that there were twenty-five suits for malpractice in one German city during July, 1914, as an outcome of the twilight sleep craze.

We know that men who claim they have complete success in the treatment can not possibly be telling the full truth; they have peculiar standards of perfection. Baer's amazing recital was of a series wherein the smallest dose of morphine was used, yet others say they had no difficulty, and they used twice as much morphine as he did. Baer is as skillful as they are, and his circumstances were perfect.

If a physician injects morphine and scopolamine to get a twilight sleep, he risks the life of the child somewhat,

and the life of the mother somewhat. Poisonings are reported as a result of this method. The twilight sleep method, then, when it is not foolish and unscientific, is as moral, and "has as much to be said in its favor" as has shooting a revolver at a target on a baby's head. Fortunately it will die out before long just because it is foolish. There is a "Painless Labor League" gesticulating from the platform, which boycotts physicians who, through respect for their scientific and moral consciences, refuse to go through the "Dammerschlaf" hocus-pocus. Some agitators tried to get the method exhibited in moving pictures for the delectation of the poor and young, but the police stopped its indecency.

The method cannot be perfected unless someone invents a harmless narcotic, which is a contradition in itself. If enough of the present narcotic we have is given, we risk the life of the woman, as I said, and we gravely risk the life of the child; if we do not give enough to get the desired effect of twilight sleep, why, in the name of common sense, meddle with it at all, unless we are frank quacks?

Facts from an article by Dr. Austin O'Malley in Eccles. Review, 1915.

Dismas.

The patron saint of Lent is the Good Thief, named Dismas, whom our forefathers invoked to obtain an increase of faith and the grace of a happy death. The Roman Martyrology mentions him on the 25th of March: "At Jerusalem, the commemoration of the Good Thief, who from his cross, confessed the divinity of Jesus Christ, and deserved to hear the Savior say to him: 'This day thou shalt be with Me in paradise.'"

In reference to the faith of the Good Thief, St. John Chrysostom writes: "The faith of Peter was shaken by the words of a woman: the faith of the Thief defied the insults of a reviling multitude. He saw Jesus reputed with malefactors, and he adored Him as the King of Angels; he saw Him under universal approbrium, and he discerned His royal glory; he saw Him condemned, and he recognized Him as his Sovereign; he saw Him on a cross, and he invoked Him as if he had seen Him on a throne."

The Militant Catholic.

There is no one more praiseworthy than the militant Catholic, and by this we mean the Catholic who is ever ready to defend his faith against all comers, who has a firm foundation in the truths of his religion and who can intelligently and without bashfulness give a reason for the faith that is in him, says the Indiana Catholic. Militant Catholicity is especially needed in these days of bigotry, when a certain portion of the public has been crammed full of untruths against the Church by means of the vile newspapers and the despicable lecturers now before the public.

But the militant Catholic has a grave responsibility resting upon his shoulders. He must practice what he preaches. As the Notre Dame Scholastic aptly remarks: "A drunken parishioner may startle the world with his defense of Catholicity, but he will do it in

such a way as to hide every good and noble quality of that faith." The world judges a man by his deeds rather than his words. Observation proves that many of those fellows who are prone to argue religion on every occasion, and equally prone to knock down an opponent if a slighting word is uttered regarding some point of Catholic doctrine, do not practice the faith they verbally and physically defend.

"I am a Catholic and proud of it," boasts many a man who is Catholic in name only. Those to whom a man of this kind addresses himself will naturally look upon him as representative of all Catholics and immediately conclude that Catholicity means nothing but idle words. "Said the Pieman to Simple Simon, 'show me first your penny.'" The penny in this case is practical religion, and this Simple Simon, like the fool of the nursery rhyme, hasn't any. He is not a Catholic, but a giver of scandal.

Dishonesty.

There are dishonest people, who will not scruple or hesitate to take what does not belong to them, whether it be large or small. But there are very many men and women who are not dishonest, yet have not a deep sense of honesty, who would not steal any sum or article of value, or retain another's property, but who all the same are guilty of dishonesty in small matters without any qualm of conscience.

A dealer in New York recently, one of the papers told us, took a trial of the virtue of his customers and gave them an excess of change. To his amazement very few were honorable enough or honest enough to call his attention to the fact or to return the excess amount. He stated in this connection that the men showed up better than the women. How many who read this will feel their consciences pricked? We fear only too many people will find themselves in the category of those who do not hesitate to retain whatever excess change may be handed to them in stores. They may attempt to justify themselves by the consideration that, after all, it is the seller's business to see that he gives the exact change, and that he ought to suffer by his own mistake. That is a way of reasoning that is not supported by any rules of logic or by any principles of morality. Let us suppose that the seller did not give enough change; will those people let him benefit by his mistake? We judge not; they would quickly call his attention to the fact and demand a recount. Why not also demand a recount when the mistake is the other way?

Another time when people fail to be honest, and when, therefore, they are unjust, is when they dodge in paying their carfare. In a crowded car the conductor loses sight of them, or somehow fails to approach them with "fare, please." They sit unconcernedly and chuckle to themselves; this time they have got one on the car company. But hasn't the car company a right to the fare if you get the ride? And if it be deprived of the nickel isn't it unjust and are we not dishonest?

Paying Bills.

In the paying of bills some people

seem to have no conscience. In the first place, it is dishonest to contract a bill when at the time one has no prospect of being able to pay it. Yet, because credit is so easy to obtain they do not fail to take adavntage of this case and run into debt. It is the dealer, they say, who should suffer because he is so easy a mark, but that does not render the act less dishonest when one contracts a debt he does not intend to pay or has not much hope of paying. It is bad enough to contract one such debt, but to go on piling up one on another in the end amounts to grave dishonesty. Yet, these people would resent being called dishonest. Mistakes often occur, and storekeepers may at times forget to charge us with items we have procured. Or they may fail to send us a bill until in their mind it becomes a matter of doubt if we have paid. In these circumstances do we remind them of the omission and of the certainty in our mind that the bill was not paid? If we do not we are dishonest, no matter how much we may pride ourselves on our smartness and good fortune. "Owe no man anything" is an apostolic injunction. They who fail are actually dishonest.

Dishonest Business.

Many dealers who are reputed to be honorable business men and who would scorn to do dishonest deeds yet are really dishonest in many small ways. They will let us buy goods which they know to be inferior to what we expect to purchase, though we pay the price of the better. They will charge very much more than the article is worth because they think the customer is able to pay the price; they do so because they are often obliged to charge another less for the same kind of articles. Charges are advanced in some instances to make up what is lost on bad accounts or on the failure to sell enough to prevent great deficit at the end of the season. Cheating customers or buyers is not by any means an infrequent occurrence.

Repaying Injuries Done.

There are a number of other small ways of taking what does not belong to us or of depriving others of what belongs to them done by people who think themselves to be honest. They may be honest, but they lack the sense of honesty. They are not honest through and through. They try to reason themselves into just holding on to what they may find, though the finding imposes the obligation of trying to discover the owner. They do not seem to realize the injury they do to others when in little things they cause deterioration in their holdings or destruction to their property. They would not burn down a man's house, though they are not slow to pull up some flowers out of his garden or fruit from his trees. And so on. It should be important for us all to convince ourselves that no matter how small the amount we take from another or how trifling the injury we inflict, it is stealing all the same. And to an honest man nothing is trivial or trifling.—Right Rev. Msgr. Thomas in the Baltimore Catholic Review.

Ordeals. Judgment of God. Duels.

Ordeals, or as they were termed Judgments of God, were an ancient means of obtaining evidence by trials, through which, by the direct interposition of God, so it was supposed, the guilt or innocence of the accused person was established. These trials owed their institution to the firm belief that God would not permit an innocent person to be regarded as guilty and punished in consequence, but that He would intervene, by a miracle, if necessary, to proclaim the truth. Various nations of antiquity practiced ordeals, the Babylonians, the Jews and the ancient Germanic people among them. Persons accused were submitted to certain tests, and the effects established the guilt or innocence. The Greeks knew the test of holding a red hot iron, which was also in vogue among our own Indians. The Jews and Babylonians used a water test principally.

Christian missionaries did not at first work to combat these practices, opposing only the duel, until the barbarity associated with the ordeals made such action necessary. But the main idea of the Judgment of God was not opposed to religion and, therefore, not condemned. More than that, by prayer and religious ceremonies, by the hearing of Mass and the reception of Holy Communion, some missionaries sought to give the ordeal a distinctly religious aspect. In considering this, one must bear in mind the religious ideas of the times. The Frankish and Anglo-Saxon church authorities were very broad-minded in this matter, but it must not be forgotten that the Church took no action until called upon by the spread and development of ordeals, with the abuses later attached.

The duel which originated in pagan times was always forbidden by the Church. Christian nations, so familiar with arms, fell into the habit of deciding disputes in this way, and regular codes were adopted governing this practice, which endured up to a very recent period. But at no time does it appear that the Church even tolerated dueling.

One test, in which both parties, the accuser and the accused, took part, was to stand before a cross with arms outstretched in the form of a cross. Whoever first let fall his arms was defeated. This was tolerated by the Church authorities with the hope of replacing the duel.

The hot iron was employed in various ways, not only in courts of law, but elsewhere, where the accused must pass through fire, or pass his hand through the flames to prove his innocence, was common in England, where one test was to have the accused walk a space of nine feet over hot ploughshares, or bearing the hot iron in his hands. Other tests in hot or cold water, or with the use of bread were also common. A person suspected of murder was brought into the presence of the body of the murdered man. If the wounds bled afresh, the guilt was supposed to have been proved. A popular English writer refers to this belief in picturing King Richard at the bier of his father, Henry II. Then, there was the Eucharistic test. The firm belief existed that if

anyone, to prove his innocence, should receive Holy Communion, he would, if guilty, be punished by God with instant death. Queen Emma, the mother of Edward the Confessor, submitted to a trial by ordeal in 1048, in the presence of her son walking unscathed over the hot ploughshares. (L. E. Dobree in Am. Eccles. Rev. Aug. 16.)

Various decrees were promulgated by the Popes prohibiting anyone from receiving the blessing of the Church before submitting to the ordeal. From the twelfth century a wide-spread opposition to ordeals developed as a result of the stand taken by the Popes. A general council of the Church forbade the ordeal in 1215, and later in synods. The practice gradually died away being unknown after the fourteenth or fifteenth centuries.

Catholics and Thanksgiving Day.

Thankgiving Day means that the American people recognize a guiding Divinity, says his Eminence Cardinal O'Connell, in a press contribution. The annual proclamation of a day of thanksgiving is the expression of the national conciousness that not only as individuals but as a people, we are in the hands of an all-wise and infinitely loving Father, who, whether by manifold blessings or occasional afflictions, is shaping the history of our country in such way as may further the beneficent purposes of His providence.

Thanksgiving Day is the civil holiday observed in the United States on the last Thursday in November. The President issues a proclamation calling upon all to observe the day as one of national thanksgiving and prayer. Governors of states concur in this. The custom originated in 1621, when Governor Bradford of the Plymouth colony appointed a day for public praise and prayer after the first harvest. President Washington recommended it in 1789. By 1859 nearly all states had recognized the day as an established institution. President Lincoln in 1863, President Johnson in 1867 and President Grant in 1870 selected the same day. Since then, there has been no change.

Catholic religious observance is of recent date, and is not as yet a general custom. Cardinal Farley voiced the Catholic attitude, when he said, "Thanksgiving Day is one of the evidences that we are a religious people and that we are grateful to Almighty God, and, to every one who has any sense of religion, it is a most gratifying occasion."

The origin of Thanksgiving Day is traced back to the harvest feasts of different nations in ancient times, and to the desire in men to give thanks to God for bounties received. Generally speaking, Thanksgiving Day has little religious display, and in its observance is confined to family gatherings and reunions.

Food Adulteration.

The practice of adulterating articles of food is only too common. Flour, butter, milk, wine are only a few of the products which suffer from mixture with foreign substances. The adulterations are often of a deleterious nature.

A manufactured imitation is frequently sold for the genuine article. In nearly every case it is inferior. Substitutes or adulturated goods contain little nourishment, and often much that is prejudicial to health. Tradesmen or manufacturers who thus defraud the public are guilty of sin. Their actions become matter for confession. There is question of restitution as well as recompense for possible injury to health.

In the Middle Ages condign punishment was publicly visited upon such offenders and their falsefied wares burned.

Bankruptcy.

The non-payment of debts is a kind of stealing. It is a bad thing to get into debt; the debtor is like a man who, when his legs begin to fail him, hobbles along on crutches. To borrow and not pay again is wrong. An obligation is incurred which cannot easily be removed.

Especially guilty is a person in business who fraudulently declares himself bankrupt. He invokes the process of law. On the surface everything appears regular and in order. But beneath it all there is the desire to rid himself legally of certain obligations. He may succeed in doing so.

The moral obligation however remains. No court arrangement can satisfy conscience when injustice has been done people with whom such a man enters into business dealings. Full and complete restitution must be made, if at all possible.

St. Clement Hofbauer, of Vienna, in making restitution one day for a penitent, was met by refusal to accept the money. He said, "It is not wise to allow a thief to retain what he has purloined, or he may think stealing no great offence."

Noel.

The word, "Noel," is derived from the Latin word, "natalis," meaning birthday. In this sense it has application to the Nativity of our Blessed Lord at Christmas.

Particular connection with Christmas is found in the word's acceptance as meaning a Christmas carol, or again a shout of joy.

Specifically, Noel is a ballad quite popular in the south of France relating to the Nativity, sung at Christmas time. In fact many forms of poetry, purely devotional, bear this name. They are renderings of the Bible account of the Nativity for the most part.

The word is sometimes adopted as a proper name.

Legal Status of Parish Schools.

The attention of the public has been called seriously to bigot attacks upon parish schools. Oregon is a case in point.

With campaigns against the existence of our schools definitely launched in 1922, and threatened either before or since in other states, the legal aspect of the measures which are expected to strike a blow at the freedom of education is being discussed in many circles here, says the Courier of Winona, speaking of bigot attack in Michigan.

It is recalled that two years ago the attorney-general of Michigan advised

that the proposed measure was unconstitutional and that, while the supreme court of that state decided later, on purely technical grounds, that the measure should go on the ballot, Justice Fellows, a member of the court, expressed an opinion that "the proposed amendment is in conflict with the fourteenth amendment of the constitution of the United States," which provides: "No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty or property without due process of law; nor deny to any person within its jurisdiction the equal protection of the law."

"While the proposed amendment is very carefully worded to attract votes," said Justice Fellows, "it takes from the parents the privilege of educating their children in parochial or private schools; indeed, it takes from them the right to exercise any control over the education of their own offspring and gives such right to the state. It prohibits the conduct of the business of educating children by private parties, denominations and corporations organized for that purpose under the laws, and takes from them without compensation the right to use for educational purposes property owned by them and devoted to that use admitted to be worth seventy millions of dollars.

"That these schools may be regulated by the state is admitted on all hands, but that their existence may be prohibited by state mandate is an entirely different proposition. Before the business of educating the young in the same courses taught by the public schools, before the business of educating the young in the Christian religion, before the business of conducting these parochial schools can be outlawed and prohibited, their prohibition must bear some reasonable relation to the public good, or the public health, or the public morals, or the public safety, or the public welfare. The right to regulate I concede; the right to prohibit I deny.

"That the right of the state to regulate a business under its police power does not carry with it the right to destroy, the right to prohibit, is illustrated by two cases decided by the court of last resort of the nation.

"I cannot bring myself to believe that this court should by the discretionary writ of mandamus compel the secretary of state to submit this amendment to the people, thus precipitating a bitter religious warfare in this commonwealth in which neighbor will be arrayed against neighbor, church against church, Protestants against Catholics; yes, Protestants against Protestants, and where the net result can be but a nullity."

CHAPTER XV.

Converts to the Church.

Converts in Early Days—Many in Recent Years—Some Prominent Converts—Bishops, Converts—Abroad—In Heathen Lands—Converts' Testimony—A Convert's League—Sample List of Converts—Great Jewish Converts—Catholic Relatives.

It is not an easy task to gather material on the subject of converts to the Church, since the work of conversion is essentially unobtrusive. Every priest devotes a part of his time to that work. Missions bring in large numbers of converts. Certain religious orders which devote themselves particularly to this phase of activity —the Paulist and the Passionist Fathers, for instance—are constantly busy, with special facilities for advancing their efforts. Missions to non-Catholics are fruitful. Some dioceses have a special Mission Band of priests regularly engaged in this work. All over the country steady progress is reported, although the results frequently remain unpublished. "St. Peter's Net" is a publication devoted to this work. The editor, D. Scannell O'Neill, has devoted his efforts carefully to the subject.

Conversions to the Catholic faith during the early part of the century were few and isolated instances; but within the last fifty years they have become more numerous. Speaking on this subject, a French writer who visited the United States some twenty-six years ago, says: "It is difficult to apply a statistical table to the study of the question of conversions. The different Protestant sects furnish very unequal contingents to the little army of souls daily returning to the true faith; and it is a curious fact that the two sects which furnish the most are the Episcopalians, who, in their forms and traditions, approach nearest to the Catholic Church, and the Unitarians, who go to the very opposite extreme, and appear to push their philosophical and rationalistic principles almost beyond the pale of Christianity."

In some parts of the country there are congregations almost altogether made up of converts. Converts will be found among the bishops, and clergy, and a large share of them also belongs to the different learned professions.

In twenty years, closing with the last census, the number of Catholics in America has more than doubled. This increase is, of course, due largely to immigration. Still, the growth has

been decidedly helped by conversions. Men and women of education, broad-minded and well-disposed, have been attracted to the Faith, have realized the Truth and have become members of the Church established by Jesus Christ.

To estimate the number of converts in America is impossible for the reasons indicated above; to enumerate them is equally impossible. But there is none who will deny the encouragement given by such accessions, or the zeal displayed by these new followers of Christ in our ranks.

Some Examples.

The wife of Samuel de Champlain, the noted explorer, was perhaps our first convert. Other converts are the foundress of the first Ursuline convent in America, New Orleans, 1726; Mother Seton, foundress of the Sisters of Charity; Archbishop Bayley of Baltimore; Dr. Ives; Father Pise; Bishop Young, of Erie, Pa.; Father McLeod of Brooklyn; James A. McMaster of the New York Freeman's Journal; Orestes A. Brownson, editor and author; Msgr. Doane, Newark, N. J.; Father Isaac Hecker, C. S. P.; Father A. F. Hewit, C. S. P.; Father H. H. Wyman, C. S. P.; Rev. James K. Stone, President of Hobart College; Rose Hawthorne Lathrop, daughter of Nathaniel Hawthorne; Henry C. Granger; Henry Harland, novelist; F. Marion Crawford, novelist; Mother Katherine Drexel, Philadelphia, foundress of the order of the Blessed Sacrament; Major Henry F. Brownson; Dr. Geo. P. Ball; Father John B. Tabb; Rev. G. M. Searle, C. S. P.; Father Van Rensselaer, S. J.; Mrs. Molly Elliot Seawell, novelist; Bishop Curtis of Baltimore; Father Da Costa, New York; Rear Admiral Ward, Brooklyn Navy Yard; Alexis I. DuPont Coleman, son of an Episcopal Bishop; Hon. Henry Clay Dillon; Joel Chandler Harris, the author of "Uncle Remus;" Calvin Burr; Mrs. Fisher ("Christian Reid"), novelist; Rev. Daniel E. Hudson, C. S. C.; Charles Warren Stoddard, author; William Burden; David Calhoun; Prof. Fletcher (all of St. Louis); David Goldstein, the noted anti-Socialist lecturer; William H. Sloan; Blaine Elkins, son of the Senator from Virginia; Rev. Clarence N. Woodman, C. S. P.; John Mitchell, the labor leader; Mrs. Winthrop Chanler; Rev. John E. Copus, S. J.; Frank H. Spearman, author; Right Rev. Msgr. William E. Starr; Rev. John D. Whitney, S. J.; L. A. Russell, Cleveland; Mrs. Robt. McLain, Baltimore; Joyce Kilmer, New York, poet and critic. The year 1908 alone brought 16 non-Catholic clergymen, one from Milwaukee, one from New York, eight from Philadelphia, three from Chicago, one each from Fond du Lac, Reading and Toledo.

Bishops, Converts.

The most notable convert in 1919 was the Right Reverend Frederic Kinsman, Bishop of the Episcopal Church diocese of Delaware, who made his submission through Cardinal Gibbons. His conversion created quite a stir in church circles, recall-

ing the conversion of Levi Silliman Ives, Episcopal Bishop of North Carolina, in 1852. Dr. Ives' wife, a daughter of Bishop Hobart, a Protestant, also became a Catholic. Dr. Ives was for thirty years a minister; Dr. Kinsman for twenty-four years.

Converts Abroad.

In England, lately, the most notable case has been that of the Episcopalian monks at Caldey, in Wales. In February, 1912, about thirty Anglican monks, following the rule of St. Benedict, were received into the Church. Dom Bede Camm, O. S. B., was with them at the final decision. They and their monastery, after certain settlements, passed over to the Benedictine Community. A Community of thirty-seven women, following the same rule at St. Bride, Milford Haven, were received into the Church at the same time. This is the direct result of the spiritual unrest in England, expressed in the Oxford Movement, made famous by Cardinals Manning, Newman and Wiseman, Father Faber, and a host of others. Gordon in his "Converts to Rome," gives the names and residences of 572 converts who were clergymen of the Church of England, 23 of the Church of Scotland, 12 of the Church of Ireland, and 12 non-Conformist ministers. Converts, too, are 29 peers and 53 peeresses; 432 others who are described as members of the nobility; 350 more are clergymen's daughters; 269 clergymen's sons and 303 clergymen's wives; 360 are officers in the army and 64 in the Royal Navy. Of University Graduates, 586 are from Oxford; 346 from Cambridge and 63 from Trinity College, Dublin. Of the whole list, 612 have become priests, 369 secular priests and 243 religious. Of these last, 109 have become Jesuits.

Prominent English converts of recent date are Rev. Robert Hugh Benson; Rev. F. Aveling; Rev. T. J. Girrard; Miss B. Anderson; Max Pemberton, the novelist; Rt. Rev. Msgr. G. H. Doane; C. Kegan Paul; Hon. P. H. Burnett; Sir Bertram Windle, the scientist; George Grossmith, actor; Adeline Sergeant, novelist; Cecil Chesterton; Rev. J. E. Copus, S. J.; Rev. R. Garrold, S. J.; Mrs. Hugh Fraser; Ellaline Terriss, Sir Roger Casement and Gilbert K. Chesterton. Seven former Anglican ministers at one time made their submission.

Converts in Heathen Lands—Recent Reports.

The Vicariate-Apostolic of Pekin, China, registered in one year (1919), 35,000 catechumens, being 10,000 more than the previous year. Among the converts figures a princess of the imperial blood, granddaughter of Emperor Kia-Tsing, sister of Prince Kung, the last prime minister of the Manchurian dynasty. This noble Chinese lady was baptized on her deathbed in St. Michael's Hospital, where she had received instruction from the Sisters of Charity.

Stanton Lawton, writing in The New World, says that baptism of adult converts to the Catholic Church in India and Ceylon, was now taking place at the rate of 16,000 a year.

The Society of Paris Foreign Missions does enormous work. It is in charge of 34 dioceses, containing 1,548,576 Christians, attended by 1,200 priests and 800 native priests. Its baptisms last year numbered 165,000; 34 missionary priests and 2 bishops belonging to it died.

In every portion of India and Ceylon the Church is now organized, and conversions are being made at the rate of over sixteen thousand a year. This figure applies only to adult baptisms.

Converts' Testimony.

Enemies of the Church have a way of alleging that converts to Catholicity come into the Church on a sort of emotional wave, and that soon after they have been received "they recover from this emotional attack and regret the step they have taken."

There is no need of saying that this allegation lacks a true foundation. While a few converts may have relapsed from the Faith into the uncertainty from which they came, their number is so small as to be practically invisible. On the other hand, it is a well-known fact that almost all converts are, and remain to the very end of their lives, extremely faithful and zealous, finding in the Faith a joy that never stales or palls upon them. By way of evidence thereto, are given the following brief extracts from declaration of American converts, printed in Miss Curtis's "Some Roads to Rome in America:"

"Never, in the twelve years (since my reception), have I had a single hour of questioning or regret for the step which I took that day, or ceased to be grateful to God for bearing so patiently with my delays and hesitations and for bringing me home at the last."—Alexis I. Dupont Coleman (late Rector of St. Michael's Episcopal Church, Wilmington, D. D., son of an Episcopal Bishop of Delaware, author.

"There has never come to me the faintest shadow of a doubt. * * * * Credo! Credo!"—Rev. John E. Copus, S. J., author.

"The spirit of inquiry which made me a Catholic has never left me, and from that day to this I have been a constant reader of the history of religion. In the course of this reading, I have grown stronger in the Catholic faith. It has proved, according to my lights, to be the one practical system of philosophy which gives men mental peace, and which has from the beginning fed and clothed the poor, succored the orphan, taught the ignorant, and reformed the sinner."—Molly Elliot Seawell, novelist.

Cardinal Newman.

Letter from the Very Rev. Dr. (afterward His Eminence Cardinal) Newman, respecting a remark of the Right Hon. W. E. Gladstone.

In a postscript appended to the fourth edition of his "Letter to the Duke of Norfolk," issued in April, 1875, in answer to a remark by Mr. Gladstone, Dr. Newman wrote: "From the day I became a Catholic to this day, now close upon thirty years, I have never had a moment's misgiving that the Communion of

Rome is that Church which the Apostles set up at Pentecost. Nor have I ever for a moment hesitated in my conviction, since 1845, that it was my clear duty to join that Church, as I did then join it, which in my own conscience I felt to be divine."

Many more such statements could be cited. But the few here adduced will suffice to show what fills the heart and mind of practically every convert to the Catholic Church, to-wit: gratitude to God for the grace of faith and happiness in the practice of the one true religion.

A Converts' League.

There is a Converts' League in New York, which is active and progressive, with a large membership. An interesting story is told in the list of names of speakers at a meeting held a few years ago, presided over by Stuart P. West, President. Among them were: Rev. Dr. Sigourney W. Fay, former Archbishop of the Episcopal diocese of Fond du Lac; Rev. John J. Hughes, C. S. P.; Rev. Henry O'Keefe, C. S. P.

The following list of former Episcopal ministers who have become Catholics was presented to the meeting: Foster Waterman Sterns, former rector of Christ Episcopal Church at Sheffield, Mass.; John B. Pitcher, former rector of All Saints Episcopal Church at Orange, N. J.; Henry S. Dawson, former Episcopal minister at New Haven, Conn.; Rev. Henry Sargent, former Superior in the Episcopal Order of the Holy Cross; Dr. Jesse Albert Lock, W. A. Farmer of Georgia; Arthur Augustine Beaumont, and Rev. Paul James Francis, S. A., graduate of G. T. S.

The following former Episcopal laymen have become Catholic priests: Dr. B. Stuart Chambers, Rev. Henry Woods, Rev. James Viet, Rev. Eugene O. Wilson, O. P., Rev. C. J. Lijenerantz, and Carl L. Sandri.

Sample List of Converts.

In Truth for January, 1915, Scannell O'Neill has a list which gives the names of more than one hundred-thirty men and women distinguished by social, professional or literary standing who were received into the Church during the year 1914, and it is not claimed that the list is complete. Among them were twenty clergymen, most of them from the Anglican Church. Others are Hon. Hannis Taylor, A. M., L. L. D., former U. S. minister to Spain; Major-General Daniel E. Sickles, U. S. A.; Franz Blei, a German author; Lieut-Col. Wm. Gerlach; J. W. Barney, former editor "Wall Street Journal"; Prof. Van Winkle, Princeton University; Lieutenant Nolte, St. Louis Police; Dr. Harvey, St. Louis; Princess Rospigliosi of Italy (an American girl); Sir Wm. H. Newton; Dr. Butterworth, South Bend; Col. Carroll, Memphis; the Duchess of Sutherland; Col. Guinn, Milan, Mo.; Congressman Robert Brenner, N. J.

Great Jewish Converts.

There have been some very great churchmen who were of Jewish extraction. An exchange calls attention to the following:

A. Drack, called a deep well of science, whom Gregory XVI made librarian of the vatican, and whose son, a priest, edited an immense work of commentaries on Holy Writ; Father Liebermann, founder of the Congregation of the Holy Ghost and of the Sacred Heart of Mary, who was declared venerable by Pius IX; Father Hermann Cohen, the great Carmelite, who, during the Franco-Prussian war, fell a victim to his charity toward the French soldiers made prisoners in Germany; the Dominican, the Rev. Father Levy, who afterwards gave his life for the Faith in Mesopotamia; the Abbe Olmer, at Paris, whose entire family followed his example, two of his sisters entering the religious state; the pious and eloquent Lehman brothers, both priests; the two Abbes Level, one of whom was the superior of "St. Louis of the French," at Rome; the famous Father Voit, one of the most eloquent preachers in Austria.

Catholic Relatives.

In looking over the names of leading non-Catholic Americans, it is consoling to a Catholic to find that many of them count members of their immediate family as communicants of the Catholic Church. It may prove interesting to our readers if we set down the names of a few such persons.

Here we find the names of the wives of Chauncey M. Depew, Dr. Nicholas Murray Butler, Henry W. Taft (brother of ex-President Taft); James Blanchard Clews, of the famous New York banking house of Clews; James J. Hill, the railway magnate; David Bispham, the singer; Owen Aldis, Chicago; August Belmont, Reginald and William K. Vanderbilt, Jr.; William F. McCoombs, Democratic leader; Admiral Dewey, William C. Endicott, Jr., of Boston; Joseph Leiter, brother of Lady Curzon and the Countess of Suffolk; Col. McCain, Adjutant-General, U. S. A.; Senator Clark, of Montana; Charles Nagel, late of President Taft's cabinet, and the widows of the late Lieutenant-Governor Henry C. Corbin, U. S. A.; Charles Emory Smith, successively ambassador to Russia under President Harrison (1890) and Postmaster-General under Presidents McKinley and Roosevelt, and William H. Hunt, ambassador to Russia under President Arthur.

The list could be extended had we the time and space at our disposal.

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CHAPTER XVI.

The Bible.

The Old Testament—The New Testament—Need of the Bible—St. Paul's Epistles—Compiling the New Testament—St. Jerome's Translation—The Protestant Bible—The Original Books—Dark Ages' Use of Bible—Cost at That Time—Bible in English—Editions of the Bible Before Luther—Revision of the Vulgate—Church Teaching—Private Interpretation—Tradition—Bible Myths (So-Called)—Story of Creation—The Ark—The Serpent—The Deluge—Jonas and the Whale—Characters in the Bible—Darwinism—Evolution—Age of the Patriarchs—Descendants of Cain—Inspiration of Genesis—Age of the World—The Stone Age—The Cave Man—Higher Criticism.

Bible Brevities, Language of Our Lord, Targums, Pentateuch, Samaritan Pentateuch, Septuagint, Judges, Jews, Name of Jesus, St. Paul, Holy Sepulchre, The Temple, Handwriting on the Wall, Kings, High Priests, Beelzebub, Gehenna.

The world owes an immense debt to the Church for the gift of the Sacred Scriptures and for their preservation and spread among the nations. The Catholic Church is responsible for the Bible. Its production took place directly under her supervision. She stood sponsor for the work of collection and arrangement, and she preserved it through long centuries before any other agency even pretended interest in it.

The Bible was written by men, divinely inspired, we believe. It was not written at once, or by one man. Fifteen hundred years elapsed between the writing of the first book of the Old Testament, Genesis, and the Apocalypse, the last book of the New Testament. The Bible is a collection of different books by different authors, a library, in fact

The Old Testament.

There are forty-six books in the Old Testament, written in Hebrew, the original language. They are divided into three parts: The Law, The Prophets, The Writings. The first five books, written by Moses, constitute the Law. This part of the Old Testament was placed in the Ark some 3300 years ago. Long afterwards, the other two parts were added, completing the Old Testament as it stands today. At what date precisely this was done is not certain. Some believe, on the authority of Josephus, the famous Jewish historian, that it was done under Esdras and Nehemiah, a few years before 424 B. C. Others contend for a later date, about 100 B. C. This much appears certain: The Old Testament, as we have it today, existed intact in Hebrew at least

one hundred years before the coming of Jesus Christ.

For the benefit of the Jews who were scattered in different countries, and using the Greek tongue, at that time an universal language, a translation of the Hebrew Old Testament into Greek was made This was begun about 250 B. C., by seventy men, hence the meaning of the word, Septuagint, by which the translation was known. It was from this version, the acknowledged Bible of the Jews, that Jesus and His Apostles quoted in their teachings.

Other translations were made later for the benefit of Christians, who preferred the Bible in their own language. The Armenian, Syriac, Coptic, Arabic and Ethiopic translations preceded the first Latin one, which came about 150 A. D. Others followed.

The New Testament.

The New Testament was not written by one man, nor was it written at one time. At least forty years passed between the writing of the first and of the last of its books. It is made up of the four Gospels of Sts. Matthew, Mark, Luke and John, fourteen Epistles of St. Paul, two Epistles of St. Peter, one Epistle of St. James, one Epistle of St. Jude, three Epistles of St. John, the Apocalypse of St. John and the Acts of the Apostles by St. Luke. There were at least eight different writers and in all twenty-seven books. St. Matthew's Gospel is thought to have been the first written, while St. John composed his nearly half a century later.

Our Blessed Lord never, so far as we know, wrote a line of Scripture. Certainly none has been preserved. He never told His Apostles to write anything. His command was, "Go ye and teach all nations," "Preach the Gospel to every creature." And this command was fulfilled. Only five of the twelve Apostles ever wrote anything, and not one of them wrote a line until at least ten years after the death of their Divine Master. Yet thousands of people were converted by them.

Therefore, the Church existed before the Bible. When the Apostles met, before dispersing into the different parts of the world allotted to each for his work, their composition was the Apostles' Creed. Later, various emergencies arose and special circumstances called for the various writings of the New Testament. But nothing was farther from the minds of the writers, and of the Apostles generally, than that these writings be gathered together and made up into a book, which would be accepted as a complete statement of the doctrines of Christianity. Any one of them would have been shocked had he known that his letters would in time be made use of by heretics in the attempt of usurping the place of the authoritative teacher, the Church of Jesus Christ. That compositions intended to meet certain local circumstances should be accepted everywhere as an infallible guide in faith and morals independent of any authority to interpret them, is distinctly wrong.

Need of the Bible.

So long as the Apostles lived there was no need of a written record of the

teachings of Jesus Christ. As the end of their natural lives approached, it became expedient that some authoritative, reliable account of our Lord's life and teaching be written by those who knew Him personally, or were at least able to give at first hand uncorrupted information concerning Him. This was all the more necessary, because His enemies were even then circulating false reports and spurious writings concerning Him. St. Luke clearly stated this as his reason for writing. The others wrote for the same reason, one supplying what another omitted, each from his own recollection, and in his own way, yet none claiming to give a complete or perfect account of all that Jesus said and did. St. John says "the whole world could not have contained the books that could be written concerning Him." He admits that only the most important things are recorded. This fact was known when the Gospels were read to the early Christians, not as a systematic plan of His doctrines, but to excite their love and devotion toward Him.

St. Paul's Epistles.

St. Paul was an Apostle and held as inspired in his writings. His letters contain the Written Words of God, and are a final authority on the various points of which they treat, if properly understood. They do not claim to contain the whole Truth, nor to be a complete guide to salvation. St. Paul was a Bishop. He wrote to his people from time to time as emergencies arose, just as a Bishop of today sends his Pastoral letters to be read in the parish church. But all that is claimed for them is that they contain the teaching of the Church on the subjects treated. What St. Paul taught was the belief of the Church for nearly twenty years before he wrote anything. His Epistles date from 52 A. D. to 68 A. D.

Compiling of the New Testament.

For nearly three hundred years the writings of the New Testament were not collected. They did not, at this time, exist in one volume. The Council of Carthage, in 307 A. D., settled the collection of New Testament Scriptures. Constantine mentioned this collection in 332. Previous to this time, there were many works in circulation reputed to be inspired, and there was some doubt about what should be accepted. The approval of the Church confirmed this action of the Council of Carthage, and the books rejected as spurious, now known as "Apocrypha," were consigned to oblivion. Rome had spoken. Councils at Hippo and Carthage in the fourth century, Florence in the fifteenth, Trent in the sixteenth, and the Vatican in the nineteenth have renewed anathemas against those who deny this collection of books to be the inspired word of God.

There remained, however, attention to accuracy of translation from the original manuscripts. This work was entrusted by the Church to St. Jerome, the greatest Bible scholar the world has known. With a staff of helpers the work was done by him from the years 383 to 404 A. D. His research included both testaments.

He took the Old Testament directly

from the original Hebrew, and the New Testament from the original Greek. This was the celebrated Vulgate, the official text of the Catholic Church, recognized by the Council of Trent as the only authoritative version of the Scriptures. Pope Sixtus, in 1590, and Pope Clement in 1593, revised minor parts, but from the date 404 A. D. it stands untouched, except for the minor revisions just mentioned. From it comes the authoritative translation into English, known as the "Douai" Bible.

The Protestant Bible.

The Church of St. Paul, St. Peter and St. John in the first century, are, we have seen, in harmony with the Church of the Fathers assembled at Carthage in the fourth, at Florence in the fifteenth, and at the Vatican in the nineteenth century. The Church established by Jesus Christ, which made the Bible, can alone tell us the meaning of its passages It is her work: she preserved and guarded it. Yet 1,500 years after Christ, Protestants step in, and declare the Bible to be theirs, and allege that they alone know its meaning. They claim it as the rule of faith, intended by God to be so used. They claim also the right to reject parts of it. They do not take it all. Some of it they throw out, and the rest they mutilate and word to suit their new teaching.

Seven complete books were so rejected, the books of Tobias, Baruch, Judith, Wisdom, Ecclesiasticus, first and second Maccabees, seven chapters of the Book of Esther, and sixty-six verses of the Book of Daniel, chapter cxi. Luther would have rejected St. James, St. Jude and St. John and parts of St. Paul's Epistles also, had he not been prevented. The principle of private judgment, of picking and choosing religious doctrines, is here illustrated. Only that was taken and used by him which harmonized with his ideas of teaching. Yet the reformers were bound to accept from the Church what is embodied in their version of the Bible. They had no other sources of information.

The Original Books.

Before the invention of printing in 1450, the Bible existed only in handwriting. The original books have, of course, disappeared. But there are existing manuscripts which were made in the fourth century, accessible today as proofs that the Catholic Bible is a genuine reproduction of the Bible as known and received at that time.

To account for the disappearance of the original writings of the New Testament, one need only refer to the persecutions of Christianity, and the devastation wrought by Pagan invaders, who burned and destroyed all the sacred things they could find. The material used in the manuscripts could not last long, either. Papyrus was the universal writing material, in the days of antiquity — a very delicate texture quite inferior in lasting quality even to cheap paper of our present manufacture. Everything written on papyrus, which is a vegetable substance, decayed in course of time. Besides, the writing was very tedious and slow,

and, therefore, a labor of love, only to be undertaken by one deeply interested. The monks are chiefly credited with such reproductions of manuscripts of the Bible. About three thousand of these exist today, the vast majority known to have been written subsequent to the fourth century. They may be seen in any of the large libraries and museums of Europe and America, particularly in the noted collections of the Vatican in Rome.

"The Dark Ages"—Use of the Bible.

The oft-repeated charge against the Church—that it kept the people in ignorance during what is called the "Dark Ages," is the basest of calumnies, is absolutely without foundation. The "Dark Ages" were really ages of light. The ages which built the gorgeous cathedrals and monasteries still standing in Europe had a glorious knowledge of architecture. The ages which claim St. Thomas Aquinas, St. Bonaventure and other teachers who taught in monastic schools and universities scattered in every country, were certainly not dark intellectually. The ages which produced St. Dominic, St. Bernard, St. Francis, and their followers, who instructed and helped poor humanity in every way, were undoubtedly not dark morally.

It is easy to say today that men were ignorant at that time, yet the monks gave practical training in the methods of living, and they taught the knowledge of God—surely the best knowledge that could be given. Printing was not invented then, and reading and writing, therefore, were not common, because of the expense attached to manuscripts and the difficulty in producing them. Yet every monastery had its library and its school. The monks were the teachers, as they were the writers, reproducing manuscripts as their life's work. And every monastery and Church had its Bible, easily accessible to everyone. Parts of the Bible were written, the New Testament or the Gospels, that people might possess that much at least, if they could not afford the cost of an entire work.

The Cost of a Bible.

Dr. Maitland believes that it would take ten months for a writer of those days to copy a Bible, and that it would cost three or four hundred dollars at the rate at which law stationers pay their writers today. This does not include the cost of materials. Another authority reckons that 427 skins of parchment would be necessary and that the total cost of a Bible would, therefore, be about one thousand dollars. With the monks it was, of course, labor of love. Nevertheless, the Bible in those days was a costly book.

The Bible in English.

During the earlier part of the so-called "Dark Ages," the Bible was in the Latin language, because Latin was the universal tongue among those who could read. It was the scholastic language throughout Europe. Those who could not read Latin, could not read at all. And when this condition changed, translations of the Bible were made. Caedmon, a monk in England in 680, and Venerable Bede in

735, translated the Bible into English (or rather the Saxon tongue). Alfred the Great, of England, was translating it when he died, 870. Blessed Thomas More, chancellor of England under Henry VIII, says, in 1535, "the whole Bible, long before Wyclif's day, was by virtuous and well learned men translated into the English tongue, and by good people with devotion well and reverently read." Wyclif lived about 1400, was the head of the Lollard sect, and claimed to have made the first translation of the Bible into English. The Douai Bible in English dates from 1609.

Editions of the Bible Before Luther.

Since Luther claimed to have discovered the Bible stating that the Church kept the Bible from the people, consider the following facts:

Luther's first Protestant Bible appeared in 1520. There were 104 editions published by the Church in Latin before that date; nine were published in German before Luther was born, and 27 before the date of his Bible. In Italy forty editions were published, twenty-five of them in Italian, before Luther's day. There were eighteen translations in France before 1547. The first books ever printed by inventor of printing, Guttenberg, was a Catholic Bible issued in 1456.

Revision of the Vulgate.

A commission has been selected by Pope Pius X, to revise the Vulgate. Abbot Gasquet, (now Cardinal) a brilliant scholar, member of the Benedictine order, is chairman. The Commission's work is to study the ancient manuscripts now in existence, to review the nearest to the originals, in order to discover and correct possible mistakes in the present day editions. The Catholic Church always has exercised great care in such matters, being willing to labor hard and long, and to incur great expense, in order to insure accuracy and give to the people a pure translation.

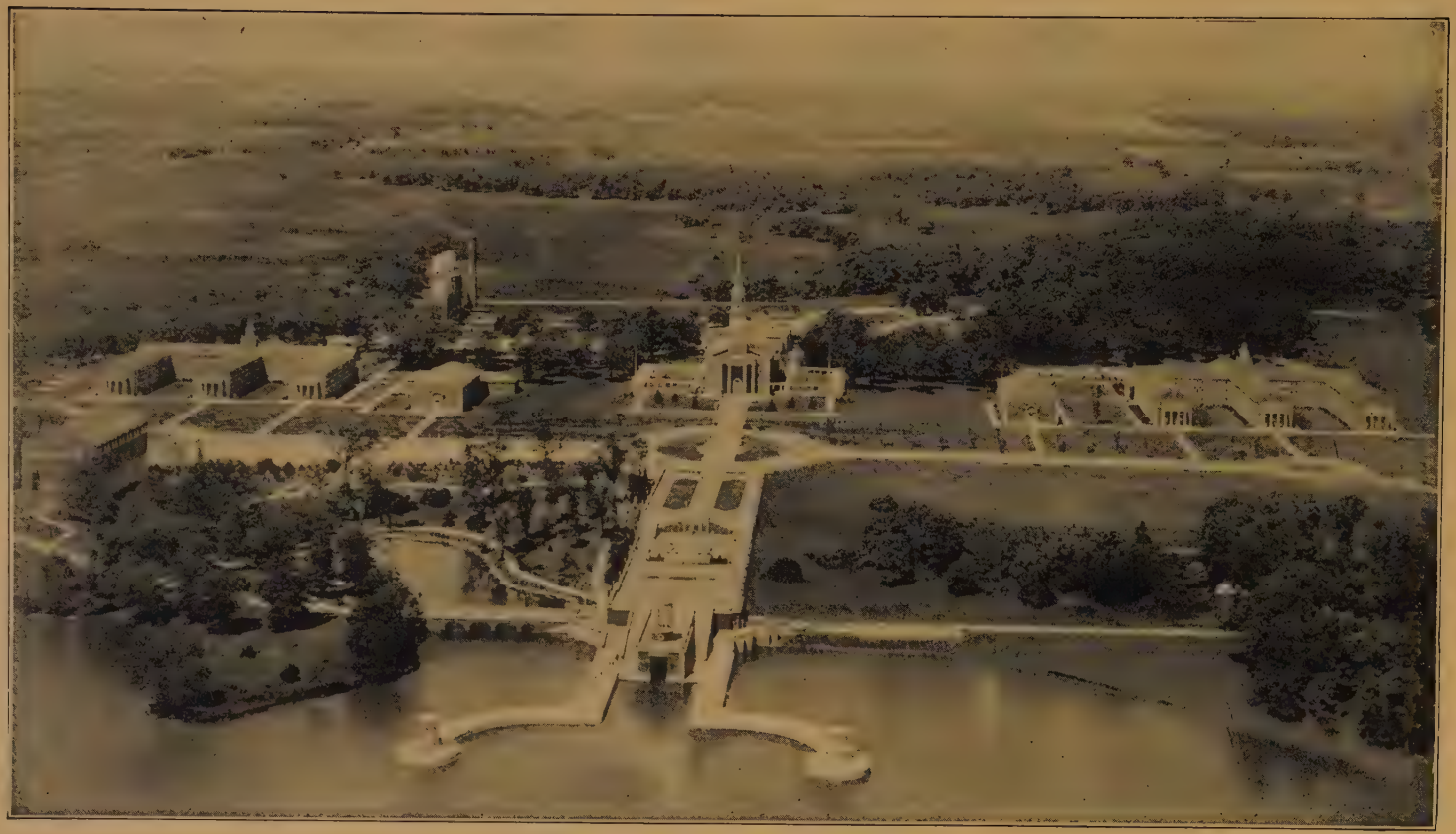
Attitude of the Church.

The Church teaches her children to revere the Bible, properly explained, it is the word of God. It is on sale in any book store. Catholics are exhorted to read it. The very first act of Pope Benedict on ascending the chair of St. Peter was to urge on Catholics the daily reading of the Holy Scriptures. Catholics know the Bible better than their non-Catholic neighbors because Catholics every Sunday hear it read and explained from the pulpit. No other subject but the word of God may be preached in a Catholic Church. Catholics are urged, moreover, to have a copy of the Bible in their homes. That is often a Catholic's best refutation to the calumny that he may not read the Holy Scriptures.

Private Interpretation.

Difficulties of private interpretation were well explained by Father G. Bampfield, B. A., Oxon, in St. Andrew's Magazine, some years ago.

I was a young man when my enquiry into truth began. I wished to save my soul—to know the truth and do the right; I asked myself and others how I



ST. MARY OF THE LAKE SEMINARY

The Oldest Catholic University in America, Chartered at Chicago 1846, now located on a new site at Mundelein, Ill. Scene of Eucharistic Congress of 1926.

was to find the truth; the answer was ever the same; "Search the Scriptures." But here came a difficulty.

I knew that the Scriptures were the word of God—but I knew also that God's writings are then only of use to us when we know what God meant by that which He wrote. God's Word, if we put to it the devil's meaning, or man's meaning, is not God's Word at all. What we need is God's meaning of God's Word. The same Holy Ghost who wrote the Scriptures, He only can interpret them."

Father Bampfield then became convinced that the Church which existed before the Bible, to which Jesus gave power to teach, which carefully preserved the Bible through the ages, was the sole interpreter of the Bible. The Holy Ghost had promised to be with the Church all days. He then turned to the teaching authority of the Church gladly, because he saw that those who condemned our Lord were the pharisee, the scribe, the lawyer, who may be presumed to know Sacred Writ as far as their own study could lead them. Their interpretation misled them.

Nay, he continues, the Scriptures themselves told me plainly, "that no prophecy of the Scripture is made by private interpretation." (II Peter i, 20.) And, again, that in St. Paul's Epistles, at least, there "are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their destruction." (II Peter iii, 16.) The Scriptures, then, can be used to our destruction, and who was I that I should think myself learned enough to avoid that disaster"

Tradition.

Tradition means the handing down of something. In its widest sense it includes all truths or supposed truths handed down from one generation to another. In all societies which have no literature, tradition, imperfect as it is, or may be, remains the bond between the present and the past.

Within the Church tradition is accepted because it cannot be set aside. Christ wrote no books. There was nothing but tradition to guide the Church in the early centuries. St. Paul insists upon the necessity of holding to the Christian traditions (I Cor. xi, 2; II Thess. xv). Even when the Scriptures of the New Testament were written tradition was not dropped, because the early Christians were well aware that it was tradition which settled the canon of Scripture. They were not unreasonable enough to reject tradition for Scripture, because the authority of Scripture was based on tradition.

Many converts came to the Faith where it was impossible to learn the truth from Scripture. And while ordinary tradition is by its very nature shifting and uncertain, the Holy Ghost preserved the tradition of truth in the Church More than that Scripture is a collection of books which never professes to contain the sum of Christian truth. In the face of such arguments the appeal of the Fathers of the Church to hold tradition inviolable as one of the guides of truth becomes quite intelligible. Irenaeous and Tertullian

were strongly in favor of this. St. Gregory, St. Basil, and St. Chrysostom in later years were of the same opinion.

The Council of Trent declares truth to be partly in Scripture, partly in unwritten tradition received by the Apostles from Christ or from the Holy Ghost, and entrusted by them to the Church. Further the Council states (Sess. IV de Can Scrip.) that "Scripture and tradition, the latter, of course, only when proved apostolic, are to be reverenced alike." "Catholic controversialists, while insisting that they need not prove their doctrine from Scripture always do so prove it," is Cardinal Newman's contribution on the question. Further, all points of Catholic doctrine usually can be proved by both Scripture and tradition. Needless to say, the decree quoted above of the Council of Trent sufficiently explains Catholic attitude.

Bible Myths—So-Called

It has long been one of the favorite practices of sceptics and enemies of Christianity, to single out for attack what they are pleased to call "Bible Myths." Under this term they particularly class the Bible account of the Creation (Genesis), the serpent's part in the fall of man, and the Deluge.

Wherefore, it seems right that every Catholic should be acquainted with Holy Church's interpretation of the Scriptural meaning on these points, should know as exactly as possible what his religion bids him believe.

Anything like a thoughtful consideration of the interpretation which bears the authority of the Church of God will show the Catholic, and the fair-minded non-Catholic as well, that there exists between the Bible and modern science no conflict whatever, that science walks hand in hand with the one true Faith.

The Account of Creation.

Beginning with the Bible account of the Creation, the world is said in the first chapter of Genesis to have been created in six days. Hebrew was the language in which the Old Testament was originally written, and the Hebrew word for day (yom) means not only a day, but also a period or epoch. Hebrew was a language of few words, comparatively speaking, and some of these words served for more than one meaning. For instance, the Hebrew word for "brother" was used also for "tribesman," "cousin," and "distant relative." Thus the word for "day" signified a division of time, rather than merely a day of twenty-four hours, a division which might represent as much as many years or even centuries. Therefore, when Genesis declares the world to have been created in six days, we are required to believe that the world was created in six divisions of time, the lengths of which are not stated. Thus, our Bible is in exact concord with the teachings of science. Geology and biology are completely agreed that the formation of the earth took place in six periods.

The Serpent and the Devil.

When tempted to criticise the Bible narration of any feature of the story of Creation, we must remember always that our limited ideas, the ideas of a creature, cannot set up a standard of procedure and accomplishment for the Creator, the infinite and omnipotent God. Without some such constant consciousness we are not fit to think upon the subject. For we overrate ourselves in the extreme when we seek, with our restricted faculties, even to penetrate, much less to criticise, the ways and methods of the Creator. Consequently, an absolute, detailed and complete explanation of the Creator's miraculous plans cannot but be impossible. God's doings are bound to be mysterious in many particulars.

Yet, it is possible, in full accord with the findings of the Church, to explain the Evil One's assumption of the form of the serpent for the purpose of bringing about the fall of man. First, it was the only way in which the temptor could reach uncorrupted man It was an appeal to man's physical nature, not immeasureably different from animal nature. Then, such an appeal could best be made by, not a purely spiritual being, but by one in the shape of an animal; and of all animals the serpent is credited as being the most subtle And leaving aside the argument some use, that woman, being weaker than man, was necessarily the one first approached, it is held to be a fact that man would yield more easily to his companion's influence, if she could be won over to the temptation at first hand.

The Deluge.

The Bible is not alone in giving account of the great flood or deluge. According to an article contributed by the Rev. A. J. Maas, S. J., to the Catholic Encyclopedia, "the historicity of the biblical flood is confirmed by tradition existing in all places as to the occurrence of a similar catastrophe. F. Von Schwartz enumerates sixty-three such flood stories, which are, in his opinion, independent of the Chaldaic and Hebrew traditions. Moreover, these stories extend through all the races of the earth except the African: this race is excepted, not because it is certain that they do not possess any flood traditions, but because their traditions have not as yet been sufficiently investigated. Lenormant pronounces the flood story the most universal tradition in the history of primitive man, and Franz Delitzsch was of the opinion that we might as well consider the history of Alexander the Great a myth, as call the Flood tradition a fable"

Jonas and the Whale.

To discredit the Bible story of Jonas and the whale, it has been argued that science proves the whale's mouth, throat and stomach to be so constituted as to make the swallowing of a man by a whale an impossibility in nature. Granting this to be true, and leaving out of the question the fact that God can suspend the laws of nature whenever He chooses, the argument in this case falls to the ground for the simple reason that the Hebrew word transla-

ted as "whale" does not mean what the word presents to our minds, but rather "monster," or "gigantic creature," and there is no doubt but that creatures of sufficient size as to make this story feasible have had real existence in the world.

Definite mention of it occurred in America in 1828; further information was gained in 1858 and in 1870. Since 1883 several whale-sharks have been captured. That killed by Captain Thompson with the aid of some fishermen, in 1912, was exhibited at Miami and its skin was later carefully mounted for more extensive exhibition.

The specimen taken by Captain Thompson is about forty-five feet long and the girth about eighteen feet. The mouth is so large that a man could crouch within it easily, and the throat was said to have been fully large enough to permit the passing of a man of ordinary size. The fact that there is a fish big enough to have swallowed a man makes foolish the argument of those who questioned the story of Jonas.

The Ark.

Modern sceptics attempt to show from the figures given as to the size of the Ark, that it would have been impossible to house within it the animals enumerated in the Mosaic narrative of the Deluge. According to Josephus, the great historian of the Jewish people, the dimensions of the Ark were 300 cubits long, 50 in breadth and 30 in height. Now a cubit measures, according to our standard, about 21 inches. This would make the Ark, in round figures, 525 feet long, 88 feet wide and 52½ feet high, about the average size of a present day ocean liner. Present day ship owners allow about 40 cubic feet of space to a ton of freight in storage, that is general merchandise. That would give the Ark a cubic measurement of 2,375,100 feet, and a displacement of 59,377 tons. As the vessel had no superstructure, that is deck houses or bridges, and cannot be supposed to have had to allow space for any purpose such as we must figure on today, engines, etc., these measurements do not exaggerate the Ark's carrying capacity. The description of Josephus says that the Ark was built up to the top, that she had no masts, and was roofed in to keep out the waters of the Deluge One writer on the subject, using these measurements, supposes that Noah divided the vessel into separate compartments, bulkheaded, and figures that 2,375 of these could have been built, size ten by ten by ten feet. This was to keep the distinctive species of his charge separate, and in order.

Many figure experts have compiled interesting statistics to show what might have been done with a structure of this size. But it is sufficient to know that even from a modern point of view the Ark had ample capacity for the purpose intended by Divine Providence. In this, as in other things, the Mosaic narrative will stand the tests of the investigator.

Father Hill, in the Catholic's Ready Answer, suggests that one must believe that all human beings but Noah

and his family were destroyed in the Deluge but that we can still believe that many species of animals were not touched by the flood. Noah's task of collecting and housing specimens of each species may have been a comparatively easy one.

Characters of the Bible.

Not a few would-be critics of the Bible have raised the point that some of the Old Testament personages, who are represented there as being very dear to Almighty God, have led doubtful and evil lives.

The charge is untrue in the main. For the personages selected by the critics to prove their charges, such as Abraham, Jacob and David for instance, did not lead evil lives, though they may have been guilty of faults and even sins. We say "may have been guilty of faults and sins," because their alleged trespasses against righteousness do not seem to be sinful at all in most instances. By way of example, Abraham's declaration that his wife Sara was his sister, when he and she ran the risk of falling into the hands of the king of Egypt, does not stamp him as a liar for the reason that the Hebrew word for "sister" has a wider meaning and stands also for "tribeswoman" as well. Again in the case of Jacob, when he impersonated his brother Esau to obtain his father's blessing, the idea of deceit may have been considerably mitigated by his knowledge, through his mother, that by God's will he was destined, rather than Esau, to carry on the chosen race. Genesis xxv, 23, tells us that his mother had a foreknowledge of this fact

As to David, it is true that he sinned grieveously, when he had risen to royal power, but it cannot be denied that his repentance was great and sincere

Generally speaking, the Biblical personages who are described as favorites of God, were good and did good, in spite of the weaknesses and sins that may have appeared in their lives. In other words, the good in them and the good done by them incomparably outweighed whatever wrong may appear in their actions And they were special objects of God's care, because they were destined to carry on God' works, and did carry it on mightily with strong faith and purpose

Darwinism—Evolution

The English scientist, who is generally considered responsible for the theory of "natural selection," Charles Robert Darwin, born in Shrewsbury, in 1839, published conjointly with Alfred Russell Wallace, in 1858, and in 1859 made public his work entitled, "The Origin of Species," which put forward natural selection as the principal or dominant factor in the evolution of species.

Before Darwin's time, there had been glimpses of the evolutionary theory regarding the origin of species, in the works of Buffon and several other scientists. Lamarck in the eighteenth century may justly be described as the originator of evolutionary science, as the term is understood in modern times, and in so far as his reasoning on the subject was based on scientific in-

vestigation. He dwelt at length on the effectiveness of environment in modifying, developing, or doing away with certain habits and qualities, and even organs, of animals and plants; and he argued that such changes, wrought by environment, were then perpetuated by heredity.

Now, Darwin's theory, the law of natural selection, was suggested to him by the process of artifical selection in use among gardeners and breeders of stock. Artificial selection is the method taken by a gardener who, for instance, desires to develop a variety of rose possessing some particular quality, such as, let us say, an especially dark red hue. To effect the variety in question, the gardener will select for planting the best seeds from individual dark red roses, exceptionally dark though grown on a bush nearly all of whose flowers are of a lighter red. By acting on this method during a number of rose-generations, the gardener will eventually bring what may be called a new dark-red variety into permanent existence.

Darwin's law of natural selection means that nature somehow took the part of the gardener, or the stock-breeder, and developed certain peculiarities in plants and animals, until, in the course of many years, new varieties and new species were the result. And the reason which Darwin assigned for the operation of this law of natural selection was "the struggle for life" with "the survival of the fittest."

According to Darwin, man is only a higher type of animal, evolved from the lower species through the ape, by means of natural selection, and its call for the survival of the fittest. Immediately after its promulgation, the Darwinian theory of evolution was enthusiastically accepted by the younger scientists, and for some years it held the center of the biological stage. But its supremacy did not endure. To quote Edward von Hartman: "In the eighties, Darwin's influence was at its height, and exercised an almost complete control over technical researches. In the nineties, a few timid expressions of doubt and of opposition were heard, and these gradually swelled into a great chorus of voices aiming at the overthrow of the Darwinian theory. In the first decade of the twentieth century, it has become apparent that the days of Darwinism are numbered."

Evolution.

May a Catholic believe in Evolution, and if so, to what extent?

The answer to this question is that a Catholic may believe in the evolution of species, in so far as the evolutionary theory does not come into conflict with revealed religion, that is with Catholic Truth and teaching. Of course, a Catholic could not possibly believe in any theory of evolution which denied the world's creation by the Supreme Being, God, in six days. But, a Catholic may well believe as has shown under "Bible Myths," that those six days stood not for days of twenty-four hours each, but for six periods of indefinite time.

Equally, of course, a Catholic cannot possibly believe that man, soul as well as body, is descended from an ape,

since we are taught expressly that man's soul comes from God directly into union with his body. He must believe the inspired words of Genesis that "the Lord God formed man from the slime of the earth," in regard to man's body. But, according to some Catholic authorities, it is not contrary to Christian doctrine to hold that the first man's body may have undergone a number of preliminary changes from inorganic to vegetable life, and from vegetable to animal life. What the Catholic must not doubt is that man's soul has never been subject to any process of evolution, the soul being of God and from God, absolutely

Recurring to the Darwinian theory of man's descent from the ape, the attitude of modern science toward that theory is clearly expressed by the preeminent scientist Virchow, who is not a Catholic, by the way, in his "Liberty of Science:" 'If we make a study of the fossil man of the quaternary period . . . . we find at every turn that he is a man like ourselves. . . .we must candidly acknowledge that we possess no fossil types of imperfectly developed men . . . .no skull of ape or ape-man which could have had a human possessor . . . has ever been found . . . we cannot teach, nor can we regard as one of the results of scientific research, the doctrine that man is descended from the ape or from any other animal." And the same universally acknowledged authority in science says elsewhere: "We have sought in vain the missing links that are supposed to connect man with the ape. . . . . At the present hour we can say that the fossil men discovered stand as far removed from the ape as ourselves."

Another distinguished scientist, Dr. Burmueller, declares, "On no recognized principle of classification can man be associated with the ape; for, to say nothing of his gifts of understanding and speech, he stands quite alone by reason of the vastly superior development of the brain portion of his nervous system, and hence can lay claim to an independent position in the animal kingdom Neither is his descent from the ape attested by science, since no connecting link has been discovered. . . . . Even the possibility of a connecting link is disproved by the tendency of apes and half-apes, in the course of their higher development in anatomical structure, to diverge more and more from the human type. . . . . Such is the present state of scientific investigation.

Age of the Patriarchs.

The earlier patriarchs are those who lived before the flood, and those who lived between that event and the birth of Abraham. In the cases of some of them, a difficulty is presented in their extraordinary longevity. Some critics find this hard to believe. But there are many things in the Bible that are, humanly speaking, hard to believe. As regards this particular matter, we may say with the Speakers' Commentary, that "the difference between the age of man at the beginning and the age of man at the present day may be due to some cause which it is no more possible to reach than the cause of life itself." It has been well observed by Delitzsch,

"We must consider that all the old-world population was descended from a nature originally immortal, and that the climate, weather, and other natural conditions were very different from those which succeeded, that the life was very simple and even in its course, and that the after-working of the paradisiacal state was not at once lost in the track of antiquity." It is true, of course, that the longevity attributed to the ancient patriarchs could have been attained only under conditions altogether different from those at present existing, but there can be no doubt that favorable conditions did exist at that time.

Descendants of Cain.

Of the children of Adam, the Bible names only three: Cain, Abel and Seth. Genesis gives, in the fourth chapter, an account of how Cain slew Abel and a short account of Cain's after life. In the fifth chapter, the generations of Adam are considered. None of the descendants of Cain are among those spoken of as early patriarchs, "for neither Jews nor Christians reckon as patriarchs, Cain and his descendants. The descendants of Cain are enumerated for several generations, but there they end abruptly, and, of course, become extinct at the flood. The sacred writers are mainly concerned with the descendants of Seth, the third son of Adam, and the ancestor of Noah, as being the seed whence sprang the chosen people, and, in the fullness of time, "the Expected of the nations, and Desire of the everlasting hills," the Messiah.

Inspiration of Genesis.

Is the book of Genesis only the primitive record of a very ancient people, and is there any reason why those records should be more trustworthy than those of any other ancient people?

The book of Genesis is as surely inspired as any other portion of the Bible. "If any one maintains," writes Father Pesch, S. J., "that the inspired writer (of Genesis), could have embodied in his narrative traditions that were false in fact, such a one manifestly departs from Catholic teaching as plainly set forth in our standard doctrinal works." (De Inspir. S. Scrip.)

"We must absolutely hold that God, speaking by the sacred writers, could not set down anything but what was true. (Leo XIII, Ency. Provid. Deus.)

As St. Augustine wisely remarks, "Once admit the existence of the very least error in a work of such transcendent authority, and there will be no part of it but will seem too rigid, in the realm of morals, or, in the realm of faith, too difficult of belief. And, so, on the same pernicious principle, everything will be explained as due to the purpose and scope on the writer, who is not at all concerned to give us the real facts." Ep. 28, n. 3.

Cath. Ency.

Bishop MacDonald, Victoria, B. C., in Eccles. Rev.

Age of the World.

"Catholic Biblical scholars whose orthodoxy cannot be questioned teach

that the Bible need not necessarily be regarded as determining the age of the human race True, the names and ages of successive patriarchs are given in the Bible, and a plain reader of the text might consider it a simple problem in arithmetic to figure out the total age of the human race from Adam to Jesus Christ. But the problem is more intricate, not only because we have no certainty of the number of years in the original text of pre-Mosaic genealogies, but also because there are grave reasons for thinking that there may be gaps in the genealogies of the Bible—not, however, of a kind to detract from the Bible's inerrancy."

The Catholic Encyclopedia gives in detail the reasons for the above statement, taken from the Rev M. P. Hill, S. J., (Ready Answers). As he says there is nothing in the teaching of the Church to fix the age of the human race at four or five thousand, or, indeed, at any number of years. The Latin Vulgate (the Bible) make from the successive generations a total of four thousand years; but, according to the Greek Septuagint, at least a thousand more must be reckoned Both versions are in use in the Church, leaving the point undecided as to which is correct, or whether both are wrong and a third, that of the original text right

Science attempts to prove by means of the existence of pre-historic human relics, that the world is very old. Their estimates, wild guesses for the most part, vary from ten thousand years to ten million. The ape-evolutionist is the wildest in his assumptions. But scientists of the highest order state that many of these relics cannot possibly be classed with the period claimed for them, because of the absence of proof. The really great men of science do not accept the relics as having any important bearing on the age of the human race. They simply do not know at what interval the present generation stands from the time that those human relics were deposited in the places where they were found They can guess, they can hazard calculations in which a number of "ifs" must be understood; but this is not exact science, and it should not be quoted as such against the Bible.

The Cave Man.

It is a favorite pastime for writers to picture primitive man as existing in a state of savagery, where he lived in caves, made rude signs or marks on stones, wore nothing but skins of animals slain with rude weapons and carried off his mate by force He is pictured as a beast just become human and struggling slowly upward This is the cave man. Now the science of ancient civilization disproves all such popular theories.

The works of Abbe Breuil on the subject, "Anthropologie," Vol. XXVI, 1915, and Professor Sollas, "Ancient Hunters," give much accurate information upon which to base another conception of the cave man. Man did live in caves at one period of progress. Professor Evans, before the British Association for the Advancement of Science, in 1916, reviewed the question and added much from his own research. It seems that Crete possessed

a wonderful civilization about four thousand years ago. It is regarded as the birthplace of our European civilization. Much interesting information is found in "Science" concerning Professor Evans' work in Crete. In the caves there, evidence has been found which apparently justifies the following conclusions.

The existence of a life after death is deduced from the finding of flint knives and bone javelins evidently placed near the bodies in burial rites to prepare the dead for the new life to come. Such articles were then common enough to be thus given up. Iron peroxide was used in preparing the bodies of the dead. Caves in France and Spain yield frescos which display "not only a consummate mastery of natural design, but an extraordinary technical resource." In these discoveries of art-work, not only charcoal but almost all the coloring matter known today is found in varying tints. Outlines and details of every kind, including "reliefs afforded by convexities of the rock surface," are especially evident.

Fire was used. Lights were displayed to advantage in these dark recesses of the earth. In some galleries of the Altamira cave, where the light of day had never penetrated, magnificent polychrome masterpieces are found. And there is no trace of smoke, so some progress in the use of artificial light is thus proven. Stone lamps are known to have existed before this period.

Carvings of various kind are to be found on the walls and entrances of these caves. Symbols and figures suggest the art of writing. According to Professor Evans, groups of such signs resemble "regular inscriptions." He concludes that considerable advance had been made in hieroglyphic expression.

Figures show skirts, waists and sashes upon the woman, while the men are pictured with bows and arrows, plumed head-pieces and accompanied by dogs. In one case a picture shows two opposed bands of archers drawn up as if for battle

Dr. Walsh, whose later article in "America," October 16th, forms the basis for the above summary, concludes by asserting that the story of man goes back even beyond the civilization of the Euphrates and the Nile countries. "The remains uncovered show men like ourselves and not some lower being gradually struggling upward. Even the men of the old Stone Age had good taste, and domestic tendencies. They tried to make their homes beautiful. They were the inventors of fire and lamps, brushes and painting in oils. This evidently shows that they had the power to develop a utilitarian civilization, had that been their impelling desire.

Higher Criticism.

There is only one authority for all our knowledge of characters in the Bible, only one authentic source of information and from it we learn that they were individuals, not mythical persons and deeds. If the Bible account is not correct and reliable, where does the critic get his knowledge? (If we

reject the Biblical narrative we have no foundation for any theory about these persons, or events.

The modern higher critic is long on theory and argument but very short on fact. He ruthlessly banishes from consideration the beliefs of thousands of years of practically all humanity and builds up a system of faith with no foundation beyond his unsupported imagination.

Bible Brevities of Interest

The Language of our Lord was in most cases the language of the people with whom He lived. It is called Aramic. The original Hebrew, used by the Jews up to the captivity in Babylon, was lost about that time, and, Aramaic. The original Hebrew, used daic, and in the IV Book of Kings, 18-26, called Syriac, came into general use. Aramaic was the language of trade and business in Asia Minor, and in order to deal with the neighboring nations the Jews were forced to acquire it. The real Hebrew had become a dead language at the time of Christ, being only in use in the services of the synagogue. Yet it was there that Jesus astonished his hearers by reading the book of Isaiah in the original. It was His custom to so read the original writings of scripture and then to explain the text in the language understood by the people, Aramaic, as scholars prefer to call it. The words used by Jesus on the cross, "Eloi, Eloi, lama sabactani," are Aramaic. The Bible, or at least the Old Testament, was translated into Aramaic very early. About two centuries after Christ it was complete. Such translations were called Targums.

Targum is the term given to translations of the scriptures into Aramaic, or even to paraphrases of the Old Testament. Elaborate regulations were laid down to govern such cases. A translation of the Book of Job was said to exist very early. All the canonical books existed in this form in course of time. In Arabia, it was the custom to read from them in the services of the synagogue for the benefit of the people who understood no other tongue.

The Pentateuch is understood to mean the first five books of the Old Testament. The Jews in different parts of the country had different names for these books, but the majority knew them as they are given to us, and in no case were the contents at variance. They form the basis of the history, law and worship, and the life of the chosen people. Moses was the author, according to tradition brought into the Church by Christ and His Apostles.

The Samaritan Pentateuch is the most important of the works of literature of a nation which existed in close proximity with the Jews for so many years. It is written in Samaritan

characters in Hebrew. It is not a translation of the Pentateuch, being held as a tradition of the nation. The Fathers of the Church in their writings frequently refer to it. A manuscript dating from 1514 is held in the Vatican library. Some say the Samaritans knew of the Pentateuch through some Jews who were left in the country in ancient times. Yet it was adopted at the time of the building of the temple at Garizim, about the time of Nehemiah. According to this reckoning it existed before the Septuagint. It is important for reference, and as a verification of the text of the Hebrew bible. The Samaritans had a Targum of their Pentateuch existing, as claimed, about 2 B. C.

The Septuagint means the first translation of the Hebrew Old Testament made into popular Greek before the Christian era. It is the most ancient translation, and is accepted both by Jews and Christians. The word Septuagint is considered to have reference to the number of translators who were engaged in the work at the time of Ptolemy II, king of Egypt, and to the length of time taken by them in the operation. Aristeas, who lived about 200 B. C., refers to it as having taken place some time previous to that year. The Apostles and the Evangelists used this version; the Greek church uses it to this day, and the Latin versions in use in our Church are made from it. A manuscript, known as the Vatican, dating from the fourth century, is perhaps the oldest in actual existence.

The Judges spoken of in the Old Testament were a combination of a king, priest and pontiff. At least they performed the duties of these three orders There were, in all, thirteen of them in direct succession, from Jepthe to Samuel.

The name Jews probably originated from the fact, that of all the tribes of Israel, that of Judah was the most powerful after the captivity. It was from this tribe that in time the variation of the name came into general use.

The name of "Jesus" was not in common use at the time of the birth of our Savior as some seem to believe. Only a very few were ever called by that name, and then only for a special reason which had to do with the meaning of the name. It signifies three distinct features ,which are typified in our Lord, King, Priest and Pontiff.

St. Paul, by birth a Hebrew, is known as a Roman citizen, and at his death he claimed privilege of citizenship in the manner of death. He was a Roman citizen by adoption, being a native of Tarsus, a city which remained faithful to Augustine during his quarrel with Anthony. Among other citizens of Tarsus, St. Paul was rewarded for his faithfulness by being adopted as a Roman citizen.

The population of Rome in the days of Augustus is placed at six millions.

Of the four *Evangelists,* St. Matthew and St. John were Apostles. St. Mark

and St. Luke were their disciples, or rather the disciples of St. Peter and St. Paul respectively. St. Luke was a physician, St. Matthew a tax collector for the Jews in early life The word "Christians" was first applied to the followers of Christ at Antioch.

The Holy Sepulchre, said to be in the Testament, beyond the walls of Jerusalem, is now to be found within the walls. This was a source of doubt to all Christians until excavations by archeologists proved that the modern walls are not built upon the limits of the old Jerusalem. The sepulchre is now believed to be in the spot actually located and referred to in the finding.

The Temple was built by Solomon about fourteen hundred and forty years after the Flood, or about thirty-one hundred years after Adam It was sixty cubits long, twenty wide and sixty in height. A porch of twenty cubits square reached to the height of one hundred twenty cubits. Thirty other rooms were built around it, each five cubits square and twenty cubits high. There were three floors of these rooms all connected. The sacred place had an altar twenty cubits long and ten high. Thousands of gold and silver vessels were prepared for the sacrifices. Two cherubim were built of solid gold, each five cubits high with wings of the same length, standing one on each side of the holy place where the Ark of the Covenant was kept. Pillars of brass abounded. Doors twenty cubits high led into the temple. The floor, the walls and the doors were covered with plates of gold, some of them magnificently sculptured. The Temple existed until the time of the captivity when it was burned to the ground by the invaders under Nebuchadonezzar.

After the return from captivity the rebuilding of the Temple was begun by order and with the assistance of Cyrus. It was completed under Darius. The altar was sixty cubits high and the same in width. The sacred vessels, stolen in the invasion, were all brought back. This was not as large as the temple of Solomon. It was pillaged in later years by Antiochus, and afterwards purified by Judas Maccabeus. Again it suffered at the hands of Crassus. It was taken down and rebuilt by Herod only again to be destroyed by Titus, in the reign of Vespasian, during a war with the Jews, eleven hundred and thirty years after the first building of Solomon, and six hundred and thirty-nine years after its second building by Haggai, in the reign of Cyrus. No serious attempt to rebuild has ever been made.

The Handwriting on the Wall, seen by the king of Babylon after desecrating the sacred vessels of the Temple, consists of three words, "Mene," "Thekel," "Phares." The first signifies a number, the second, a weight, the third a fragment. These words are from the Greek. God had proportioned a "number" of years and they were at an end. Babylon's king had been "weighed" in the balance and had been found wanting. His kingdom would be divided, broken into "fragments" between contending armies.

Such was the interpretation of Daniel.

Kings. There were twenty-one kings of the line of David, beginning with Saul and ending with Zedekiah. The line lasted five hundred and fourteen years, up to the captivity.

Gehenna is the name given to a valley near Jerusalem, where at one time sacrifice was offered to Moloch. It was later used as a place for the cremation of bodies, a fire being kept burning all the time for this purpose. Because of the abominations which took place in the time of Achaz, every form of pollution later found its way into this valley, and the name of Gehenna, which originally meant the valley of a man called Hinnom, became a byword for a place of punishment for the wicked after death This name is common in the Targums and in literature of the Jewish period

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The High-priests of the Temple were officers chosen by succession, the son to the father in direct line from Solomon. There were in all eighteen.

Beelezebub, the name attributed sometimes to the devil, is a term derived from an ancient word meaning the king of flies or the leader in torments

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CHAPTER XVII.

Explanation of Our Devotions.

The Mass—Its Ceremonies—High Mass—Hearing Mass—Vestments—Explanation of Colors—Rules for High Mass—Mass in Different Rites; Latin, Greek, Syriac, Coptic, Armenian, Gothic, Chaldaic, Sclavonic, and Wallachian—Three Masses—Benediction—Why Services Are in Latin—Devotion of Forty Hours—Catholic Year of Feasts, in Order—Circumcision—Epiphany—Candlemas—Churching—Blessing of Throats—Easter Communion—Blessed Ashes—Lent—Passiontide—Annunciation—Palm Sunday—Holy Week—Holy Thursday—Good Friday—Holy Saturday—Resurrection—Ascension—Pentecost—Corpus Christi—July Feasts—Assumption—Nativity of B. V. M.—The Rosary—How to Say It—All Souls' Day—Advent—Immaculate Conception—Nativity of Our Lord—Fasts, Abstinence—Ember Days—Marriages—Easter Date—Gospel for Sundays—Monthly Devotions—Stations of the Cross—Mass Prayers—The Breviary—Sabbath and Sunday—Sunday Abuses—Missing Mass in Summer—Church Music—Mixed Choirs.

The Ceremonies at Mass.

No more serious obligation is placed upon us than that which tells us to hear Mass on Sundays and holidays. The Church strongly impresses the importance of this precept upon us for several reasons, of which none is greater than the fact that the Mass is a repetition of the Sacrifice of Calvary. Since this is so, then we, who receive the benefit of the Sacrifice, should be present and learn to appreciate, as far as we can, the extent and depth of our Savior's love for us. But it is not this feature of Sunday worship that we wish to consider. We know what the Mass is from our Catechism; we understand it according to our lights, even if we are not sufficiently appreciative. It is more to the point to consider our attitude while present at Mass. We go for various reasons. But being there, what does the Mass mean for us? How do we conduct ourselves during Mass?

Meaning of Ceremonies.

It has been suggested, as a remedy for distractions during Mass, that we should endeavor to learn the meaning of the things we see about us; and by a better understanding of the ceremonies of the Church, we might be helped to a greater degree of devotion. First of all, what is the meaning of the word "Mass"? For, of course, the word has a meaning, since everything connected with the Church has a meaning, and there is no reason why we should not understand it. Every movement of the priest during Mass is studied, the result of much

preparation, and signifies something we should know. The word "Mass" means a sending forth, an offering of prayer and sacrifice to God; the priest represents Jesus Christ; the altar is the cross upon which our Saviour died; the vestments signify the garments, white and purple, with which Herod and the Jews clothed our Divine Lord in scorn and ridicule; the Chalice means the sepulchre in which Jesus was buried; the paten, the stone that closed it. The altar cloth and corporal signify the linens in which our Saviour was laid; the Host is the body of Christ; the mixture of wine and water signifies the blood and water that flowed from our Lord's side.

The High Mass.

At a High Mass the Deacon and Sub-Deacon represent the Apostles and Disciples. The incense signifies the prayer of the people rising up to Heaven. The choir represents the Holy Fathers, the Patriarchs and Prophets, who have never ceased from the time of creation to sing the praises of God. In every altar there is a stone, consecrated by the Bishop, without which Mass could not be said. There, too, are the relics of some saint, usually the saint to whose guardianship the church is dedicated. The center of the altar is where the stone and the relics are placed, just in front of the tabernacle where the Blessed Sacrament is kept. A light is always burning in the sanctuary lamp, as long as the Blessed Sacrament is present in the Church, signifying the light of Divine faith which is burning in the hearts of the faithful. The side of the altar to which the priest first turns represents the giving of God's favor to the Jews. When he goes to the left, the Gospel side, this signifies the passing of Christ's teaching to the Gentiles, and the Gospel, which contains the mysteries of our faith, is always read from this side. Later, when the main part of the Mass is over, the priest returns to the other corner of the altar, to signify that at the end of the world, the Jews shall be converted and receive the faith of Christ.

Hearing Mass.

To hear Mass properly, then, we must know something of these things. We enter the church, taking Holy Water, knowing that by this action we wash ourselves free from the distractions of the world. We genuflect to the Blessed Sacrament before taking our seat, and then all through Mass we endeavor to follow the priest by means of a prayer book, an arrangement of prayers which coincides with the action or words of the priest. Nearly all prayerbooks are so arranged, and thus we can follow and offer up the sacrifice for our own private intention. When the priest stands before the altar saying the "Confiteor," make confession of your sins with him, and meditate upon the parts of the Mass as they develop. Unite yourself with the Angels of Bethlehem in the "Gloria in Excelsis;" think of our Savior's praying

for us during the "prayer of the day;" read the "Epistle" and "Gospel" from your prayerbook, and say the "I believe in God," during the time when the "Credo" is being read or sung. Remember the three most important parts of the Mass, the "Offertory," the "Consecration" and the "Communion." Be especially reverent at those moments. Recall here the sacred occasions when Our Lord offered Himself, the Last Supper, when He took bread and blessed it and broke it; and then the Communion, the consummation of the Sacrifice on Calvary. The remaining prayers should serve as a thanksgiving to God for the Sacrifice, in which we have just participated. The number of times the priest turns toward the people during Mass signifies the five appearances of Our Savior to the people after His Resurrection. The "Ite Missa Est" is His farewell, while the blessing means His final benediction before His ascension into heaven. When a Mass is said in black, there is no blessing given—to show that the offering is for the souls in purgatory principally; likewise the "Gloria," hymns of praise and joy are omitted. This is done also on the Sundays in Lent and Advent for reasons the reader will understand by recalling the spirit of the Church during those periods.

No one should try to hear Mass without a prayerbook or beads, something to assist the concentration of heart and mind upon what is going on. Opportunities of grace are not to be thrown away. And since we come to Mass, let us learn to profit by our coming, and earn for ourselves that which will be placed to our credit. A Mass heard under the spell of distractions is of no benefit to the distracted hearer and is, perhaps, an insult to God. Consequently, it is of importance that the Catholic worshiper should be in church, if possible, a little while before Mass begins, should keep his thought on God and on His Sacrifice in our behalf throughout the devotion of Mass, and should not rush out of church immediately after the last Gospel has been read, but should remain and join in the three Hail Mary's, Hail Holy Queen and prayers for the Church and the faithful, which the priest recites at the end of every low Mass. It is only when the worshiper has done all this that he has heard Mass in the proper spirit and with the proper devotion.

Vestments of the Priest at Mass.

The vestments which the priest wears during Mass are the following:

1. The shoulder cloth (amice) represents the cloth with which the face of Christ was covered.

2. The "alb," the long, white garment, is a reminder of that vesture which Herod caused to be put upon the Savior, and it is a symbol of purity.

3. The "girdle" reminds us of the rope with which Jesus was bound for the scourging, and by it the Church urges us to bridle our evil desires.

4. The "maniple" served formerly as a cloth with which to dry tears.

It reminds us of the handkerchief used by Jesus, also of the bands with which His hands were tied, and it calls upon us to undertake cheerfully all hardships and cares.

5. The "stole," the mark of priestly authority, is a reminder that God, through Christ, has given us back the robe of honor of His grace, and it symbolizes the rope which was tied around the neck of Christ with which he was dragged from place to place.

6. The "chasuble" (formerly a long mantle) reminds us of the purple robe which was put on Jesus to mock Him, and signifies that sweet yoke, the Cross of Christ. It typifies in its two parts the commandment of the love of God and our neighbor.

Explanation of Color in Vestments.

The different colors of the priest's vestments have also their meaning:

1. **White** signifies innocence and spiritual joy, and is worn upon festivals in honor of our Lord, the Blessed Virgin, the angels, confessors and virgins.

2. **Red,** symbol of the love of God, is worn on the feasts of Pentecost, the finding and exaltation of the Cross, and of martyrs.

3. **Green,** symbol of eternal hope, is worn from Pentecost until Advent, and after Epiphany until Lent.

4. **Violet,** or purple token of humility and penance, is used in Advent and Lent.

5. **Black,** color of death, is used on Good Friday and in Masses for the dead.

The altar stone signifies Mount Calvary; the altar cloths, the burial clothes of Jesus; the steps before the altar, the Mount of Olives and the way to Calvary; the missal signifies the book of debt cancelled by the sacrifice of Jesus; the two cruets betoken the sponge filled with gall and vinegar given to Jesus upon the Cross.

The sacred vessels and linens of which the priest makes use at Mass are: (a) The "Chalice," the upper part of which (the cup) signifies the tomb of Christ. It must be made either of solid gold or of silver with a substantial gold surface.

(b) The "paten," a small plate upon which the Host rests; this, with the cover of the chalice (pall), represents the gravestone.

(c) The "purificator" signifies the handkerchief.

(d) The "corporal" signifies the grave clothes.

Rules for High Mass.

The following are the rules to be observed at High Mass:

1. All rise when the priest enters from the sacristy.
2. Stand when priest approaches altar.
3. Kneel when the priest recites prayers at foot of the altar.
4. Rise at the intoning of the "Gloria."
5. Sit when the priest sits down.
6. Rise when he kisses the altar before singing the prayers.
7. Sit after the prayers, while the Epistle is read.

8. Rise when the priest sings "Dominus Vobiscum" before the Gospel.
9. If the sermon follows the Gospel, kneel if the priest kneels, stand while the Gospel is read, and sit during the sermon. But if a bishop preaches, the faithful should remain standing until the bishop invites them to sit down.
10. All stand at the beginning of the Credo, and sit when the priest sits.
11. When the choir sings "et incarnatus est" . . . . "Et homo factus est," the priest uncovers his head and the faithful stand and then kneel. Afterward they stand, then sit until the priest returns to the altar and kisses it.
12. Then all rise and stand during the "Dominus Vobiscum" and the Oremus, before the Offertory.
13. Then all sit until the priest sings "Per omina saecula," before the Preface, when all should rise.
14. From the "Sanctus" to the second Ablution, after Communion, all kneel.
15. Sit from the second Ablution until the priest kisses the altar to sing "Dominus Vobiscum" before the prayers.
16. Stand during last prayers and until the priest has sung "Ite Missa est."
17. Kneel for the blessing.
18. Stand for last Gospel and until the priest has left the Sanctuary

Mass in Different Rites.

The liturgical rites in which Mass is said in the Catholic Church throughout the world are: Latin, Greek, Syriac, Coptic, Armenian, Gothic, Chaldaic, Sclavonic and Wallachian.

Latin is the language of the entire West and a few places in the East (see Chapter on Use of Latin). There has been no change since the beginning of Christianity. Latin came with the establishment of the Church at Rome. Proofs exist dated in the third century.

Greek is used in Syria, Jerusalem, Russia, Greece, parts of Italy and Europe, by the Bulgarians and Muscovites, for instance. Their Patriarchs reside at Antioch, Alexandria and Jerusalem. The Catholics are allowed by Rome to retain all their ancient rites.

Syriac is used by the Maronites of Mount Lebanon and by the Syrian Melchites of the East. Theirs is the Liturgy of St. James. They have a boast that their language is the one used by our Divine Lord and His Blessed Mother, as well as by the Apostles. Their Patriarch is at Antioch.

Chaldaic is peculiar to the Babylonian Catholics. They are mostly converts from a former heresy, now living in Mesopotamia, Armenia and Kurdistan. Their Patriarch lives in Bagdad.

The Sclavonic language is used by Catholics in Istria, Liburnia and parts of Dalmatia. Privileges were granted

them by Pope Adrian II, which were later confirmed by other Popes. Christians in Turkey and the schismatic Russians also use this language.

The Wallachians, since their conversion in the seventeenth century, have been using their own language, a concession very rarely granted, and a tribute, no doubt, to their tenacious grip on old customs.

The Armenian language is used in Armenia, Asia Minor, Palestine, Turkey, Georgia, Greece, Africa, Italy and Russia.

The Coptic, which is said to have been the language of the Pharaohs, is used in Egypt. The word is an evolution of the Greek word for Egyptians. The Liturgy of St. Basil, St. Cyril and St. Gregory is used. Their Vicar-Apostolic lives at Cairo.

The Ethiopic is very like the Coptic and is found in Abyssinia.

Reasons.

In all the above cases the language used is not the modern. The ancient classics are held as inviolable, as is the Latin in our Church today. This principle of so holding the language of God's praise has a precedent in the Old Law, where the Jews used the language of the Prophets, the ancient Hebrew, even in the time of our Lord. And it is well known that, from the time of the captivity, the Jewish people had lost the use of their ancient language, except as above outlined. The common people knew only the language used by Jesus and His Apostles, said by some to have been Chaldaic, and by others, Syriac.

Other precedents are found in the language of the Koran, being altogether unknown to the Mahometans of today, and among the Hindoos none but the Brahmins are permitted to read the Veda.

Explanation.

The word "ritus" means, in Latin, the form or manner of any religious observance. In English it means the ceremonies, prayers and functions of any religious denomination. We speak of it as the sum of religious functions within the Church.

No principle of uniformity had been maintained in rites. The fundamental truths are held inviolable and all are obliged to conform to and use them. But they are expressed differently in some places. For instance, the administration of the Sacraments contains the essential elements everywhere, although there may be some difference in the accompanying prayers and ceremonies. Customs and passage of time have produced the changes, which account for the various rites. But no change or alteration in the essential parts has ever been, or would be, tolerated by the Church.

The Roman rite has never resented the fact that other people have their own expression of the same truth. That rite, to which we belong, is the oldest, but our fellow Catholics in the East, where the other rites are centered, have the same right to their traditional liturgies as we have to

ours. And they have so many beautiful prayers and ceremonies, the loss of which would be a great misfortune. Leo XIII wrote in 1894 of his reverence for the venerable rites of the Eastern Churches.

When Christianity appeared Greek was the prevailing language in the world about the Mediterranean, where the teaching of Christ was fostered. But when the rites were first written, about the fourth or fifth century, the Eastern liturgical languages had changed. It was the language used Sunday after Sunday by the Fathers of the Church that was known, hallowed by too many sacred associations to change or alter. In the West every educated person used the Latin until the period of the Renaissance. To change the liturgy from the Latin to the Celtic or Germanic, for instance, would have been absurd, since all in those countries were just as familiar with the Latin as with their own tongue. And Latin was the tongue for all nations.

Greek never secured the hold on the East that Latin did in the West. Great nations like Syria and Egypt kept their own language and literature. The people knew no Greek, so the liturgy was translated into Coptic in Egypt, and into Syriac in Syria and Palestine. Thus the principle of a uniform tongue throughout the world became impossible. And even in the East no general principle can be established. Some of the Churches there have kept up the old rite traditional with them, even long after the old language has ceased to be spoken, the Coptic, Syriac and Armenian, for instance.

Three Masses.

The practice of celebrating three Masses has its origin at Rome. It was so old at the beginning of the sixth century that the Liber Pontificalis, compiled at the time, referred it to Pope Telesphorus, of the second century. The very old Mass-books, called the Gelasian and Gregorian Sacramentaries, contain each three Masses for Christmas Day. Anciently, they were said at the time and in the order in which they are prescribed in the Missal, i. e., at midnight, before the aurora, and after sunrise. We know that in the sixth century, and probably earlier, the Pope was wont to say these three Masses at St. Mary Major's, St. Anastasia's (whose feast occurred that day), and at St. Peter's.

Legislation of the Church permitting three Masses on the feast of All Souls, November 2, is of recent origin. Neither of these practices are of obligation upon any priest.

Benediction of the Blessed Sacrament.

Benediction of The Blessed Sacrament, the service of Holy Church, which ranks next to the Mass in importance, cannot be described better than in the following words of the great convert, Cardinal Newman:

"The Benediction of the Blessed Sacrament is one of the simplest rites of the Church. The priests enter and kneel down; one of them unlocks the Tabernacle, takes out the Blessed Sacrament, inserts it upright in a

Monstrance of precious metal, and sets it in a conspicuous place above the altar, in the midst of lights, for all to see. The people then begin to sing; meanwhile the priest twice offers incense to the King of heaven, before Whom he is kneeling. Then he takes the Monstrance in his hands and, turning to the people, blesses them with the Most Holy, in the form of a cross, while the bell is sounded by one of the attendants to call attention to the ceremony. It is our Lord's solemn benediction of His people, as when He lifted up His hands over the children, or when He blessed His chosen ones when he ascended up from Mt. Olivet. As sons might come before a parent before going to bed at night, so, once or twice a week, the great Catholic family comes before the Eternal Father, after the hustle or toil of the day, and He smiles upon them, and sheds upon them the light of His countenance. It is a full accomplishment of what the priest invoked upon the Israelites, 'The Lord bless thee and keep thee: the Lord show His face to thee and have mercy on thee: the Lord turn His countenance to thee and give thee peace.' Can there be a more touching rite, even in the judgment of those who do not believe in it? How many a man, not a Catholic, is moved, on seeing it, to say 'Oh, that I did but believe it!' when he sees the priest take up the Fount of Mercy, and the people bent low in adoration! It is one of the most beautiful, natural and soothing actions of the Church."

Why the Services Are in Latin.

Non-Catholics are puzzled because the greater part of our Church services are in Latin. Father George Bampfield, of the Oratory, London, deals with the matter in one of the Catholic Truth publications. Father Bampfield pointed out that despite the Latin, the less educated of the Catholic congregations understood the Mass very well.

In the first place, Father Bampfield said there was no need that the Mass be recited or sung in English; and in the second place there was much need that it be recited or sung in Latin. In celebrating the Mass, the priest is not only praying; he is doing a work which is greater than prayer, and the people join him. The one great Act the priest performs is a Sacrifice, as ordained by God. The congregation necessarily joins the priest in his Act but does not necessarily join him in any prayer said relating to that Act. It consequently matters not what language is used; what the people join in is the great Act of worship.

A Universal Language.

Since the universality of the Church is one of her characteristics, it is only fitting that the devotions should be universal and given everywhere in the same tongue. So men, gathered as on the day of Pentecost, from all nations under heaven in one monastery or in one church, can not only be present at the same sacrifice because it is an Act in which they all join, but can join in the same psalms and

the same prayers in the very same tongue to which they were used each in his own land. Clearly this is good for both layman and priest. The priest who is ordered away to China at a moment's notice, can say his Mass just as quietly when he arrives there.

There is a greater reason, however, as Father Bampfield insisted: Christianity, he told the non-Catholic, is no longer Christianity if it be changed. Christianity added to, or Christianity taken from, is not the Christianity of Christ. It follows, then, that the fixed, if dead, language suits best the purpose of the Church; the meaning of each word is established and cannot alter. What Cicero meant when first he spoke the words in the Senate at Rome, what St. Jerome and St. Augustine meant—that same is meant today, and will be meant when the world ends. What an English-speaking Catholic means by the Latin word, that the Frenchman means, and also the Italian, the Austrian, the Hindoo, and Jap who are acquainted with Latin. All who know living languages understand how greatly the meanings of words vary in different ages. By the use of Latin, a fixed and settled language, the doctrine of the Church is embalmed in one unchanging tongue—as unchangeable as the doctrine.

Devotion of the Forty Hours.

Long ago it was a very pious practice to expose the Blessed Sacrament in moments of great danger, in times of great calamity, that the people might receive the especial consolation so necessary. Attracted to the Church by the sight of the Blesed Sacrament, usually hidden in the Tabernacle, throngs of worshipers drew closer to God in the hour of their trial. What was in the beginning an inspiration on the part of the priests in charge of these afflicted parishes grew gradually into a custom.

The Forty Hours adoration was first introduced in Italy in 1556, and was at once approved by the Church. Intended as it was to correspond with the forty hours of darkness and loneliness spent by Jesus in the tomb, the devotion appealed at once to the hearts of the faithful. It is now a universal custom regulated by the Bishop of each diocese, who arranges the hours of adoration in the various churches, throughout the year, in such way as to have continuous devotion, as far as possible.

The Blessed Sacrament, consecrated at a High Mass, which opens the ceremony, is placed on Exposition, following a solemn procession through the Church. The altar of exposition is especially adorned with flowers and lights. The usual custom is to close the exposition towards evening, continue it throughout the following day, and close on the morning of the third day.

It is a time of special devotion in which special favors and graces are granted those who go to Confession and receive Communion. Large crowds are attracted to the Church and the people strive to atone as far as possible to our Blessed Lord for those lonely hours spent in the tomb previous to His resurrection.

The Catholic Year of Feasts

Thanks be to God and to His Church for the abundance and the beauty of the Catholic year's array of feasts. Since these feast days constitute a succession of striking reminders telling the Catholic again and again of God and His goodness of the great plan of salvation, of God's Mother, of God's saints, and inviting him over and over to take advantage of God's grace and to serve Him truly by imitating that Mother and those saints who were human even as Himself. The lack of space and time forbid anything like an adequate treatment of the subject.

Circumcision.

Beginning with the first day of the year (although the ecclesiastical year begins on the first Sunday in Advent), it may be said that the Church has made this a holy day of obligation, not so much, perhaps, because of the circumcision of our Lord which it commemorates, as because she would teach us to sanctify a new period in our life, by a consecration of this new period to God and to His Service.

Holy Days of Obligation.

At any rate, January first is a holy day of obligation on which we are obliged to assist at Holy Mass under pain of mortal sin. The other days during the year on which the same rule is in force are, besides every Sunday in the year, the feasts of the Ascension of Our Lord, the Assumption of Our Lady (August 15th), All Saints' (November 1st), the Immaculate Conception of Our Lady (December 8th), and the Nativity of Our Lord, or Christmas (December 25th).

Abstinence on Friday.

The law commanding us to abstain from meat on every Friday of the year does not apply to holy days of obligation, and meat may be eaten by us on Fridays, which happen to be holy days of obligation.

Epiphany.

A great feast, though not of obligation, is that of the Epiphany, popularly known as Twelfth Night, which is kept on January 6th. It commemorates the adoration of the Infant Savior by the Magi, or kings, as well as the manifestation of Jesus' glory—in His baptism when a voice from Heaven declared Him to be the Son of God,—and in the miracle of Cana when He changed water into wine. The chief meaning of the feast, however, lies in the first of these three, that is to say, in the acknowledgment of Christ as God by the representatives of the Gentiles, the three kings from far away who followed the star to Bethlehem.

Still another day of holy importance in the month of January is the first Sunday of the month (Holy Name) consecrated to the Holy Name of Jesus, our Lord and Savior. There is no need of saying that this should be a day of the most special devotion for every faithful Catholic—since it is in

the Holy Name of Jesus that we hope to be saved.

Candlemas Day—Purification.

Early in February, on the second day of the month, comes the Feast of the Purification of the Blessed Virgin Mary. The purest of the pure, the Virgin-Mother of God Himself. She was certainly not bound to obey the Jewish law which demanded that, after giving birth to a child, a woman must visit the temple to be purified. But Mary obeyed that law and made an offering of a pair of doves—in order, no doubt, to teach us all, by Her example, to obey the One True, Holy Church of God established on earth through the Inspiration of God the Holy Ghost, some thirty years later. Purification Day is also called "Candlemas Day," because Holy Church, for this feast, advises an offering of candles from the faithful to the Church, in the place of the sacrifice prescribed by the Jewish law and in commemoration of the prophecy of St. Simeon—when Our Lady came to be purified and to present Our Lord at the temple—that Jesus would be a light of revelation to the world. For eight hundred years Holy Church has solemnly blessed the candles on this day.

Churching.

Be it added, for the information of the Christian mothers who, in imitation of the Mother of God, choose—as a matter of devotion, not of precept—to present themselves for "churching," that the offering they may make (in proportion to their means) goes directly into the Church funds and does not become the property of the officiating priest.

Blessing of Throats.

St. Blase's day follows the feast day of the Purification. An early Bishop of Armenia was St. Blasius, and a martyr for the Faith. He wrought many miracles, chief among them being cures of dangerous throat diseases. Therefore, throats are blessed on his day (February 3d), by force of an ancient pious custom.

February 11th marks the anniversary of Our Immaculate Lady's first appearance, at Lourdes, in France, to an innocent, devout little peasant girl. Lourdes is now, and has been since 1858, one of the favored spots where Mary Conceived Without Sin pours out Her mercy on suffering mankind, and it attracts thousands upon thousands every year—not a few of whom are beneficiaries of Our Lady's miraculous help.

Easter Communion.

The holy penitential season of Lent begins on Ash Wednesday Before we deal with the Lenten days, services and ceremonies, let us point out that, when the law of the Church obliges us to receive the Sacraments of Penance and the Holy Eucharist during the Paschal time, as oblige us it does, it means by "Paschal time" the period beginning on the first Sunday in Lent and ending on Trinity Sunday All Catholics must obey this law The infirm, the sick, who cannot come to Church during this time, should notify the priests of their inability Then the priests will ai

range to have them receive the Sacraments at their homes.

Sunday Titles.

The titles of the three Sundays which precede Ash Wednesday, Septuagesima, Sexagesima, and Quinquaesima mean respectively, seventy, sixty and fifty. They refer to ancient customs among the early Christians of setting aside that number of days for the season of Lent. The Church has never authorized any more than forty days for this period, commemorating our Savior's period of fasting in the desert.

Blessed Ashes.

Coming now to the first day of Lent, Ash Wednesday, it is on this day that the faithful Catholic who desires to inaugurate the Lenten season in a truly religious manner is marked on the forehead with a sign of the cross traced by the priest with blessed ashes—the ashes being procured through the burning of the preceding year's blessed palm. To be thus marked means not only a rebuke to human respect, but also a determination to enter the Lenten season with a chastened, humble and penitent spirit—in remembrance of the days during which our Lord fasted in the desert All should present themselves at the Church in obedience to this custom. It is well to note that there is a recent regulation of the Church against taking away of blessed ashes. The reasons for this are apparent. Therefore, do not ask for ashes to be taken from the Church

Lenten Services.

While it is true that the faithful Catholic must practice his holy religion throughout the year, it is especially right that he should be present, and devoutly present, at the Lenten services, for there are great opportunities of grace to be gained during the penitential season. The Lenten services usually consist of Daily Mass, Sunday Mass, with Evening Devotions on Wednesday and the way of the Cross on Friday.

Passion Time.

Lent is solemn, of course, but the more solemn part of the season begins on Sunday before Palm Sunday, known as Passion Sunday, when all the images in the Church are veiled in violet, the color of sorrow, recalling to us Our Lord's period of concealment from His friends just before His death

The Annunciation.

About this time are held two great feasts of Our Blessed Lady. The first of these is one of the greatest of all Christian feasts, that of the Annunciation, commemorating the humble, immaculate Virgin's submission to the will of God, whose Angel announced to her that she was to bear His Son. On the day of the Annunciation (March 25) began the work of mankind's redemption in so far in its immediate relation to this earth, since then it was that Sinless Mary conceived the Son of God through the operation of the Holy Ghost.

And the second of the feasts is one of the two yearly commemorations of the seven sorrows of our Blessed Lady, on Friday, March 26th. Also the feast of St. Joseph, celebrated on March 19th, and the feast of Ireland's

patron Saint Patrick, is celebrated on March 17th.

Palm Sunday.

Palm Sunday, the Sunday before Easter, celebrates our Savior's triumphal entry into Jerusalem, when palms were waved to welcome Him by those who believed in His mission. On this day the palm is blessed by the Church at the High Mass and distributed to the worshipers, in accordance with a custom dating back to apostolic times.

Holy Week.

The office on Wednesday, Friday and Saturday of Holy Week, given in the afternoon or evening, is called the Tenebrae, and taken from the Lamentations of the prophet Jeremias. Thirteen candles are lighted on a triangular stand, and one of them is extinguished at the end of each psalm, until one only is left alight. This exemplifies the growing darkness of the time when Christ, the Light of the World, was put to death. The last candle is hidden, not extinguished, to show that death could not really take Jesus Christ, though for a little while it seemed to do so. The noise at the end of the office represents the confusion resulting from Christ's death.

Holy Thursday.

At the only Mass said in Church on Holy Thursday, the bells are rung at the Gloria. They are not rung again till the Gloria on Holy Saturday. Instead is used the wooden clapper. The Holy Thursday procession is said to commemorate Our Lord's journey to the Mount of Olives after His last supper. On Holy Thursday the Bishop of each diocese blesses the Holy Oils, used by the priests in administering the Sacraments of Baptism and Extreme Unction. Furthermore, the main altar is stripped of its linen and ornaments and the sanctuary lamp is extinguished, while the Blessed Sacrament is exposed at another altar adorned with lights and flowers.

Good Friday.

Good Friday sees the Cross, which has been covered from Passion Sunday on, unveiled with befitting ceremony. The Cross is venerated by the priests and the people. The Mass on Good Friday is called the Mass of the Pre-Sanctified, because the consecration of the host has taken place on the preceding day.

Holy Saturday.

On Holy Saturday, new fire is struck from a flint and blessed. From this all the lights in the sanctuary are lighted. The Paschal Candle is blessed. Twelve prophecies concerning the coming of the Messiah are read in order. The Baptismal Font is blessed, and the Litanies of the Saints are recited.

The Resurrection.

Easter Sunday celebrates the day on which Jesus Christ arose alive from the grave where he had been laid on Good Friday. Our observance of this glorious feast "should confirm our faith in Jesus Christ and in His Church, and we should by our Easter Communion pass over from the death of sin to the new life of grace."

The third Sunday after Easter is the feast of the Patronage of St.

Joseph, when that great saint and foster father of our Savior is honored as the Patron of the Universal Church.

The Ascension.

Ascension Day is the day on which we remember the ascension of our Blessed Lord into Heaven. This is a holy day of obligation. It was on the fortieth day after His resurrection that our Lord, in sight of His apostles and others, rose by His own power to Heaven, to take His place at the right hand of God, the Father Almighty. The forty days between His resurrection and His ascension had been passed by him on earth—to prove that He was truly risen from the dead and to instruct His Apostles.

Pentecost.

At the time of His ascension, our Lord promised His disciples to send the Holy Ghost, the Spirit of Truth, who would abide with them forever. Therefore, ten days after the ascension, the Holy Ghost descended upon each of the Apostles and the Mother of God in the form of tongues of fire, whereby the one true, Holy Catholic and Apostolic Church of Christ was really established on that day, which is called Pentecost Sunday.

Rogation Days.

Monday, Tuesday and Wednesday before Ascension Day are termed Rogation Days, and are observed as days of solemn supplication and prayer

Corpus Christi.

Although the institution of the Blessed Sacrament is celebrated on Holy Thursday, yet, as during Holy Week, the Church considers mainly the Passion of Our Lord, another day has been set aside for exclusive attention to the Holy Eucharist. This day is Corpus Christi Day, which comes on the Thursday following the first Sunday after Pentecost. Then the Blessed Sacrament is carried in solemn procession. This feast dates from the twelfth century

St. Anne.

In July there are the feasts of the Visitation of Our Blessed Lady to her cousin St Elizabeth (July 2d), of Our Lady of Mt. Carmel (July 16th), and of St Anne, mother of the Holy Virgin (July 26th).

The Assumption.

August 15th is the date of one of the six holy days of obligation, the feast being that of the Assumption of Our Lady. We believe that the Blessed Virgin Mother's body was, after her death, miraculously preserved from corruption and immediately, or almost immediately, united to Her soul in Heaven. To this belief Holy Church testifies by the celebration of the feast of the Assumption, a celebration which can be traced back to the fifth century.

A Birthday.

In September we find the feasts of the Nativity of the Blessed Virgin (September 8th) and of the Holy Name of Mary (September 12th), as well as the second feast of the Seven Dolors of Our Lady (September 15th).

On the first Sunday in October, we celebrate the feast of the Holy Rosary,

which is also the particular devotion during the month.

The Rosary.

The Rosary, as every Catholic knows, is a most salutary and satisfying devotion. It is made up of fifteen decades, divided into five Joyful, five Sorrowful, and five Glorious mysteries, which make up a complete meditation on the great facts in the life of our Lord and the life of His Mother, as follows:

The Joyful Mysteries (The Early Life of Jesus): 1. The Annunciation. 2. The Visitation. 3. The Birth of Our Divine Lord. 4. The Presentation of the Infant Jesus at the Temple by His Blessed Mother. 5. The Finding of the Youthful Jesus in the Temple.

The Sorrowful Mysteries (The Public Life of Jesus): 1. Our Lord's Agony in the Garden. 2. The Scourging of Our Lord at the Pillar. 3. The Crowning of Our Lord with Thorns. 4. The Carrying of the Cross by Our Lord. 5. The Crucifixion.

The Glorious Mysteries (Beginning with and following the Resurrection of Jesus): 1. The Resurrection of Our Lord. 2. The Ascension of Our Lord into Heaven. 3. The Descent of the Holy Ghost. 4. The Assumption of the Blessed Virgin into Heaven. 5. The Coronation of the Blessed Virgin.

When saying the Rosary on Monday, say the Joyful Mysteries. Tuesday, say the Sorrowful Mysteries. Wednesday, say the Glorious Mysteries. Thursday, say the Joyful Mysteries. Friday, say the Sorrowful Mysteries. Saturday, say the Glorious Mysteries. On Sundays, from the first Sunday in Advent to Lent, say the Joyful Mysteries. On Sundays, from Lent to Easter, say the Sorrowful Mysteries. On Sundays, from Easter to Advent, say the Glorious Mysteries.

All Saints.

The Catholic year's fourth Holy Day of obligation is celebrated on November 1st, All Saints. We then thank God, as the author of all sanctity, for the grace given by Him to His Saints; we recall the doctrine of the Communion of Saints; and we resolve to imitate the Saints' blessed example. This feast, too, is a very ancient one.

All Souls Day.

On the day after all Saints', on November 2d, known as All Souls' Day, we remember all the souls of the faithful departed who are still in Purgatory. Praying for the dead is one of the foremost duties—and privileges—of the true Catholic, since we can help the souls in Purgatory by the offering of the Holy Sacrifice of the Mass, by the gaining of Indulgences to be applied to their benefit, and by the performance of other good works. So the true Catholic should pray for the dead not only on All Soul's Day, but every day of the year.

Advent.

Advent begins usually about December first and continues until Christmas Eve (December 24th). Advent means "coming," and describes the time which closely precedes the birth of Our

Lord, the Savior of the World. During this time Holy Church wishes her children to practice fasting, works of penance, meditation, and prayer—in proper preparation for the coming of Jesus at Christmas. The celebration of this season—during which the offices and ceremonies of the Church are extremely beautiful, and during which the Gospels tell us of the second advent of Our Lord, the Last Judgment, for which we must prepare throughout life—existed in the Church as early as the third, or even the second, century.

The Immaculate Conception.

The Patronal feast of our own country is one of the six great holy days of obligation, and comes on December 8th, when the whole Catholic world celebrates joyfully the Immaculate Conception of the Blessed Virgin Mary, Mother of God. This holy dogma is an article of faith, one of the wondrous truths which every Catholic must believe (and does believe) with all his heart and soul. It means that the Most Holy Virgin was always absolutely free from sin; that, from the first moment of her life, when she was conceived by her mother, St. Anne, she was immaculate, unstained by the taint of original sin—through a special miracle of God who could not be born of a mother subject to Satan at any time, however brief. As has been said above, the glorious feast of the Immaculate Conception is the titular, or patronal, feast of the Church in America. Let us then do our best, as the parishioners of the Immaculate Conception, as children of Mary Immaculate, do our best to love, honor, and serve Our Blessed Lady from the first day of the year to the last.

The Birth of Jesus.

And now, on Saturday, December 25th, arrives the feast of feasts, Christmas, the day on which our Savior Jesus Christ was born—in a stable at Bethlehem. In honor of this event of supreme joy, priests are permitted to say three Masses on Christmas Day, instead of the one Mass they say on week days and of the two Masses which may be said by them on Sundays and Holy Days of obligation, when there is need of more Masses than the usual ones to enable the faithful to fulfill their obligation. The Midnight Mass, which is permitted in some dioceses, reminds us that our Savior came into the world in the darkness of night.

Christmas—being a time of "Glory to God in the highest, and on earth peace to men of good will," a time of joy, love and friendship—is marked by the custom of making gifts to our dear and near ones. The Christmas tree, with its many lights, the singing of hymns and carols in the streets, the giving of Christmas dinners to the poor —these are some of the features of Christmas celebration

Unquestionably, Christmas is, indeed, the feast of feasts. And, of course, it is a holy day of obligation for every Catholic.

Let us end with a brief mention of the Church's law regarding Fasting and Abstinence, Ember Days, Marriages and Movable and Immovable Feasts.

Fasts.

Fasting and Abstinence.—The law of fasting and abstinence is read each year at the begining of Lent. By a special indult, our Holy Father, the Pope, grants to workingmen and their families the privilege of eating meat once a day on all days throughout the year, except:—All Fridays of the year, Ash Wednesday, Wednesday and Saturday in Holy Week, Vigil of Christmas, December 24th.

Just under what conditions this dispensation to workingmen may be applied is something which the individual should not decide for himself. In all cases consult your confessor.

Ember Days.

Ember Days.—The Wednesday, Friday and Saturday which follows December 13th, the first Sunday in Lent, Pentecost and September 14th are days of fasting and abstinence. These days were observed at Rome in St. Augustine's time, and St. Leo ascribes an apostolic origin to the fast. The object is to purify our souls and to do penance as we begin each quarter of the (ecclesiastical) year, which begins with Advent.

Forbidden Time For Marriages.

Marriages.—The solemnization of marriages is forbidden in Lent from Ash Wednesday to Low Sunday; and again in Advent, from the first day up to the close of the year

Feasts—Movable and Immovable. Easter Date.

The year's feasts are, for the most part, fixed for certain days. These are known. Other feasts, because of the fact that they have some connection with a celebration of the Old Law, are dependent upon that celebration. Easter is an example. The arrangement of this feast has its origin in the feast of the Pasch or Passover in the Old Law. The passing of the Hebrews out of the land of Egypt recalls the story of the Angel who made this possible, on the night when first the moon was at the full, following the vernal equinox, March 21. The Pasch was always celebrated by the Jews in this same way to commemorate this fact. Jesus celebrated this feast with His Apostles the night before He died. He rose from the dead on the Sunday following. Hence Easter Sunday follows the first full moon after March 21. The forty days of Lent and the three Sundays preceding Lent date back in this same arrangement.

Arrangement of the Gospel.

It will be noted sometimes that the Gospel read in the Mass on certain Sundays in late fall is taken from the Gospel of the Sundays after Epiphany. That means that the movable feast (Easter) dates earlier than usual. The Sunday arrangement of Gospel selections, for the Sundays thus cut off, is rearranged, and read just before the last Sunday after Pentecost.

Monthly Devotions.

Particular devotions are assigned to each month as follows:

January—The Holy Name of Jesus. February—Our Lady of Sorrows. March—St. Joseph. April—Our Savior's Passion. May—Our Blessed Lady. June—The Sacred Heart of

Jesus. July—The Precious Blood. August—The Blessed Sacrament. September—The Holy Angels. October—The Holy Rosary. November—The Souls in Purgatory. December—The Coming of Jesus Christ.

The Stations of the Cross.

The Stations of the Cross are a devotional exercise, by which the participants in a manner follow our Lord through His passion and meditate on the most prominent features of it. By His passion is understood the time that elapsed and the scenes intervening between His agony in the garden of Gethsemani and His death upon the cross.

There has always been a great desire on the part of the faithful to go ever the same ground and meditate on what took place during the last moments of our Lord's stay on earth. The custom of doing this first arose among the people of Jerusalem, and was probably begun by the Blessed Virgin herself. Afterwards pilgrims from all over the world flocked to Jerusalem for this purpose. But as the distance was far and many could not go, the idea of journeying in spirit through the passion was conceived and introduced into Spain. The most important scenes of the passion were typified by stations or little chapels which served to recall in a vivid manner the actual occurrences. From there the practice was introduced into Italy and thence spread throughout the Catholic world.

In our churches they are represented generally by pictures or groups of statuary figures, fourteen in number, each portraying a particular scene in our Lord's way to Calvary. As he journeyed from place to place, the devotion is more properly called the "Way of the Cross." In imitation of His journey we go around the Church.

To make the Stations of the Cross, therefore, is to go around the Church, stop at the different pictures or stations, say appropriate prayers and meditate on the event which that picture or station conveys to the mind. It is following in spirit our divine Savior in the last trying moments of His earthly career.

In performing this devotion we must move from station to station, and make a short meditation on the subject which each represents. This is not necessary when a number make it publicly together. One goes around the stations while the others remain in their places. The necessary prayers and meditations are found in all prayer books. To gain the indulgences, the regular prayers at the end, for the intention of the Holy Father, must be said—generally five Our Fathers and five Hail Mary's and the Glory be to the Father.

There are crucifixes specially blessed by those who have authority, which are intended for the sick or those who cannot come to the Church By holding such a crucifix in the hand and reciting the Our Father, Hail Mary and the Glory twenty times, and at the same time meditating on the Passion, the indulgences may be gained. Fourteen of these are for the Stations proper, five in honor of the Five Wounds of our Lord, and one for the intention of our Holy Father. (Catholic Belief and Practice.)

HOLY NAME SOCIETY TRIBUTE TO POPE PIUS XI.

The Very Reverend M. J. Ripple, O. P., National Director of the Holy Name Society, shown surrounded by photographs of hundreds of parish branches of the Society, which were presented to the Holy Father in 1922, with report of wonderful growth.

The Missal—Mass Prayers.

The Missal contains the prayers said by the priest at the altar as well as all that is officially read or sung in connection with the offering of the Holy Sacrifice of the Mass throughout the year.

The Mass is made up of prayers which are the same throughout the year, with others which change according to feast or season. The Canon of the Mass, for instance, the prayers said from the Sanctus to Communion inclusive, remains the same always. Each Mass consists of the Introit, the Collect, the Epistle, Gradual and Alleluia, Gospel, Offertory, Secret, Communion and Post-Communion. In addition, of course, there are the prayers said by the priest at the foot of the altar as well as those said after Mass. Then the Credo is said on the greater feasts, and there is the Last Gospel, usually that according to St. John. The arrangement of the prayers at Mass can be found in almost every prayer-book, in convenient translation.

The Missal begins with the Catholic year on the first Sunday of Advent. The Masses appropriate to the time begin with this first Sunday and carry on in order throughout the year, passing through Advent, Christmas and the Sundays attached, Lent, the Resurrection period, and the Sundays after Pentecost. Then, there are Masses appropriate to the greater feasts of the Church, such as Christmas, Easter, the Feasts of Our Lord and of the Blessed Virgin. There are the Masses of the Saints, who in some cases have prayers of their own, and sometimes have the Masses made up from prayers proper to their class. Votive Masses and Masses for the Dead are to be found also, the latter arranged to suit Funerals, Months' Minds and Anniversaries.

The Missal of today originated in the latter part of the Middle Ages from separate service books then in use. At this time, each priest wrote his own Missal in the laborious manuscript of the period, or, at least, the parts to be said by him which could not be found in current manuscripts, such as the common "Antiphonarium Missae." The "Stowe Missal" is a treasure of this period, still in existence. St. Gall left some excellent specimens. The eleventh century produced many, while relics of more ancient manuscripts are still existing.

In print the Missal first appeared in 1474, in Milan. Under the supervision of the Church a revised edition appeared in 1570, with positive regulations. All were obliged to use this edition, unless they could show a prescription of more than two hundred years. In this way the slight variation in rubrical observance to be noted in some religious orders may be explained. The Dominicans and the Carthusians retain their ancient liturgical usages, for instance. These slight differences are noticeable in indifferent matters, the essential parts of the Mass remaining always the same.

The Breviary—The Office of the Priest.

By the Breviary is popularly known

the office which the priest is obliged to recite each day. This is one of the obligations he assumes. In the Breviary are to be found prayers, hymns, selections from the Bible and litanies, all arranged in appropriate remembrance of the feast of the day, or of the season. For convenience the Breviary is arranged in four volumns, one for each season. In each diocese an Ordo is issued each year containing instructions which serve the priest.

The Breviary consists, first, of 150 Psalms which were the ground work of the liturgy of the Jews, and which were used by Jesus and the Apostles. Added to these are some Christian Psalms, such as the Te Deum and Gloria in Excelsis. Some psalms in arrangement provide morning prayers, some night prayers, some prayers for the dead, etc. When saying all the psalms each day the custom arose of saying certain ones at different periods of the day. The foundation of the present system is traced to St. Benedict. Second, there is the "Proper to the Season," such as Christmas, Lent, Holy Week, Advent, etc. Feasts such as Christmas and Easter have their succeeding period of rejoicing (Octaves) just as they have their periods of preparation and the Office is arranged appropriately with special lessons, extracts from the Gospel. Then there is the "Proper of the Saints," with extracts from the lives of the Saints, or from the Bible, with antiphons and prayers appropriate. A great majority of the days of the years are so arranged. The "Communion of the Saints" means lessons, extracts from the gospels and antiphons not reserved for special occasions, but which are appropriate to all saints so classified. For instance there are "Common Prayers," for Apostles, Evangelists, Martyrs, Confessors, non-Pontiffs, Abbotts, Virgins and Holy Women. In addition there is the Office for Dedication of a Church, and of the Blessed Virgin and for the Dead.

The Office is divided into separate parts, all of which must be recited within twenty-four hours,—Matins, Lauds, Prime, Terce, Sext, None, Vespers and Compline. Originally the arrangement was to recite Matins, in the three parts into which it is divided (Nocturns), in the three watches of the night. Lauds was to be said at dawn, Prime at six o'clock, Terce at nine, Sext at twelve, None at three, Vespers at six and Compline at nightfall. This is still kept up in certain religious communities At fixed hours during the day the members of communities meet in the chapel to recite the different parts of the Office as outlined This is called recitation in Choir, the community dividing in parts on each side of the sanctuary and reciting alternate verses

In America and elsewhere the priest in active work in parishes was forced into conditions which meant the gradual change from this system. Today, permission is granted to recite Matins and Lauds on the afternoon or evening of the previous day, if desired. But the obligation holds strictly to the recitation of all within twenty-four hours. Obligation does not attach to the actual time mentioned above for

each part. Vespers may be recited after noon, and Matins and Lauds may be anticipated, as it is called, to meet the insistent demands upon the priests' time.

The Sabbath and Sunday.

The *Sabbath* day means a day of *rest*. The day of the week (Saturday) which the Israelites observed as their Sabbath seems to have been pointed out for them by the giving of *manna* as their daily bread (Ex. xvi.). God sent it first on the day we now call Sunday, and told Moses that the people should gather it every day for six days, but on the seventh day they should find none, for that was to be their day of rest. Deharbe, in his catechism, suggests that the Sabbath-day was so held in memory of God's resting on the day after He had finished the work of creation.

The early Christians felt that they were not bound by the law of the Jewish Sabbath after the Church had been established. It was one of the things done away with by the Gospel (Col. ii, 16, 17), and the Lord's day (Rev. i, 10) took its place, not so much as a day of *rest*, but rather as the great weekly day of worship, that is, of the offering of the Eucharist (Acts xx, 7). The Church's application of the fourth commandment is that we should faithfully observe all the holy days of obligation and seek to do our earthly duty faithfully on all other days. Sundays are counted as days of obligation, that is, days on which all Catholics are obliged to hear Mass. It was on Sunday that Christ rose from the dead, and it was also on Sunday that He sent the Holy Ghost upon His apostles. In order properly to sanctify this day, or, as the commandment puts it, to keep it holy, we are bound to attend Mass as our most important religious service. Other methods recommended, after the first requirement is complied with, are the hearing of a sermon or of a catechetical instruction, to receive Holy Communion, the reading of books of devotion, meditation, or to occupy ourselves in works of mercy, corporal or spiritual Our regular employment is forbidden, unless practically unavoidable.

Abuse of Sunday Observance.

Besides the different methods of profaning the Sunday, suggested above, there are other sins committed against the due and proper observance of the Lord's Day, such as intemperance, extravagant attention to games, sports and amusements, which give great scandal. All such thoughtlessness or downright neglect of God's law is sinful, and, therefore, to be discouraged. There is no foundation in the Church's law for what has popularly come to be known as the Puritan Sunday. There are no such restrictions placed upon people. Recreation, mild forms of amusements, innocent pastimes are not held strictly as breaking the law. It is only excess that is condemned. Moderation is the idea extended to all our people. And such moderation must be held in mind always, not only because it is proper in the due fulfillment of the law, but because the observance of Sunday, as the Church outlines it, is a pro-

fession of our Christian Faith. To profane the Sunday brings disgrace upon our religion, gives great scandal to all and tends to break down that for which the Church stands, the one day given over to the care of our immortal soul. We have six days to care for the body and its needs Let us never be induced to violate the seventh day by any excessive fondness for or any undue display of attention to idle amusements, with the trouble some times ensuing, no matter what example may be set by wicked people or those who do not believe as we do in the Commandments of God and of His church.

Missing Mass in Summer Vacation.

When people miss Mass on the Sundays of their vacation period, because there is no Church in the place where they stayed, are they guilty of sin or not?

This is a question frequently asked, after the vacation is over, of course. First, they should be asked whether they knew before they chose the place that there was no church there. If they simply did not bother enquiring about such a grave matter, they must understand that to miss Mass on Sundays and holy days of obligation without a serious excuse is a mortal sin each time. The teaching of the Church on this point from the earliest times is strong, as seen from the various Councils. "He who shall on a holy day absent himself from the solemn gathering of the people and go to the public show shall be excommunicated." (Council of Carthage).

On the other hand, one may have very good reasons for choosing to spend his vacations where he did, even though he foresaw that he would have to miss Mass. For instance, if relatives or friends live in the country and they invite him to visit them, he would be permitted to go under the circumstances mentioned. A woman may not want to visit in a public place and might be permitted to visit with her friends and relations where there is no church, for company and protection. Such and similar good reasons will suffice to allow people to miss Mass on vacation.

Another case of missing Mass on Sunday arises when one goes away, either on Saturday afternoon or early Sunday morning on an outing, or to visit friends, or on a pleasure trip. This case involves greater difficulty, and is something that should be done very rarely, if at all. Recreation is necessary for the worker, but seldom should it happen that Mass be neglected in these days, when the hours of Masses are arranged by thoughtful pastors in such way as to meet all the demands made upon people. Early and late they are so planned, and there are few places where one cannot satisfy the obligation of hearing Mass, and then take the recreation suggested.

And summer resorts are few where there is no opportunity of hearing Mass. There is such choice in selection that one need not be forced to select a place where the hearing of Mass is impossible. Make it at least as important in the consideration as any other feature, and let it weigh even more seriously in the selection, because

of the importance of the Commandment.

Church Music.

The Church of Christ was the first to fully understand the power and charm of music upon the heart, and the first to cultivate it as a means of manifesting the devout emotions of the human soul in worshiping the great Creator. "Nothing," says St. John Chrysostom, "so exalts the mind and gives it, as it were, wings—so delivers it from the earth and loosens it from the bonds of the body—so inspires it with the love of wisdom and fills it with such disdain for the things of life as the melody and sweetness of holy song." (Hon. in Ps. xii, 1.)

In the early days of the Church her music was simple but soothing and invigorating. The catacombs resounded with the subdued voices of the primitive Christians. Pliny mentions this in his letter to the Emperor Trajan. As time went on the music of the Church received the most careful cultivation from such holy and learned men as Saints Cyprian, Athanasius, Ambrose, Augustine, Pope Damasus and Pope Gregory the Great. Under the latter it reached a high degree of perfection. His sublime music, called Gregorian or Plain Chant, is the true music of the Church.

There are two kinds of music approved by the Church for Divine service, simple and harmonized Gregorian, or plain and figured music. The Church clings to the plain Gregorian. It is as truly a masterpiece as are any of the works of the great masters. The second kind is the harmonized Gregorian which includes all Church music written in the spirit and in imitation of the Great Master. Under this style is found requirements of the Church, in that its music be devout, distinct and clear, and intelligible. It does not mutilate the words nor repeat them unnecessarily. It leaves the meaning clear and unchanged, neither adding anything nor taking from it.

Too often our choir singers attempt to introduce music decidedly opposed to the idea of the Church. Giddy, sensuous airs from the opera and the stage are offered. Music composed by men who know little, and care less, of the things of God, would be introduced if choristers had their way. The Council of Baltimore (C. B. III, 117) forbids all such abuse in America. Arias, duets and trios are forbidden. Many Masses by Beethoven, (except his Mass in C), by Mozart (except the eighth and ninth in F and D), by Haydn, Mercadante and others, are either profane and worldly or at least not liturgical and should not be sung in a Catholic Church.

The American St. Cecilia Society is an organization formed to help organists in selecting proper and fitting church music. Congregational singing is encouraged. The children are encouraged in singing, especially in places where there is a Mass arranged on Sundays especially for them. On such occasions the hymns to be found in St. Basil's Hymn-book and in other excellent approved publications are used. Seldom are hymns in the vernacular sung at other times at Mass,

however. All hymns and church music must be rendered in the language of the Church as a general rule. On occasions of funerals and weddings popular sentimental songs should never be used. "O Promise Me," and "Face to Face" are instances of popular abuse. Let the end of all Church music be an increase of devotion in those who sing and in those who listen, rendering their affections more pure and holy. This in substance was the recommendation of the Gregorian Music Congress held in New York in 1920, in which it was recommended that children and congregations be taught. Dom Mocquereau, O. S. B., was in charge.

Mixed Choirs.

The Church has in mind to have the liturgical choir of male voices only. There are many reasons for this desire. But, in many cases, this is not possible. The only way to introduce music in some places is to fall back upon the ever-ready co-operation of women. Thus a decree of the Sacred Congregation of Rites, January, 1908, allows women to sing the common of Mass. Under conditions it also permits mixed choirs, "omnino separati."

The original Motu Proprio of Pope Pius X, however, holds the ideal of the Church music. In all respects, save for the concessions mentioned above, it continues operative.

Covetousness.

No better exposition of a besetting sin has been noted for some time than the following from the pages of The Missionary, published in Washington, under the auspices of Catholic missions in foreign lands:

"At all times covetousness has been one of the besetting sins of mankind, and in every generation it has cast its blight upon the happiness of thousands, impeding the moral growth of the world. It is a plant that grows wherever men meet, it thrives in every clime, and once it has taken root it becomes almost impossible to stop its growth. So disastrous is it that God had made its elimination the object of one of His commandments. We are not forbidden, of course, legitimate desires and honest ambitions. Work, we know, is not a curse, but a blessing, and he who through the employment of his God-given powers seeks to satisfy his ambitions does his duty and achieves a full measure of contentment The only restrictions put upon man is to do his work honestly and not to infringe upon the rights of his fellow man, but to do this we must guard against covetousness, which is the object of the commandment "thou shalt not covet."

As a vice covetousness is most debasing in its effects upon ourselves and it creates a suffering out of all proportion to the thing desired. Foolishly we imagine that our happiness cannot be complete unless we add to our possession that which someone else happens to have. Unable to realize our desire we begrudge our neighbor not only his possessions but his happiness. In time this leads to hate, and the poison of hatred fills our whole being and embitters our existence.

What we call desires appears to lie

in a great measure at the foundation of character, and for a sound moral reason it is required that the desires be directed to worthy objects and that the degree or strength of the desires be accommodated to the true and relative value of each of these objects. If the desires are thus directed, worthy conduct will be likely to follow in a steady and uniform manner. If they are allowed to break from these restraints of reason and moral principles, man is left at the mercy of unhallowed passion and is liable to those irregularities which naturally result from such a derangement of moral feelings. If free rein is given desire, if there be no tribunal within us to check it, gross covetousness must result and moral failure will be the outcome. A glance at history will convince one of the ruin that uncontrolled desire has wrought. A glance at our own time will bring home to us the sad havoc that greed and avarice is working with the lives both of individuals and nations.

Self Restraint.

It is the duty of parents to teach their children the need of self-restraint. Neglect on the part of parents to do so will endanger their children's happiness, for the selfishness of the world will find them unprepared. Children ought to be trained at an early age in lessons of self-denial and sacrifice. "Train up a child in the way he should go and when he is old he will not depart from it." To gratify the most unreasonable demands of children is a mistaken kindness that encourages them in their selfishness. As they grow into manhood and womanhood they will find it most difficult to curb their desires and to sacrifice the lower for the higher demands of life. Though the Divine command, "Thou shalt not covet," is negative in form, it teaches a positive lesson. We must seek to overcome all feelings of envy and learn to look with friendly eyes upon the happiness of others, being satisfied with our own lot. We must cherish the virtue of contentment, coupled with good will toward others. Covetousness is a violation of that divine ideal of mutual relations that should obtain between man and man. Love your fellowman and you will not covet his possessions."

The Seven Last Words of the Cross.

On the Cross suffering, on the Cross dying, Jesus saw His cruel persecutors and said:

1. "FATHER, FORGIVE THEM FOR THEY KNOW NOT WHAT THEY DO."

On the Cross for the sins of the world, on the Cross dying, He heard the repentant thief and said:

2. "THIS DAY THOU SHALT BE WITH ME IN PARADISE."

On the Cross for our disobedience, on the Cross dying, He thought of His sorrowful mother and His beloved disciple and said:

3. "BEHOLD THY MOTHER! BEHOLD THY SON."

On the Cross for those who had deserted Him, on the Cross dying for His persecutors, He said:

4. "MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?"

On the Cross longing for the soul of all, on the Cross dying for all, He said:

5. "I THIRST."

On the Cross, growing fainter and weaker, on the Cross dying for saint and sinner, He said:

6."IT IS FINISHED."

On the Cross, suffering as none other ever had suffered, on the Cross dying for love of souls of men, He said:

7. "FATHER, INTO THY HANDS I COMMEND MY SPIRIT."

These quotations form the basis for an appropriate service in the church during the period of time, 12—3, on Good Friday in which Jesus hung suspended from the Cross on Calvary.

The Holy Guardian Angels.

The devotion to our Guardian Angel is, after devotion to Mary, the most sweet and consoling. Day and night a being is by our side, to whose special care God has confided us, and who, faithful to his mission, leaves us not, and each instant studies our true happiness and tries to advance it. It is an angel. He is invisible to our eyes, but when we are pure and innocent we seem to feel his presence in a special manner. If we think often of him and try to establish between him and ourselves those intimate relations of true friendship, which the most loving human hearts often fail to give, we seem to be always happy and content. This thought is not the product of a sensitive heart or a vivid imagination, it is supported by a belief of the Church and the testimony of the saints.

"In whatever house, in whatever retreat you be, respect your good angel, for he is there present, he is close to you; not only is he with you, but he is there for you; he seeks to protect and be useful to you." (St. Bernard.)

"With an angel beside you, what need you fear? Your angel will not let himself be conquered or deceived; he is faithful, prudent and powerful; why then should you fear?" (St. Bernard.)

O, my good Angel, whom God in His Divine Providence has appointed to be my guardian, enlighten, protect, direct and govern me. Amen. (100 days' indulgence each time; plenary indulgence once a month.)

The feast of the Holy Guardian Angels is on October second.

The Magi.

There is no more interesting feature of that wonderful story of our Savior's birth than that of the Magi, those silent men who appeared suddenly, coming from the mythological east, drawn by a Star, coming to adore Him, "who was born king of the Jews." This is a narrative of fact supported by all writings of the Fathers on the subject. Herodotus is authority for the statement that the Magi were of the sacred caste of the Medes, which was supposed to be flourishing at the time. None of the Fathers hold them to have been kings, which is a popular idea, although their rank was very near to the regal. Some Fathers speak of three Magi,

an idea perhaps supplied by the number of gifts, although the Gospel narrative is silent on this point. Their names are uncertain. Early paintings show difference on this point as well as in number. Among the Latin writers Gaspar, Melchior and Balthasar are the names which have the best authority. Martyrology mentions these names among its list of saints. Legends mention that the Magi represent the different families which descended from Noah, but there is no authority for this. Neither is it certain that they came from the different places usually assigned to them. Their visit took place after the presentation in the Temple, and just preceded the flight into Egypt. This was probably about a year after the birth of Christ. The distance from Persia, whence the Magi are supposd to have come, is from one thousand to twelve hundred miles. It may have taken from three to twelve months to make the journey by camel. They, therefore, could scarcely have reached Jerusalem until a year or more had elapsed since the appearance of the Star. There seems to be no doubt that a star appeared to them for the purpose. They mentioned it, and there is no scientific record of the appearance of a comet or any large celestial body in regular movement corresponding to that time. No theories can explain how "the star, which they had seen in the East, went before them, until it came and stood over the place where the child was." Matt. ii, 9. Only a miraculous phenomenon could have been the star of Bethlehem, according to authorities.

The sudden appearance of this star, perhaps, suggested to the Magi, well versed as they were in astrology, the birth of an important person. They came to adore Him. They may have been familiar with the Messianic prophecies concerning the birth of the Savior. Some Hebrew traditions certainly survived in Persia. And even pagan authors bear witness that at the time of Christ's birth the whole Roman empire was in a state of expectation of a great deliverer. We may admit all these outside influences as helping the Magi to a decision, yet there is nothing left for us to do but believe that they had some Divine revelation whereby they knew that "His Star" meant the birth of a king, that this new born king was God and that they should be led by "His Star" to the place of the God-king's birth. (Sermon by St. Leo, xxxiv, iv, 3. In Epiphany.)

When the Magi came they caused a great stir in the country. They offered Him gifts, gold, frankincense and myrrh. Such offering of gifts was an oriental custom. Symbolic meaning is attached to each of these three gifts but it is not certain that these meanings are inspired. (Knabenbauer.) They were told in sleep to return by another way to their own country, not to return to King Herod as he had requested. There is a tradition that they were later baptized by St. Thomas and wrought much for the spread of the Faith. This is not established. The cathedral at Cologne contains what are claimed to be the remains of the Magi,

said to have been discovered in Persia, brought to Constantinople by St. Helena, transferred to Milan in the fifth century, and to Cologne in 1163. (Acta SS., I, 323.)

Age of The Divine Infant.

How old was the Infant Savior when the wise men came to worship Him? is a question one hears regularly.

The visit of the wise men, according to Patrizi, took place after the purification of Our Lady and the presentation of the Holy Child in the temple. As these ceremonies occurred forty days after the nativity, it is clear that the Infant Savior was more than a month old when the foreign visitors reached Bethlehem Some writers, however, place their adoration before the purification, and others, as Papebroch, at one year and thirteen days after Christmas.

St. Nicholas.

Why is St. Nicholas considered as a patron of children, and who was he, is a question sometimes asked.

St. Nicholas was a man of extraordinary sanctity, as is indicated by the great esteem in which he has been held by both the Latin and Greek churches. As early as the year 430, the Emperor Justinian built a church to the honor of this saint in Constantinople. Nicholas was born at Patara, in Lycia, which was a large ancient province of Asia. He became Archibishop of Myra in Lycia, and died in the year 342. Nicholas, like all the saints, was eminent in different virtues, but he is especially renowned for his great charity towards the poor. The Russians hold him in the highest esteem. His relics were brought to Bari, a seaport in the kingdom of Naples, Italy, on the 9th of May, 1087.

St. Nicholas has been venerated as a patron of childhood, as he was from infancy, a model of innocence and purity. The origin of gifts at Christmas comes from the practice of making gifts on the feast of St. Nicholas, which preceded our present custom.

"Banns of Marriage?"

The banns of marriage are a public proclamation that a certain marriage is about to take place. To make such a proclamation is an old law of the Church, and according to it the names of the persons to be joined in wedlock must be called out in their parish church at the principal or parochial Mass for three successive Sundays or holy days of obligation. The banns need not be published in the place of their nativity, but in the place where they live when getting married.

If one of the parties lives in one parish and the other in another, the banns should be published in both. The reason of this law is to guard against the possibility of marriages taking place between those who, according to the rules of the Church, cannot be married. There are certain impediments which make a marriage null and void. The names of the parties are made known to the congregation and to those who are most likely to know if such impediments exist.

Easter Duty for the Sick.

The law of going to Communion once a year at Easter time is very important

and urgent. Complying with it is called making one's Easter duty. It binds all persons without distinction, who have made their first Communion and are of sound mind. Even the sick and infirm are not exempt. The Blessed Sacrament must be brought to them. They must notify the priest so he can bring them Holy Communion in their homes. The duty of notifying him rests with the sick or their friends or relatives. It is not necessary that the sick or infirm be in danger of death. It suffices that either on account of their sickness or infirmity or the decrepitude of old age, they are unable to come to the church. Notice should be given the priest in ample time, and not put off till the last moment.

The Month of Mary.

It has been falsely alleged that the Catholic consecration of the month of Mary to Mary Immaculate was nothing more than an imitation or adaptation of the Roman pagan ideas, according to whose cult May—Maius, in Latin — was the month of the goddess Maia, after whom it was named. But this allegation is clearly shown to be a falsehood by the fact that the Catholic May devotions did not originate until a comparatively recent date, many centuries after Christianity had done away with Roman paganism.

"It was at the beginning of the present century," says the famous Dominican Father Thomas Burke, "that this devotion of the month of Mary sprang up in the Catholic Church, and the circumstances of its origin are most wonderful. Some seventy years ago, a little child on a beautiful day in May knelt down and began to lisp the Litany of the Blessed Virgin before the image of the Child in the arms of the Madonna in one of the streets of Rome . . . .The next evening he was there again at the same hour and began singing his little Litany again.

"Another little boy on his passage stopped and began singing the responses. The next evening three or four other children came and knelt before the same image of the Blessed Virgin and sang the Litany. After a few evenings, some pious women and the mothers of the children, delighted to see the early piety of their sons and daughters, came along with them and knelt down and blended their voices in the Litany; and the priest of the neighboring church said: "Come into church and I will light a few candles on the altar of the Blessed Virgin, and we will all sing the Litany together." And so they went into the church; they lighted up the candles and knelt and there sang the Litany. He spoke a few words to them of the Blessed Virgin, about her patience, her love for her Divine Son, and the dutiful reverence in which she was held by her Son. From that hour the devotion of the month of Mary spread throughout the whole Catholic world; within a few years wherever there was a Catholic church, a Catholic altar, a Catholic priest, or a Catholic to hear and respond to the Litany, the month of May became the month of Mary, the month of devotion to the Blessed Virgin.

Surely, this beautiful devotion should be practiced in every Catholic home.

It is easy to arrange a little oratory, with a statuette or picture of Our Lady, and a few lights and flowers, to say the Rosary before this oratory, together with the Litany of Loretto, and to read a chapter of a book lovingly devoted to our Queen's graces and glories.

How Bishops Are Selected.

By a decree of the Congregation of the Consistory, July 25, 1916, the traditional method of selecting the names of those who were to be recommended to the Holy Father for appointment as Bishops, has been somewhat changed. Under the new regulations, the bishops of the province are requested to send to their metropolitan or archbishop, the names of a few priests whom they deem worthy of the episcopal office. These priests may belong to the diocese of the bishop who sends the names or they may belong elsewhere. The bishop is not circumscribed in his choice. This sending in of names which started during the Lenten season of 1917 is to be repeated every two years. The bishop is expected to confer with the consultors and permanent rectors in this matter, but his final choice does not depend upon their judgment. When the names have been received by the metropolitan, he draws up a list in alphabetical order. After Easter the bishops and the metropolitan meet and discuss the merits of those whose names have been proposed. The discussion is confined to the fitness of the candidates proposed to rule a diocese in the interests of God's honor and the Church. When the discussion is concluded a ballot is taken and the result, together with the minutes of the meeting, are drawn up and forwarded to the Apostolic Delegate, who in turn forwards the list to the Congregation of the Consistory. The names are recorded in the Vatican archives and in the records of the metropolitan and are available to guide and advise the Holy Father in the selection of the rulers of the various jurisdictions of the Church. In all of the discussions the most absolute and inviolable secrecy is observed under oath.

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CHAPTER XVIII.

The Sacraments.

Part 1.—Baptism—Private and Solemn—Duties of Sponsors—Baptism by Immersion—Confirmation—Extreme Unction—Viaticum—The Last Blessing—The Sick Room—End of Life—Holy Orders.

A sacrament is a visible sign of an invisible grace, instituted by Jesus Christ for our sanctification. In other words, our Lord specified that certain outward actions be performed, and if they are performed with proper dispositions he has promised to impart to the soul certain graces. These actions or signs coming under the domain of the senses, are seven in number, and are called Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony. The first and fourth impart grace remissive of sin; the others increase the soul's sanctifying grace.

They are wonderful means for acquiring sanctity. They are instruments of God's choicest blessings. Through them moral transgression is forgiven, virtue nourished, spiritual strength supplied and human nature fortified. They are divine institutions, and no one can afford to disbelieve in their efficacy, nor neglect their use, nor regard them with disfavor.

If there is comparison between the wants of the soul and body, and it appears that there is, it conveys a very serious thought. It signifies that the person who refuses or neglects to make use of the sacraments places his soul, at least in a manner, in the same position as the body is placed when its natural wants are not supplied Hence the necessity of making frequent use of these sacraments which in the designs of Providence are intended as means by which we advance toward moral beauty of heart and soul

Baptism.

Our Lord instituted the Sacrament of Baptism having first been baptized by St. John. Its reception became obligatory on all when He said: "Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son and of the Holy Ghost." It is absolutely necessary to receive it as a condition to entrance into the Kingdom of God, as we know from these words: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God." It is the first sacrament in point of reception. If validly received it washes away original sin and all sins

previously committed, provided there is proper sorrow for them, bringing the recipient into the fold, making him a Christian, a child of God and an heir of Heaven. There are three kinds of Baptism, namely, that of water which is ordinarily given; that of blood which is martyrdom for the Christian faith, and that of desire which is a longing to do all that God has ordained for salvation, and if we knew what he requires, we would willingly do it. But proper diligence must be shown in finding out the requirements of God for salvation.

On account of its absolute necessity, children are baptized as soon as they can be brought to the parish church with safety. This means as soon as possible without injuring the child's health. There is great danger in delay. Parents who postpone the ceremony are assuming a great responsibility. The ceremonies of Baptism are most important and the parents should take keen interest in them. The father should always be present. It does not look well for his faith when he absents himself. There should be two sponsors. The Christian name should be carefully selected and that of a Saint given.

Private Baptism.

When Baptism is administered in the home, it is called private Baptism and no sponsors are necessary.

A lay person can baptize when necessary, as in danger of death, and he does so by taking water, pouring it on the head of the child, and at the same time saying with the intention of doing what the Church does: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost, Amen."

In cases of necessity when some one should baptize the child, the father or mother should not do so if there be anyone else present who can administer the sacrament.

Duties of Sponsors.

When a child is baptized in the home, that is, baptized privately, it must, in case of recovery, be brought to the church to have the ceremonies supplied. These can be given only in the parish church. Sponsors should be Catholics, with clear understanding of their duties and responsibilties. Those who act as sponsors contract a spiritual relationship towards the child, which forms an impediment to later matrimony. Sponsors do not, however, contract this relationship between themselves.

They are obliged to act as teachers or moral guardians of the child in case the parents die or become separated from the child or neglect it. Particularly they would be obliged to see that the child is instructed in religion, that it makes its first Communion, is confirmed, and receives, if possible, a Catholic education. Those who become sponsors for children of mixed marriages must be especially watchful over them in case the Catholic parent should die. Sponsors are free from all obligation when it is prudently presumed that the baptized are properly instructed by their parents.

Baptism by Immersion.

The Christian Standard, a non-Catholic publication, in an article on

"Ancient Baptistries," which appeared in July, 1916, advocates the return to what is termed "primitive Christianity," in the matter of Baptism. The writer urged a return to baptism by immersion as in the early days.

The Church at one time practiced Baptism by immersion. This was done up to the thirteenth century. The Council of Ravenna, in 1311, changed the form from immersion to pouring. It is well known, however, that the Church had good reasons for doing this, that she had the power to legislate on the matter, and that immersion was not the only accepted form of Baptism up to the time of its change.

Three forms, pouring, sprinkling and immersion were practiced previous to 1311, though immersion was the more usual. All three were held to be equally valid. The sick, however, could not be baptized by immersion. St. Paul must have used either the sprinkling or pouring, when he baptized his jailer, and his whole household, as recorded in the Acts of the Apostles. Many other cases could be cited where immersion was impossible. It was necessary, then, to adopt a method that might apply to every conceivable circumstance and emergency. What was essential for the value of the Sacrament was retained, namely, the pouring of the water on the head of the person to be baptized, so as to indicate the act of washing, and the pronouncing of the words of baptism at the same time, with the intention of conferring a Sacrament, or of doing what the Church does.

The Church, to whom the administration of the Sacraments had been entrusted by our Divine Lord, is acting quite within her rights in promulgating such disciplinary laws concerning the demands of time and place, as long as they do not interfere with the valid administration of a Sacrament. In the form of Baptism there is a reference to this former immersion, when the sponsors are called upon to touch the child with their hand when the water is poured on its head. In this action the spiritual relationship is contracted. It signifies the raising of the child out of the water.

Confirmation.

Confirmation is a Sacrament in which we receive the Holy Ghost with his divine gifts, and are made strong and perfect Christians and soldiers of Jesus Christ. It also imprints a spiritual mark on the soul.

Every Catholic is obliged under pain of sin to receive it if within his power. The Bishop is the ordinary minister of this sacrament, and timely announcement will be made as to when he is to come to the parish to administer it. All children who have attained the proper age should present themselves for the purpose of being duly prepared for its reception. The catechism must be thoroughly learned and such other instructions given as may enable the child to understand all that pertains to the worthy reception of this sacrament. Parents should see that the child comes punctually to class and applies itself with diligence. Adults, no matter how old, and converts to the faith must pre-

sent themselves also, and abide by the advice the priest gives them.

Preparation.

To receive this sacrament worthily, we must be thoroughly instructed in its nature and effects, and be in a state of sanctifying grace, which means that the soul must be free from mortal sin. Hence the necessity of going to confession beforehand. It is customary for children to make a retreat or triduum of three days previous to receiving Confirmation, and for adults to spend some time in preparatory prayer and religious exercises.

Candidates must have sponsors, though generally the pastor provides them a man for each of the boys and male adults, and a lady for the girls and adult women. Such sponsors contract a spiritual relationship as in Baptism.

A middle name may be given in Confirmation, and the name of a saint should be chosen. The ceremony is very simple and impressive.

Extreme Unction.

Extreme Unction is the Sacrament of the dying. It is administered to those who are in danger of death from sickness, wound or accident. It remits sin, cleanses the soul from the remains of sin and gives strength to the soul in that last hour when the faculties have become extremely weak. Should God see fit it may be instrumental in restoring the sick to health.

Persons dangerously ill are obliged under pain of grievous sin to be anointed if there is any possibility of getting a priest. They should not delay too long in sending for one, for they may lose the use of reason, or the severity of their sickness may prevent them from making a good confession or receiving the holy Viaticum with proper dispositions. As soon as there is reasonable evidence of a danger of death the priest should be sent for at once. The sick person is not always competent to pass judgment upon his condition. A Catholic doctor or nurse or friends or relatives are the best judges. Extreme Unction must be administered by the pastor or one of the assistant pastors of the parish in which the sick person lives, except in case of necessity, or when permission has been granted.

It frequently happens that, aside from the supernatural strength imparted to the soul by this sacrament, the natural results accruing from its reception are very great. It brings composure of mind and easiness of conscience, and a will to accept the inevitable, which are very helpful in sickness.

The Viaticum.

The Viaticum is holy Communion given to the dying. It is given just as holy Communion is given, except that the priest in administering it uses slightly different words.

Everything in the sick room should be prepared just as for Holy Communion. The sick person, before receiving, will make his confession or, at least, should be in a state of grace.

It is not necessary to be fasting to receive the holy Viaticum worthily. If the patient can just as well fast, it is

ST. ANNE DE BEAUPRE, QUEBEC.

Top, left, The Shrine and relic; top, right, close up view of the relic of wrist bone of St. Anne in reliquary; lower, left, scala sancta; lower, right, Shrine church, recently destroyed by fire.

advisable to do so, but there is no obligation whatever in that regard. The Church permits this in such extremity, although not in case of ordinary sickness.

Holy Viaticum is administered only to those who are in danger of death, and who in other respects are in a fit condition to receive it. They cannot receive if they are unconscious, or too near to death to swallow the sacred Host, or if they are vomiting.

Evil of Delay.

It is a great injustice to the sick to delay too long to call the priest, for there is always a possibility of the patient relapsing into unconsciousness, or of becoming so distressed and weakened in mind as not to fully realize the meaning of the holy sacrament he is receiving.

Holy Viaticum may be received more than once during the same sickness, but usually not oftener than once a week, although there may be circumstances in which it could be administered daily It is understood, however, that the dangerous character of the sickness still continues.

The Last Blessing.

A last blessing to which is attached a plenary indulgence is given to those who are about to die. The priest has the power to give such a solemn blessing and to grant to those who have the proper dispositions a full discharge of all temporal punishment due to sin as the hour of death approaches. The blessing is generally given with the last sacraments.

In order to gain this indulgence the dying person must, first, be in a state of grace (free from all mortal sin), and for this purpose should go to confession and receive the Blessed Sacrament if he possibly can; secondly, he must have the intention of receiving it, if not an actual intention at least a general one; thirdly, he must be sorry for all of his sins, venial as well as mortal; fourthly, he should invoke the name of Jesus, if not orally, at least in mind; fifthly, he must be resigned to God's will, even if he should be taken away by death. These conditions have reference to a person having the use of his reasoning faculties. If for any cause he is not in the possession of his senses, he must at least be in a state of grace.

The dying should, therefore, endeavor to have lively sentiments of faith, hope and charity—believing all the truths the Church believes and teaches, trusting in the great mercy of God and the boundless compassion of Jesus Christ, loving God above all things, forgiving everyone and asking forgiveness at least mentally. He should be sorry for his sins, and resolve that in case God gives him back his health and strength he will be more careful to avoid sin and more diligent in keeping God's Commandments. Lastly, he should offer up his sufferings in union with the passion and death of our Lord, and accept God's will if He should see fit to take him away by death.

The End of Life.

Catholics will do well to consider for a moment the matter of death which sooner or later will confront us all. The

suddenness of death is the feature for which we should be prepared. Usually in such cases where death has come suddenly the impression prevails that it is useless to send for the priest to administer the Last Sacraments. To prevent serious mistake being made in such a crisis read what Dr. Austin O'Malley, a prominent Catholic physician, and a recognized authority on medical practice from a sacramental standpoint, has to say in the October, 1920, issue of America, in "When Does Human Life End."

"In recording a death we commonly say that the person died at just a certain number of minutes before or after some hour, but there is no method known to science which exactly determines the moment that the soul leaves the body. It is extremely probable that no one dies at the exact moment of apparent death; the heart may beat a half hour after all palpable pulse beat has stopped. Daily throughout the world the priest reaches a person who has just died, the heart and lungs are still, and everyone thinks there is no chance to administer the Sacraments; nevertheless the man may be alive. The probability that we do not die as soon as consciousness, respiration and palpable pulsation of the blood cease, is so strong that all moralists now maintain that the last Sacraments should be given conditionally up to at least an hour after apparent death.

"The important fact is that in any case of death the exact moment in which the soul leaves the body is not knowable, and where there is question of administering the Sacraments the person apparently dead should have the benefit of the doubt. He is to receive conditional Baptism, Absolution or Extreme Unction, if these Sacraments are required. The human respiratory system can survive anaemia for thirty to fifty minutes. How long after an hour a priest may administer the Sacraments is not known, but a second hour, or even a third, are not unreasonable intervals of time during which the Sacraments may be administered conditionally. The Sacraments are for man, and there is no irreverence if they are administered conditionally."

The Sick Room.

When the priest has been called to give Communion to the sick or administer the last sacraments to the dying, care should be taken to have everything rightly arranged in the sick room.

In the first place it should be clean, and everything offensive taken away. There should be no clothing lying scattered about, but neatly folded up and put away. The sick person should be decently covered, and the bed clothing arranged in good order. All useless and unsightly objects should be removed.

There are some necessary articles which should be in the sick room when the priest arrives. These are the following: A small table neatly covered with a white linen cloth; on the table two candles in candlesticks, a crucifix, a glass of fresh water and a spoon, holy water in a vase or cruet, and a clean, white napkin to serve as a communion

cloth. The above articles are needed for Holy Communion or the Viaticum, but if Extreme Unction is to be administered, besides the above articles, there is still further need of some cotton on a plate, together with a bowl of water and a towel for the cleansing of the priest's fingers after the unctions.

Holy Orders.

Holy Orders is a Sacrament which gives bishops, priests and inferior clergy to the Church, and enables them to perform their duties, by means of the power and grace obtained

It is necessary to have a priesthood for administering the Sacraments and God alone can institute a priesthood. The first priests of the New Law were the Apostles especially selected by Jesus Christ, and trained and instructed by Him during the years of His public life. In giving them the power to perform their sacred ministry, Jesus also gave them the power to select others to continue the work after their death. This power was always in effect in the Church. The disciples of the Apostles succeeded them in the work of the priesthod, as we have evidence in St. Paul (II Timothy, i, 6). "I admonish thee that thou stir up the grace of God which is in thee by the imposition of my hands." Here we have all the essentials of a Sacrament, the outward sign, the inward grace, and divine appointment; for God alone can make outward signs means of grace.

The requirements for Holy Orders are,—to be baptised, to be acting voluntarily, to be in a state of grace, to have been confirmed, to take the Orders in regular arrangement, to be of canonical age, to be under no censure, to be sufficiently educated, to be ordained either by the bishop of the diocese where one is born, or if otherwise, with his permission, to have a legitimate and sufficient title.

The Holy Orders are Tonsure, Minor Orders (4), (Ostiarius, Lector, Exorcist and Acolyte), sub-Deacon, and Deacon and Priesthood. Tonsure is accepted to mean the desire to enter upon the priestly life, leaving the world's affairs behind. The Minor Orders are significant of various church duties performed formerly by youthful ecclesiastics. Sub-Deacon marks the entry into the sanctuary and participation in the services there. Deacon means assistant to the priest, and priesthood full power to offer the Holy Sacrifice.

Ordination does not mean immediate participation in all priestly functions. This comes with the direct appointment of the Bishop to a particular church. A priest may exercise these functions only where appointed, and under direction of his superiors. A strange priest must be identified by means of proper papers before he is permitted to say Mass outside his own church. And he is not permitted to perform other duties outside his own diocese unless by direct permission of the bishop. This is made necessary to safeguard the Sacraments. The pastor and his assistants administer the Sacraments within the limits of a parish. Beyond

such limits, properly published for all to know, they may not go. And no other priest can enter the confines of the parish to perform the duties of his office without the permission of the pastor.

The studies required for the priesthood are arranged throughout a period of years in colleges and seminaries approved by the Chruch. The canonical age for ordination is twenty-five years. Many dioceses have their own educational institutions in which boys are trained and educated. The proper thing for a boy desirous of studying for the Church is to apply to his pastor or his confessor for advice and counsel.

Grace.

Our catechism tells us that Grace is a supernatural gift from God intended to aid us in our salvation. It is granted to us through the merits of Jesus Christ.

The word "grace" comes from the Latin word "gratis," meaning free. It comes to us, therefore, in the nature of an extra gift. We have many natural gifts, as men and women. But they do not make us children of God. They do not make us heirs to Heaven. That alone is done for us by the gift of Divine Grace.

Grace is of two kinds, sanctifying and actual. The first makes us children of God. The second helps us to act as children of God. Only by freely acting as children of God, co-operating with His grace, performing good works, can we prepare ourselves for Heaven.

God's grace is absolutely necessary for salvation. We cannot earn Heaven without it. We receive through its gift a new life, a divine life. It aids us to live, to do all things for the honor and glory of God. Hence our Savior says, "Without Me you can do nothing." (John xv, 5.)

God gives us all sufficient grace to enable us to work out our salvation. If any of us fail in this aim of our lives it will not be for lack of means provided us by God. Rather it will be because we either ignore or deliberately oppose the grace of God. Co-operation with God's graces is absolutely necessary.

If any one grace can be said to be of greater advantage than others it will be the grace of perseverance throughout our lives. This is somewhat like a chain of graces which enable us habitually to overcome every temptation that besets us in life. It will infallibly be bestowed on all who make the right use of means of grace and who co-operate with divine assistance.

The means of grace are within the reach of all. The first is prayer, called by St. Alphonsus the great means of salvation. The second is the Sacraments of the Church, here explained.

CHAPTER XVIII—Part 2.

The Sacraments.

Part 2.—Sacrament of Penance—Needs for Confession—Power of Forgiveness—Confession in Scripture—Frequent Confession—Restitution—Bad Company—Evil Thoughts—Scruples and Scrupulous People—Frequent Communion—The Decree—Jansenism—Present Day Frequency of Reception—Preparation for Communion—First Communion—Fathers of the Blessed Sacrament—Matrimony—Preparations for Marriage—Thoughts on Marriage—For the Man—For the Girl—Divorce Our National Shame—Race Suicide—Malthusianism—Early Marriages—Limitation of Families—Birth Control—Eugenics—Sex Hygiene—Defectives and Marriage—Agenics—Mixed Marriages.

The Sacrament of Penance.

There are about three hundred million Catholics in the world today They are sane, sensible and educated people, who cannot be deceived, and who would not tolerate deception of any kind, especially in religion In their acceptance of all religious teaching, they exercise common sense, and it would be absurd to suppose that so many people could be deceived about such an important factor in religion as the matter of Confession and the Sacrament of Penance. Yet it is precisely this Sacrament which forms the basis of misunderstanding and of so much attack upon the Church and its people.

Non-Catholics have great difficulty in understanding the Catholic attitude on Confession. It presents the greatest stumbling-block to the enquiring mind. To them it is humiliating, something not to be endured. Yet, when their attention is called to the Catholic reasons for belief, namely, that we hold that Jesus Christ has the power to forgive sin, that He proved His power to do so, that He gave the exercise of this power to His Apostles, and, therefore, to the priests of today, who are the direct successors of the Apostles, when He addressed to the Twelve the words quoted from St. John xx, 23—the doctrine becomes reasonable enough.

It follows that the power given to the Apostles was not to expire with them, since the Church of Christ was to continue until the end of time. The Apostles had the right to select their successors and to delegate their powers to them, in order that the whole world should have the opportunity of enjoying the forgiveness of sin, among other privileges of Christ's passion. Therefore, if this power continues in the Church, how else might it be exercised unless in the actual confession? How could the Apostles exercise this power of forgiveness unless they first knew what to "forgive" or "retain"? Con-

fession of sin to a duly authorized priest for the purpose of obtaining forgiveness follows. Christ gave His Apostles the rights of a judge. No judge can decide a case unless first the evidence is presented to him. This requires confession, safeguarded and surrounded with every precaution, as it is, in the interests of the penitent. Not only is it protected by what is called the "seal of confession," but every effort is made to help the penitent to conceal his identity, since that fact need not be known.

Needs for Confession.

Man, even though regenerated and justified, is still liable to fall into sin, on account of the depravity of his fallen nature, and also on account of the many temptations that surround him: therefore, our loving Lord, in his infinite mercy, instituted this Sacrament for the forgiveness of sin committed after baptism It is the Sacrament of Penance, in which, by the absolution of the priest, joined with the contrition, confession, and satisfaction of the penitent, the sins of the penitent are forgiven by God, through the application of the merits of Jesus Christ, and grace is given to the penitent to help him to avoid sin in the future.

Contrition is an interior grief, horror and detestation of sin committed, with the firm resolve never more to relapse into evil habits. Contrition thus includes in itself two acts: sorrow of the heart for sin committed, and the purpose of the will to avoid sin in future.

Confession is an express, contrite, but secret self-accusation, to a duly authorized priest, of, at least, all grievous sins committed after baptism, for which we wish to receive absolution, or of all the mortal sins committed since the last confession when absolution was received, as far as we can recall them to our memory.

Satisfaction means doing the penance enjoined by the priest in confession, repairing the scandal if any was given, and restoring property or good name to the person from whom either has been taken away.

Power of Forgiveness.

Almighty God certainly can, if it so pleases Him, depute a man to forgive sin in His name. That He did depute certain men to forgive sins is plain from what our blessed Lord said to His Apostles, and in the persons of the Apostles to their legitimate successors to the end of the world: "Peace be to you. As the Father hath sent me, I also send you." When he had said this, He breathed on them; and He said to them: "Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (St. John xx, 21-23.)

This divine commission to forgive sins in Christ's name was always understood to mean what the words just quoted from St. John naturally and plainly signify: namely, that God has commissioned certain men to grant, and also withhold, the forgiveness of sin in His name; and these words have thus been understood from the time of the Apostles until now by the Catholic

Church, and have thus been understood also by the separated Greek and other Oriental schismatical churches, in which the Sacrament of Penance is also believed and practiced.

Confession in Scripture.

That it is a good thing to confess our sins appears from the following passages of Holy Writ: "He that hideth his sins shall not prosper; but he that shall confess, and forsake them shall obtain mercy." (Proverbs xxviii, 13.) St. James writes: "Confess, therefore, your sins one to another" (v, 16). If open confession is good for the soul, how much more advantageous is it to confess to a priest who has deputed power from God to forgive our sins. We must bear the shame of showing our wounds and bruises and festering sores if we wish to be cured. To humble ourselves before the minister of God is some reparation for the wrong we have done; that humiliation pleases God and procures for us many great blessings.

Confession Is Necessary.

It is necessary because, being sinners, we should acknowledge sorrow for our sins before God. When our Lord was on earth He was constantly forgiving sin, as we see by His oft-repeated words: "Go thy way, thy sins are forgiven thee"; but because He left His Apostles as "other Christs" to continue His mission of love and mercy towards men, He gave them His own power of taking away and forgiving sin. For, assembling them around Him, He said, "All power is given to Me in Heaven and on earth," and breathing upon them, He said, "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained."

Frequent Confession.

Not only is confession necessary and obligatory, and as such commanded by Holy Church, but it is commanded likewise to be practiced frequently by all, for it is not only the remedy for taking away sin, but it is likewise the prevention against relapse. So true is this that it has passed into an axiom "that mortal sin and frequent confession cannot exist in a person at one and the same time." We know how easy it is to fall away, and one of the chief causes of our falling the first time was our lack of fidelity to grace, but by frequent confession, grace is renewed to us again and again, and the sorrow for our fall is deepened and increased and our return to sin made the more difficult. Again, by going to confession often we ground ourselves the more in virtue; faith is deepened, hope increased, charity is enkindled, and all the other virtues through the exercise of our humility in confession and the punishment of pride, take root in the soul and make it strong in the love and service of God.

Restitution.

One feature of the Sacrament of Penance which must never be overlooked deals with the matter of restitution of ill-gotten goods. One is never

permitted to retain such goods, or in any way to profit from the same.

Justice demands that ill-gotten goods or their value be restored if it be possible to do so. It is well to bear in mind that sins against strict justice cannot be forgiven until restitution be made, if it can be made, and if it cannot be made in fact, there must at least be an ardent desire to made it.

If the theft or appropriation of goods or money be large enough to constitute a mortal offense against the moral law, the obligation to restore binds under the pain of mortal sin; if it is slight and constitutes merely a venial sin, the obligation to restore binds only under the pain of venial sin That is the plain teaching of the Church. Restitution can be made secretly. No one is obliged to proclaim himself a thief or to incriminate himself.

Stealing and Mortal Sin.

What constitutes a mortal offense against the law of strict justice? Theologians do not agree on this point, but they are sufficiently in accord for all practical purposes. The standard of values varies in different countries and under different circumstances. What would apply to one place would not apply to another. Conditions in life, too, would have to be taken into consideration. Four theologians have written specially for America and they are considered of the highest authority. These are Kenrick, Sabetti, Tanqueray and Konings.

Kenrick holds that twenty-five cents unjustly taken from a laborer, fifty cents from a mechanic, one dollar from an ordinarily rich man, and five dollars in all cases, constitute a mortal offense or a grave infraction of justice. Konings is not so severe. He holds that one dollar from a laborer, one dollar and twenty-five cents from a mechanic, two dollars from the one who lives on an income, and ten dollars in all cases are sufficient to make a mortal sin. Sabetti and Tanqueray are about midway between these two and are probably the safest to follow in practice.

It should be borne in mind that, as far as restitution is concerned, when there is an infraction of strict justice, there is no difference between an individual and what are commonly understood as moral persons, such as corporations, firms, stores, companies, civic bodies, etc. Restitution must be made to them as well. Special difficulties which may present themselves connected with any particular case should always be presented to the confessor.

Bad Company.

One of the promises made by all penitents, when saying the act of contrition after absolution in the Sacrament of Penance, is to avoid as far as possible all persons and places where temptations to sin are sure to follow. Bad company is something always to be avoided.

Young people especially are very susceptible to the influence of those who are about them. They are open-hearted, unsuspecting, too ready often to give their confidence and friendship

to those unworthy of either. They are slow to abandon those upon whom they have bestowed their regard, unwilling to believe evil of them because of their affection for them. And so the danger to their virtue is very great when they fall into bad company, their ignorance of the world and their guilelessness leaving them open to many temptations

The bad companion is he who is trying to rob us of our virtue—to rob us of the best we possess.

Evil Thoughts.

To get a correct idea of Catholic teaching on evil thoughts, it is necessary to know that by the word "thought" is meant not only the working of the mind but the inclination of the will. It is the action of the will that determines whether or not any thought, (in the sense of ideas, notions, reflections) word or act is a sin. When theologians or moralists talk of sins of thought, they include in the term "thought" mental images, judgments, mental pleasure, desire and resolve. A very little reflection will convince anyone that mental images, ideas, notions, however bad in themselves, are not sinful unless they are voluntary, or acquiesced in by the will. Having, or not having such thoughts is really not a matter over which we always have control. They come into the minds of the most saintly as well as the least holy, and are sinful or otherwise according as one takes pleasure in them, or endeavors to rid oneself of them as speedily as possible. So long as an effort is being made to banish them from one's mind, there is no culpability involved. In other words, temptations are not sins. They may be, indeed, and, in fact, very frequently are merely occasions for acquiring merit. Every temptation vanquished, every bad thought expelled from the mind, is an act of virtue.

Varieties.

The varieties of sins of thought are numerous, but they may best be classified under the heads of: sins against God, against our neighbor, and against ourselves. Of the first kind some examples are: doubting the faith, murmuring in one's heart against God's divine providence, failing to resign ourselves to His holy will, receiving trials with impatience and revolt, despairing of our salvation or of the possibility of amending our lives, presuming on God's mercy while continuing in sin, etc.

Among sins of thought against our neighbor may be mentioned suspicions reflecting on his probity or virtue; envy of his talents or fame or fortune; deep aversion, especially towards those who are our civil or religious superiors; anger and malice and hatred; the desire of revenge and especially the resolution to wreak revenge should the opportunity offer; wishing that evil may befall our neighbor or rejoicing that evil has already befallen him; coveting his possessions or position, and—an especially vicious form—rejoicing in the sins he has committed.

As for sins of thought against ourselves, some of them are: pride, vanity, contempt of others, an inordinate am-

bition for a higher state in life or for honors and glory and renown, and especially, the entertaining or dwelling upon thoughts and images against the virtue of purity.

Scruples and Scrupulous People.

A scruple has come to be understood by us to mean some trifle which causes distress in mind, hindering the soul from due and proper exercise of devotion. One who is frequently or habitually worried by such trifles is said to be scrupulous.

One's conscience forms judgments as to what is right or wrong, good or bad, in conduct. This judgment requires the right use of reason in all things, but especially in practical matters. A scrupulous person's intellect is darkened, worried, and, for the time being, incapable of judging rightly. False representations of evil are brought to mind where no evil exists. Imagination brings up all manner of doubts. Right judgment should correct this, but where judgment cannot be exercised we have a sort of spiritual disease, and scrupulous people. Such people get to feel that actions are sinful when they really are not so at all. Or worse still, they imagine offenses to be mortal sins when they are only venial, if sinful at all. It is not fear of sin; it is rather the vain, groundless and unreasonable fear of sin where it does not exist which causes this state.

The real scrupulous person can think of nothing else. Sin is seen in everything. There is dissatisfaction about the confessions made. They would rush back immediately. They would come every day, yet cannot act on the advice of the confessor. They feel that, perhaps, he did not understand their case. They see sin in actions which ordinary good people perform without hesitation. They examine their conscience too often and sins already confessed are told and retold over and over again. These are some of the signs in a class which is, of course, rare and generally not very well known.

The remedy lies in the attendance of a spiritual physician, the confessor. Complete and absolute obedience to his direction must follow. He will vary his remedies according to the form which the scruples take. With the grace given him and by reason of his experience, he will discover the root of the evil and prescribe the proper remedies. He will insist, among the ordinary remedies prescribed, that the penitent never again bring up a matter already confessed. He will recommend that, in case of any doubt, the scrupulous person act in the matter just as they see other good people who are not scrupulous. He will urge upon them trust in the unbounded mercy of God, Whom such persons imagine to be a tyrant, always watching to catch them in some fault. He will gradually lead them into making up their own minds on such matters, and, able to act courageously for themselves.

Frequent Communion.

Holy Communion is so essential in our lives as Catholics and so necessary in the spiritual combat we are engaged in, in this valley of tears that we can-

not learn too much about this source of grace, or about its effects on our souls. Since the publication of the papal decree, "Sacra Tridentina Synodus," in 1905, pastors and religious educators have been continually deepening our instruction. They have explained more fully the dogmatic aspect of the Eucharist; they have multiplied motives to strengthen our will and to stimulate our desire for the frequent reception of it; and they are still earnestly urging us to weigh the results of this sacrament within ourselves in fruits of grace and sanctity. So persistent are they in their zealous teaching that we should hardly have thought it worth while to go over the ground again, merely to restate obvious truths, had not the decree itself been proposed for the general intention of the League of the Sacred Heart, June, 1913. We must, therefore, recall the outstanding features of the salutary legislation of 1905, so that our readers may not plead ignorance of its aims or its teaching.

Communion Decree.

The Holy Father tells us therein that no one who is in the state of grace (that is, who is not conscious of mortal sin) and who has a right and devout intention (that is, who is actuated primarily by a supernatural motive) should be deprived of the privilege of receiving frequent, even daily, Communion. This direction is consoling; it makes the approach to the holy table easier than it commonly was in former times. St. Francis of Sales in his "Devout Life," a work that has spiritualized many a life in the past two hundred years, taught that to communicate weekly, it was necessary to be without mortal sin, without affection to venial sin, and to have a greater desire for Communion; but that to receive daily it was necessary, beside this, to have overcome the greater part of our evil inclinations and to act under the advice of a confessor.

This discipline, unnecessarily severe, is the one that was usually taught by moralists, even up to recent years. Learned professors exhausted their analytical acumen in guaging the various states of soul required for the frequency or infrequency of reception of Holy Communion. They were so dogmatic in their assertiveness, and their authority was so highly thought of, that no one, relying on his own lights, felt inclined to contradict them or to act contrary to their decisions. But eight years ago the Holy Father interposed. With one stroke of his pen he swept away their subtle distinctions and laid down instead the two simple conditions mentioned above. Before he took such a radical step, he had evidently convinced himself that the fears of the moralists were groundless and that the frequent and even daily reception of Communion by Catholics generally would not open the door of laxity, levity, or irrevenence.

True pastor of his flock and determined to "restore all things in Christ,' Pius X saw that one of his great duties was to strengthen human souls. He knew that while the Holy Eucharist should always be accepted as a pledge and symbol of unity, and as an object of adoration, something no Catholi

was disposed to question, there were other aspects that should be insisted upon, namely, that the frequent reception of the Eucharist is also a source of strength in trials and temptation, a fountain of sanctifying grace and holy charity, and that for this reason it should never have ceased to be the frequent, even daily, food of our souls.

Jansenism.

In the early ages of the Church the practice of frequent Communion was general, and when the "Fathers of Trent" legislated in this matter, urging even daily Communion, they were merely insisting on a return to former discipline. There is no doubt that the action of the Council would have had its effect on souls in subsequent years, had not the insidious Jansenistic heresy appeared to neutralize its efforts. This heresy, one of the most dangerous that ever sprung up to trouble the Church, insisted, under the guise of reverence for the greatness of the Sacrament, on dispositions of soul so rigorous and so difficult to secure that few felt they could succeed. It was this baneful error that, under a splendid liturgy and a demonstration of outward devotion, awed the multitude. The majesty of God was presented to them in a way that overshadowed His goodness; fear took the place of love and kept the faithful away from the Holy Table.

There are few of the present generation who have reached middle life who do not recall the sum of anxious preparation their Godfearing fathers and mothers imposed on themselves for their one or two Communions a year. Notwithstanding their strong faith and their time-honored piety they approached the altar, usually at Christmas and Easter, with a formality, a fear, a scrupulosity that must have seriously interfered with the union of their souls with God.

Present Day Frequency.

The present generation of Catholics are having a different experience. It is generally admitted that devotion to the Sacred Heart has had more to do in modern times with the rooting out of the Jansenistic spirit, and with the frequenting of the Sacraments than any other agency. It made the practice of monthly and weekly Communions popular; it cultivated Communions of devotion; it made souls love God rather than fear Him. The result was that personal love for God, love shorn of all superfluous formalism, drew souls to Him. "Love for love" became implicitly the shibboleth of Catholics.

But this was not enough. The Divine Master had long ago told us that "His Flesh is meat indeed, and His Blood is drink indeed," and that "if any man would eat this Food he should live forever." The faithful in this age could not have too much of the Good that giveth eternal life, and the Decree of 1905 urging frequent and daily Communion appeared to complete the work begun by the spread of devotion to the Sacred Heart.

It is only a few years since this important decree was published and already its salutary fruits, especially among the rising generation, are beginning to be recognized. A few years

hence the practice of frequent and daily Communion will be as popular as it was in the early centuries when the faithful used to keep the Blessed Sacrament in their own homes.

Thanks to the zeal of Pius X, the barriers to frequent Communion have been let down, the obstacles have been thrown aside, the way has been made easier, the preparation for Communion has been simplified, the rigorous conditions imposed by moralists have been superseded by other simpler ones applicable to all men of good will, namely, freedom from mortal sin and a pure intention. What more could our Holy Father do to draw his children to the Eucharistic Banquet?

Preparation for Communion.

And yet when we analyze these two conditions fully, we shall see that they do not exclude the reverence that we should have in the reception of this "Greatest of Gifts." No one who appreciates all that Holy Communion means to him, will fail to perceive what is required of him; he will none the less prepare himself by putting away worldliness and worldly concerns from his mind; he will cease his uncharitableness, his sensual indulgences, his dishonesty and pride; he will be more prone to give time to prayer, and reflection, and solitude of heart, as a preparation for Holy Communion. The reverence that is shown along these lines is quite enough, and the reception of the Eucharist will, in the words of the Holy Father, "enable the faithful to derive strength to resist their passions, to cleanse themselves from stain of daily faults, and to avoid those greater sins to which human frailty is liable."

From an article by the Rev. Father Devine, S. J.

First Communion.

There are few parents today who question the wisdom of the Church in admitting children to the Sacraments as soon as they have attained the use of reason.

Our Holy Father in the encyclical above referred to taught us the error into which practice had led us, of deferring the Sacraments too long. He makes it clear that children should be admitted to Penance and Holy Eucharist as soon as they have attained the knowledge of good and evil. Ordinarily this is about seven years.

An important point is found in reference to the fact that children are to have only a knowledge of their religion proportioned to their years. Too much is not expected of them. Parents in such emergencies will always seek advice of their pastor or confessor.

Fathers of the Blessed Sacrament.

An organization which is doing splendidly effective work in the spread of particular devotion towards the Blessed Sacrament among priests and people is the society of the Blessed Sacrament, established in New York in 1900. There are only fourteen priests of the Society in America, but their work has had far-reaching results. The Priests' Eucharistic League is one of their activities. The members of this league make each week one continuous

hour of adoration before the Blessed Sacrament, and say one Mass annually for the deceased members. Especial privileges are granted them. The league numbers its members by thousands. The Priests' Communion League is an association under the same guidance, organized in Rome in 1906 by Pope Pius X to spread the practice of frequent and daily Communion in conformance with the Decree. The members promise to encourage this work by instruction and writing, to encourage assisting at Mass and most particularly, frequent Communion especially among children.

Marriage.

The home is the fundamental institution of humanity. Before society came into existence, before law became necessary, domestic life was known, and the union of man and woman recognized as a fitting and necessary fulfillment of man's destiny on earth. This union was brought about by the marriage contract.

To be a real contract, marriage must, of course, fulfill all the requirements of a contract. There must be a real, free, mutual consent on the part of both the man and the woman. The consent, while manifested externally, must be internal. It is understood to be active at the time of its expression, and must be manifested with deliberation, knowledge and freedom of choice.

Jesus Christ raised this marriage contract to the dignity of a Sacrament. His first public appearance was at the marriage feast at Cana His teaching throughout emphasized the holiness of the married state, and its indissolubility—except by the death of one of the contracting parties He showed that it was a great Sacrament, and He proved it from the Commandments which emphasize the rights and duties of parents and children, and the love and affection by which they should be united.

The impressive ceremonies with which the Church surrounds the administration of this Sacrament, the words of the marriage service itself, convey the deep significance of the ceremony, a fact sure to impress itself upon the contracting parties. The prayer of exhortation is very beautiful.

Preparations for Marriage.

1. Call upon your parish priest some time ahead and arrange for anything necessary. Call again at least three weeks before the marriage date you have in view, because the banns must be published three times in your parish church. If the contracting parties live in different places, arrangements must be made in the parish of the woman where the ceremony will take place The man, however, should, as a matter of courtesy, call upon his pastor and notify him of his intended marriage. He should be called in his parish church, too, in this case.

2. The certificate of your Baptism is necessary. Apply at the church where you were baptized. If at a distance, apply in writing, giving particulars for reference, and do so in time for return before the date of your contemplated marriage. The fact of your marriage must be returned to the church of your Baptism by the priest

who marries you: hence the necessity of the certificate.

3. Arrange for marriage with a Nuptial Mass. There are special blessings connected with this Mass, which all should receive. Perhaps the most beautiful service, the most richly endowed, in the Church is this Nuptial Mass.

4. Receive Holy Communion, having previously gone to Confession, on the morning of your marriage. If you are being married at Mass, have the whole wedding party go to Communion at that time.

But if circumstances prevent your having your marriage take place at Mass, you should receive Communion. No Catholic should fail to prepare for the Sacrament of Matrimony by receiving the Sacraments of Penance and Holy Eucharist.

5. There must be two witnesses to the ceremony, usually called the bridesmaid and the best man. Other necessities are the license, (in most places) which you must procure from the civil authorities, and the ring.

6. Avoid any display which may detract from the religious aspect of the ceremony. A wedding should be quiet, without vain show. It is essentially a Sacrament. Remember this: your conduct should be in harmony.

All boisterous conduct on the part of unthinking friends should be prevented. Talking in the church, throwing rice, etc., should be regarded as rowdyism, and prohibited as such.

7. The Catholic Church does not like her children to marry those who are not Catholics. She considers "mixed marriages" full of mischief, and she shows her dislike by putting difficulties in the way of such marriages, by not blessing them as she blesses others, and by not allowing the full ceremonies with which she delights at other times to show her reverence and love for the Sacrament of Marriage.

Nor will she allow these marriages to take place at all until a solemn promise has been made by the two persons the non-Catholic as well as the Catholic, first, that the Catholic, whether man or woman, shall have the fullest and freest use of the Catholic religion, and shall in no way be hindered from practicing it by the non-Catholic. Secondly, that all the children of both sexes shall be baptized by the Catholic priest, taken to the Catholic church, sent to the Catholic school, and in every way taught and trained in the Catholic faith.

But, if you insist on marrying a non-Catholic, go to your parish priest. He will attend to the matter for you and treat you well. You need not be afraid to mention the fact to him. And don't rush into some form of ceremony which your Church condemns, and of which your conscience disapproves. Your pastor will help you. Go to him.

8. The time in which marriage cannot be solemnized by the Church begins on the first Sunday in Advent and continues until January 6th; again from the first Sunday in Lent until the first Sunday after Easter. Lent and Advent are seasons of penance, and oc-

easions of joy are not encouraged during these seasons.

Thoughts on Marriage.

While numerous single men are lavishing their earnings and their affections upon themselves and, many of them, developing extravagant and often vicious habits, many young women are forced to toil in our factories and business houses for the necessities of life. This is an unfortunate and unnatural state of affairs, especially as from the ranks of the unmarried comes humanity's heaviest contribution to immorality and crime. These facts are well worth considering in the study of the problem of marriage.

There is a demand, more or less popular, to place restrictions around marriage, to prevent the immorality, crime and degeneracy which follows "the reproduction of the unfit." But what of the decline in the reproduction of the fit? Why should not our highly developed civilization devise some means to encourage our ten million fit but unmarried persons to marry and assume their natural and proper place and part in the great scheme of humanity?

For the Man.

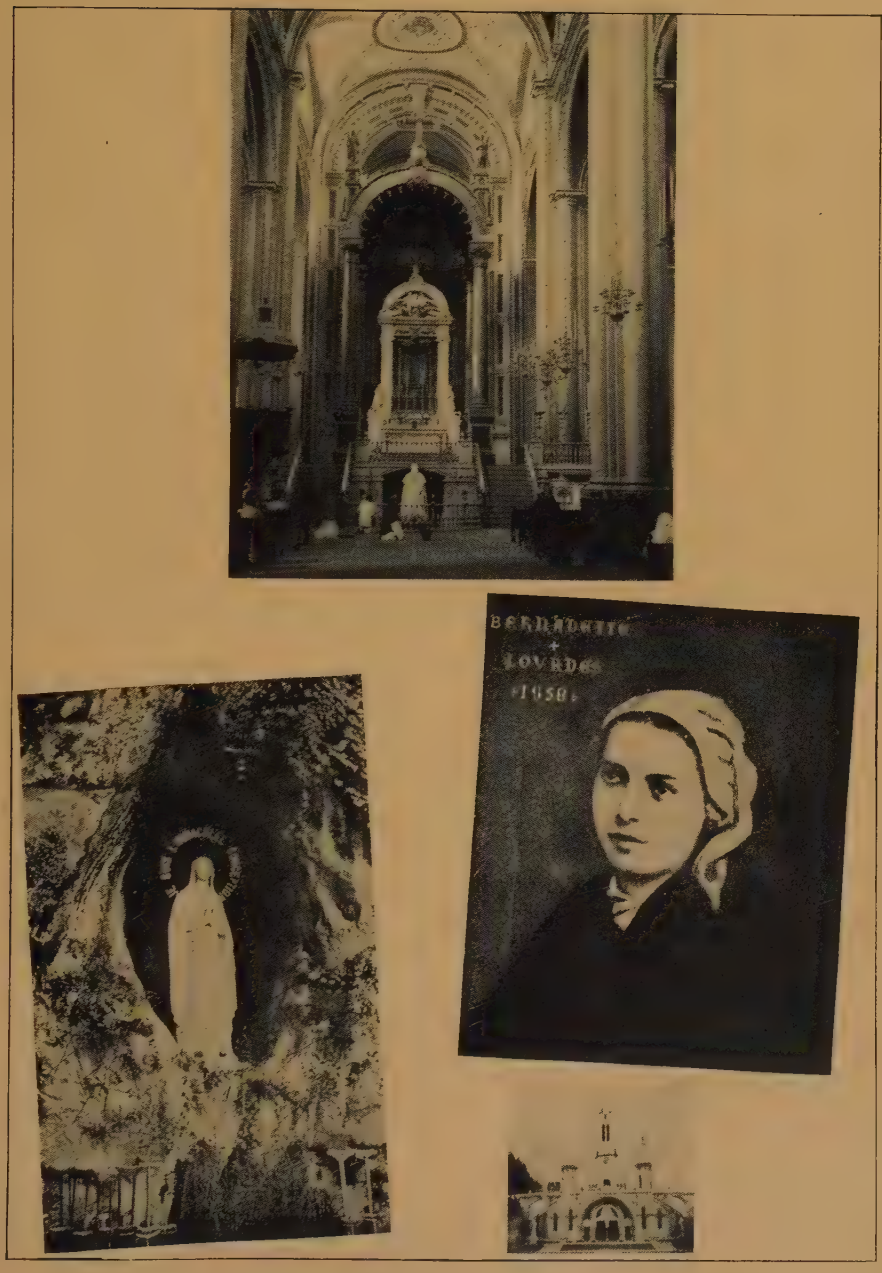
A young man should at an early age accustom himself to the thought of marriage. Marriage is a helm which steers tender youth along the right and the straight path. The first desire for love is pure and will remain so if its object is equally pure. As soon as a young man has achieved his preparation for life and has entered a career, there must be a young woman's face smiling at him; a soft and faithful hand stretched out to him. Life's path is less arduous when we have a travelling companion. Temptations are not so strong when we can think of a name and of a face.

Do not worry if your sons develop a taste for receptions and other social functions, at which they will meet girls that are real girls and worthy of them. Do not fear the honest loves of the late 'teens and the early twenties; they act as safeguards against many a debasing passion.

Be not afraid of early marriages, of unions into which the thought of the woman's dowry does not enter when the young man believes (and must be encouraged to believe) that he can support himself, his wife, and the children to be born. Beware of sordid calculations. Beware of long waits during which hearts may dry up or become corrupt. Beware of the habit of living for one's self, which makes very unpleasant, later on, the duty of living for others.

Rejoice if your son loves a true, good young girl. Let him see your joy. Let him adopt as his rule of conduct to "take pains"; to toil with hope; to deprive himself for the sake of a noble ambition; to struggle for the sake of a woman who will become your daughter and who has seemed so charming to him because she will not part you from him.

The idea of preparation is often absent, strange to say, in one of the most important affairs of life, the affair of vocation to the married state. The importance of it has always been recognized in vocations to the religious life. The period of preparation for the



SHRINES OF OUR BLESSED LADY

Upper, interior of Basilica at Guadalupe, Mexico; lower, left, grotto at Lourdes; Bernadette Soubirous favored by the apparition; lower, Basilica at Lourdes.

priesthood and the cloister extends over many years. But in the case of marriage, despite the responsibilities and the necessity of preparation, contracts are sometimes made with scarcely a thought of fitness for the state. This is true in the case of both the young men and women, but it is more apparent in the case of the latter.

For the Girl.

Very many young women earn their living at callings other than housework. Their work takes most of their time and strength and apparently allows but little leisure wherein to acquire a practical knowledge of housekeeping, except at a sacrifice. Yet that sacrifice is worth the making for one who is to marry.

A young bride finding herself in her own home with little or no knowledge of housekeeping, especially in the kitchen, is to be pitied—as is also the young groom. Troubles are sure to arise unless this question is considered sensibly and the difficulty met, as in the case of other questions sure to follow. Many a first page of the book of married life would be without tear-stains if the man insisted that their prospective partners be practical housekeepers. And girls would be saved many a tear and many a trial if they cared more for the character of the man and cared less for his personal appearance.

Both young men and young women will do well to remember that before marriage, in the days of courtship, people are seen usually at their best. While it is true that marriage will intensify the virtues of the parties concerned, it will also bring out faults that are predominant, whatever the attempt to conceal them.

Therefore, avoid the man who drinks, is constantly out of employment, is coarse, vulgar, selfish, fault-finding at home, and who is unwilling to visit you at your home. Or the girl who affects extreme fashions in dress, is slovenly, bad tempered, helpless or indifferent about the house, who prefers the company of men always, or who is ashamed of her home, family and position in life.

Divorce, Our National Shame.

The most complete abstract ever prepared of any federal decennial census was issued in Washington by E. Dana Durand, director of the U. S. Census, 1910. One section deals with a topic which should prove of vital interest to thinking men and women the country over. For the first time the census bureau presents comprehensive statistics regarding divorce in the United States, and its figures are deplorably significant of the widespread virulence of our national shame.

The number of divorced persons in the country when the census was taken in 1910 was 156,176 men and 185,101 women—three per cent. of the total male population and four per cent. of the total female population. It appears almost incredible, yet the report contains the cold, bare statement that 994 boys and 3,715 girls less than fifteen years of age are listed in the numbers quoted! In a note it is explained that the statement of divorced persons reported falls short of the total living persons who have succeeded in having

their bonds declared broken, since many of these have remarried. It is conceded, too, that it seems practically certain the returns as to the number of divorced persons not remarried are below the correct total.

The record offers shocking proof of the levity with which marriage and the sacred claims of family ties are regarded in the United States. It presents, too, sorry evidence of the legal laxity which makes divorce cheap and easily secured.

Even were it allowed us to forget that the marriage tie is a holy bond, made indissoluble through the solemn words of Jesus Christ when He had elevated the union of man and woman to the dignity of a Sacrament, we surely should not find it difficult to recognize marriage as the most sacred and inviolable of all human contracts. Yet the statistics and figures referred to would appear to prove it a contract more readily broken than are the everyday business agreements entered into in the country's business which turn upon a few paltry dollars. No wonder the sanctity of home life and the beautiful traditions of home training are grown to be a mockery among us.

Divorce and Race Suicide.

The Kansas City Times has the following summary of a recent report of the secretary of state for Ohio on the subject of divorce in that State:

"More than one out of every eight marriages in Ohio finds its sequel in the divorce court. Last year 43,357 brides vowed eternal love and obedience at the altar. Today 5,724 of them are divorcees. And that is not the worst of it, either. In addition to the six thousand divorces granted, more than eight thousand other couples tried to get decrees and failed, chiefly because of the refusal of courts to grant them.

"The above figures show that, while more than one divorce is granted for every eight marriages, the total number of divorces sought is one out of every three marriages."

Significant also is the fact that the number of marriages in Ohio last year was only 43,357, as compared with over 46,000 in 1908.

In France.

If the United States give the most impressive object lessons in divorce, France, decadent and at war with the Church, furnishes no less eloquent statistics in the matter of race suicide. Here, during the whole of the nineteenth century, the birth rate declined every ten years with mathematical regularity. From 1800 to 1810 there were 32.3 births for every thousand inhabitants; in the second decade 31.6; in the third 30.8; in the fourth 29; in the fifth 27.4; in the sixth 26.2; in the seventh 26.1; in the eighth 25.5; in the ninth 23.2; in the tenth 22.2. In 1910 the number sank to 19.7, and in 1911 to 18.7. Dr. Bertillon pessimistically asserts that "the decreasing progression will continue until the complete extinction of the race."

In Great Britain.

In England and Wales the registrar-general's report shows that in 1911

the birth-rate was the lowest on record. In 1876 there were 36.3 births for every thousand inhabitants; in 1911 the number had fallen to 24.4 and provisional figures for 1912 indicate a further decrease of 0.6 per thousand. The English birth-rate is, therefore, now about what the foregoing figures show for France in the decade between 1880-1890.

The decrease from 1881 to 1911 was 34 per cent. In other words, if there had been no decrease in the birth-rate during the past thirty years, the number of children born in England and Wales in 1911 would have been 1,273,-698 instead of 843,585.

These figures bear their own comment. It will be noticed that just as France has fallen away from the Church and the practice of religion, in the period before the war, the figures show a proportionate decrease in the number of births.

Furthermore, those districts of France which remained steadfast in the Faith are those which show the highest birth-rate. On the continued success of the present religious revival depends not only the fate of the Church in France, but the very existence of the French nation

Malthusianism.

The excuse, by which some unmarried people seek to justify their state in life, and which sinful people in the married state find for their wrongdoing, has its origin largely in the theories advocated by the Rev. Thomas Malthus in England, 1798. Writing on the "Principle of Population," this man argued that population tends to outrun subsistence, thereby endangering future generations, but that it is held in check by vice—abortion, infanticide, prostitution, and the evils of war. His arguments were popular with a certain class and, encouraged by the reception of his work, he went farther in his theories, advocating means to prevent increase in population. His chief recommendation was the practice of "moral restraint," that is, that persons who were unable to maintain a family properly, and by this he included individual ideas as to proper maintenance, should live in chaste celibacy until such time as they were in position to do so.

Most students of economic conditions condemn the theories of Malthus. He affirmed that if the population of the world were to go unchecked, the number of human beings would in two centuries exceed the means of subsistence as does the number 256 exceed 9. Yet, with more than half the time of his prophecy already expired there seems little danger.

The population of the world today is no greater than it was thousands of years ago. And Christianity has done away with some of the vice and misery which Malthus claimed to be the only check on population. Enormous sections of the world remain uninhabited and uncultivated. Living things that give us food, propagate much more numerously than ourselves. Subsistence, then, tends to increase faster than population. And man can, by scientific methods, make it increase all the faster. So, economically speaking,

there is no fear of the evil Malthus predicted, and no need of the "moral restraint" which he advocated as a remedy. Even if there were, that fact would not excuse people taking advantage of such a theory to suit their own desires, or even acting upon it in apparent good faith, since ours is not the care of the universe, and we have no concern but to perform our duty in life as it is given us to know.

Early Marriages.

The Church has always encouraged early marriages, easily proving the falsity of the economic reasons advanced for withholding from the married state, and teaching the particular moral advantages to be derived from thus early entering into the state so blessed by Christ. Today, the Church impresses upon young people the danger of following present-day influences, which postpones marriage until the young couple are in prosperous financial circumstances. The dangers of protracted courtships are pointed out, the loss of spiritual blessings is emphasized and the utter folly of inexcusable delay impressed upon them. With every influence in her power the Church encourages early marriages as conducive, not only to health and happiness, but also as a positive requirement for morality and the proper following out of God's will.

God designed marriage. He entrusted to us the life-giving power. He intended it to be exercised on the attainment of maturity. He will hold to a severe judgment not only those who abuse this power, but also those who set back its lawful exercise without good and sufficient reason, thus subjecting themselves to the severest temptations. All who are old enough should marry. And the question of subsistence, which confronts all young couples, should not necessarily include luxuries. It is not the cost of living that causes fewer marriages; it is the desire to start in life in the same financial position in which the parents live and which has taken them years to accumulate. It is the cost of high living, too often, the desire for luxurious homes and the inclination toward selfish expenditure.

Family Limitation.

The Church does not forbid limitation of families, unless by unlawful means. And positive and unnatural means toward the control of births is surely condemned. But to parents who keep their families small by abstention from the marriage intercourse, the Church has nothing to say. All positive means of birth prevention are condemned as grievous sins. They mean an immoral perversion of a God-given faculty. To exercise this faculty in such way as to prevent it attaining its natural end or object is to act contrary to nature. Such actions are bad. When the faculty is so used that the very use of it renders its natural purpose impossible, it becomes unnatural and, therefore, sinful.

Expert testimony of physicians of high rank report persons who are guilty of using contraceptives as having lost something in their married life which ought to have been more

precious than life itself. (Dr. Kelly, John Hopkins Medical School).

Limitation of families through such practices is injurious to the race. It leads to increase of desire for luxury, ease and materialism, and to a decrease of mental and moral discipline, of endurance and of the power of achievement. It shows a dislike for sacrifice and a disinclination to painful effort. It is generally fatal to moral qualities which are essential to the pursuit of an ideal, to mental discipline, charitable service and self-denying application. Small families too often mean egotism, inefficiency, indolence and over indulgence in children. If there are superior intellectual traits or advantages, they are more than outclassed by these moral disadvantages. The only child is, according to an investigation conducted by the Century Magazine, November, 1915, "manifestly inferior to other children." The great majority are "lamentably arrogant," "selfish," "reach manhood and womanhood sadly handicapped," "usually nervous," "occupied with thoughts of self," "deficient in self-reliance."

Eugenics and Birth Control.

Birth control, eugenics and other modern fads, which are leading people through their euphemism to a disregard for human life and a contempt for the commandments, were vigorously denounced in a sermon in the Cathedral of Des Moines, by Right Rev. Austin Dowling, since appointed archbishop of St. Paul, Minn. Bishop Dowling stripped these fads of their elegant phraseology and plainly characterized them as crimes against God and man.

"Christian morality is based on far-reaching principles. The Ten Commandments bind in their spirit as well as in their letter. 'Thou shalt not kill' is a specific prohibition based upon the principle that God is the author and the arbiter of life. The heinousness of murder, made heinous by every code of constructive morality, is not derived from the gruesome accessories of some deed of violence. Murder is just as truly murder if it is procured by painless and imperceptible methods. It is the unjustifiable taking of life by private authority that constitutes the offense and not the shocking savagery of the murder.

"I linger on these obvious observations because of the rapidly changing point of view in our community. There is a great horror of indecency everywhere—a general hysterical willingness to throw over what are called the traditions and conventions of the past in the interest of liberty and to establish a code of ethics on the ground of personal comfort.

The Teaching of Sex Hygiene.

Hygiene is known as a department of sanitary science which treats of the preservation of health, or, as a system of rules designed for the promotion of health. With the word sex attached, there comes to the mind an idea of something hard to define, and not even easily understood. It conveys a suggestion of morality based on thoughts of hygiene, alone; a foundation which has nothing to do with religion, which

is quite broad and non-sectarian, because it is concerned with health. Sex hygiene is advocated by persons who mean well, who see in it a remedy for an evil as old as the world. But in reality it opens a way to familiarity with a monster of frightful appearance to all persons of sane mind and sound moral health. Like the monster of the poet, vice is first endured, then pitied, then embraced.

The persons who thus propose to break down what they term the "conspiracy of silence" on sex matters, speak glibly of the teaching which will surely safeguard health and eliminate disease. Horrible examples are pictured to prove the necessity of doing something to remedy the existing evil. Their idea involves a complete and thorough discussion of sex matters for no other reasons than the ones advanced above. They would open the schools to such clinics, not only for advanced pupils, but even for younger children. The only motive is that they consider such teaching might act as a remedy.

Sex Hygiene in the Schools.

In many cities the agitation in favor of sex teaching secured for its advocates the opportunities desired in the public schools. They were given a free hand. In most cases, ill-informed persons were given charge of the classes. They managed to do real harm by inexpedient and impracticable discourses. Indiscreet statements were bandied about among the children, and carried home to the parents, who, after a realization of the harm being done, rose up and demanded the withdrawal of these 'sexual neurasthenics." Chicago, Detroit, most of the middle west cities, after some months' experimenting with the fad forced upon them, gave up the classes with an acknowledgment of failure. And even if the classes had been conducted by competent and experienced physicians, we have the dangers of such teaching pointed out by Dr. Leszynsky, an eminent neurologist, in a lecture delivered before the New York Physicians' Association (1915), both for children and adults. "As a rule the more thorough the explanation, the greater the misinterpretation. The dormant sexual instinct may thus be aroused in morbidly susceptible individuals, new mental complexes of a sexual character being formed, which may ultimately develop into various psychoneuroses."

Father Tierney, S. J., editor of America, in an address before the Fourth International Congress on School Hygiene, held in Buffalo, 1915, summed up the Catholic attitude on this question, at that time an all-absorbing issue. He said, "Eliminate the details of sex hygiene, train character, teach that purity is noble and possible, that vice is vile and carries its own punishment, that marriage is inviolable, that the family is sacred, that knowledge is not moral power, that Christ, not hygiene, will cleanse the world."

Mixed Marriages.

The Catholic Church does not approve of marriage between Catholics and non-Catholics. The Church. to

show her disapprobation of mixed marriages, will not permit them to be solemnized in the house of God, nor with any religious ceremonies.

But why does the Church object? Why cannot a Catholic marry a non-Catholic without a dispensation? Is not the Church unreasonable in placing obstacles in the way? No, she is not unreasonable. Her objection is in perfect agreement with reason. She objects because mixed marriages are opposed to the very ends for which God instituted marriage. God instituted marriage that the man and wife might mutually assist each other in knowing, loving and serving Him, that they might be companions on the road to Heaven and that they might teach their children the way to Heaven. In mixed marriages both these ends are frustrated. We speak of mixed marriages as a rule. There are exceptions, of course.

The parties constituting a mixed marriage cannot be companions on the road to Heaven, since they are trying to go there by separate roads. They cannot assist each other in the knowledge and service of God, since what one says God teaches, the other says is a mockery or idolatry. They can have no family prayer with its elevating influence. In fact, everything pertaining to religion, even the name of God, must be prohibited, "for peace sake." In the household, everything has its time and place except the one thing necessary; every topic, whether of gain or enjoyment, has its interest and is talked over with pleasure and profit, but if mention is made of religion an animated discussion arises or a coldness ensues that has no elevating effect. Even when both are of the same religion, difference of natural disposition may and often does cause much unhappiness and misery. How much more so when of different religions. They disagree upon that which above all they should agree upon. If man and wife are one, they should be one in religion, one in everything. A disunited family makes a desolate home. Unity and harmony should characterize the life of the family. This is impossible when they differ in religion, when one is a Catholic. Before marriage all is sunshine; not a cloud appears to darken the sky; no fear is felt for the future. Promises are easily made and may be as easily broken. In nine cases out of ten they are broken. You know that when the Church grants a dispensation for a Catholic to marry a Protestant, both parties must promise: First, that the Catholic will have full liberty to practice the teachings of the Catholic religion; second, that all the children shall be baptized by the Catholic priest and trained in the Catholic faith. How long are these promises kept? How often are they kept for even one year? Seldom. Very, very seldom. Many think when they hear priests preaching on the evil of mixed marriages that much of what is said is exaggerated. But priests have seen such sacred promises broken, such woe, such misery, such heart-achings and breakings resulting from mixed marriages that they are firmly convinced that half of the evils have not been told and that it would be infinitely better for any and every

Catholic young woman never to marry than to marry a man who is not a Catholic. It is difficult for non-Catholics to understand this. But it will not be so difficult to understand when they remember that to the Catholic who has been well trained in his religion there is nothing dearer to his heart, that it is his aid in need, his consolation in affliction, his strength in temptations and persecutions and that he will work for it. he'll fight and if need be, he'll die for it.

If this religion is so dear to him, if he will do so much for it, he will not expose himself to the danger of losing it. "He who loves mother or father more than Me," says Our Savior, "is not worthy of Me." The good Catholic who really loves his religion as he ought, loves it better than any man or woman, than anything upon earth, and he will not run the risk of losing it for anybody or anything upon earth, as the person does who enters a mixed marriage. He or she is not the only one exposed. The second end for which God instituted marriage is to bring up children to know and love God. Thousands of children are lost to the Faith in the United States as the result of mixed marriages. Of the many millions of our population only twelve or fourteen millions are practical Catholics; whereas at least thirty or forty millions ought to be Catholics. This last is caused largely by mixed marriages. Perhaps you doubt this. Every priest can tell you that the results of mixed marriages are disastrous.

But you flatter yourselves that it will not be the same in your case. So did every one of the countless thousands, who, notwithstanding the warnings of friendly voices, struck the rock that shipwrecked themselves and numbers of others.

Young men and young women, if you are associating with non-Catholics with a view to marriage, withdraw before it is too late, before you are sorry. Fathers and mothers, for God's sake, for your own sake, for the sake of your children, for the sake of your own immortal souls and the souls of hundreds of others do not allow your children to mingle with non-Catholics. Stop the evil in its source before it goes too far. Better—far better for your happiness in this world, as well as in the next, never to marry than to marry a non-Catholic and have unhappiness here and hereafter.

Defectives and Marriage.

The marriage of defective and subnormal persons presents a very complex subject The Church always looks upon the spiritual and moral side of individuals and institutions as more important than their physical aspects and consequences. She regards marriage as a considerable aid to right living, and she regards the offspring not merely as a more or less perfect organism, but as a person possessing a spiritual and immortal soul. Hence, she desires that the individual should have reasonable liberty with regard to marriage. She counts the earthly existence of a helpless cripple, a chronic invalid, or, even a mental weakling, intrinsically good, and she teaches that all such persons are capable of a life

of eternal happiness, face to face with God. The average thinker outside the Church regards them with the same standard as they apply to a horse or a dog. The Church does not believe that the interests of society are injured sufficiently to deny such individuals the rights and privileges of normal life

The right of any individual to marry, the worth of a human soul, its sacredness and the dignity of the human person more than overbalance the possibility of defective offspring Even lepers are not forbidden to marry, since they may do so in right mind. Insane persons alone are forbidden, because they are incapable of entering into a contract, not for any other reason

To forbid marriages among persons so afflicted, on the ground that their offspring would be subnormal, would bring in the question of establishing just what is a defective and what kind of defectiveness is hereditary. Some would extend the class of defectives so broadly as to cover a very large proportion of citizens, leaving only what are sometimes termed supermen and superwomen. Even if a rational definition of defectives was adopted, it is not by any means certain that they transmit their disabilities to their offspring. Insanity and feeblemindness might be so handed down; alcoholic degeneration and venereal diseases are sometimes traced, but there is not the slightest evidence to prove that moral degeneracy is transmissible to the offspring. So the attitude of the Church seems eminently fair, prudent and reasonable.

The Church does not need to legislate, even if there should be reason for so doing, in the cases of the more pronounced victims of feeblemindedness. The state cares for them in confinement. Here, the clergy would use judgment and tact in discouraging undesirable unions without the need of a rigid church prohibition In the less pronounced cases of feeblemindedness, as well as of alcoholic and venereal degenerates, the same tact and judgment would be used, not so much because of the assumed transmissability as for the sake of the welfare and happiness of the persons themselves. The laws of hereditary must be better understood than they are today before the Church will ever legislate upon these possible matrimonial impediments. The danger to society from inherited defects must be more clearly demonstrated. There must be more fact and less theory. Only a few states have legislated on the point, and in the opinion of Professor Ellwood (The Social Problem, p. 129), "it is a dangerous or at least a questionable law"

Agenics.

Under the above title Father M. J. Riordan, S. J., in the Catholic Mind, speaks of the "science of the deliberate annihilation of human life, the the science of the purposely childless wife." He speaks of the woman thus classified, with a dog in her arms, as the uttermost symbol of failure, who "through deliberate will establishes a dumb brute in the affections that were made to cherish a wingless cherub fashioned in the very image of God."

He points out that no other failure in life can compare with the supreme failure, "which reaches out into the mysterious realm that precedes life, to the enactment there, by an act against nature, of a tragedy compared with which all other ills are commonplace. In that realm, which is the eternal counsel of God, there are myriad souls awaiting the co-operation of women for creation and incarnation. She alone can defeat the eternal design of God; she alone can make it effective." The woman thus decides that "as far as she is concerned creation shall end with her. She does not will to reject the gift of life for herself; but she decides that the line of life, in so far as it depends on her, shall come to an abrupt close."

What is the extent of the sin thus committed? Indeed, all sin sinks into comparative insignificance beside this enormity. All parallel, terrible as it may appear, is small in the face of the fact. "No other being beside such a woman can or will dry up and make barren the source of life, and that to no other purpose than that she may riot more abundantly, though it be only the silly riot of idleness and self-indulgence."

Nor do such women stop at such utter defiance of God's creative act. They strive to appear to the world as superior beings, as angels of light to their less fortunate sisters who still continue to prize the children whom God sends to them. And the appearance of these indulgent society favorites, the evident enjoyment of life which is theirs, affects very seriously those mothers who are keenly aware of the sacrifices they are making in the performance of their duties. Envy gives way to imitation and the evil is done. "Thus is the woman who flaunts her Creator made to spread sin and sorrow like a plague among the wholesome members of the community she infests, while gullible society is lost in admiration of the dear soul who is so interested in civic welfare"

Malthus Extremists.

There are many people in the world of today who go much farther than Malthus, the original theorist, in their recommendations. Methods other than chaste abstention from, or postponement of marriage are openly advocated by this newer school. Some urge the limitation of offspring as a means whereby the labor of the poorest workman might be made scarce and expensive. They accepted the original theory of Malthus, only qualifying the word "subsistence" to include luxuries, or at least an unusually comfortable living. Their practices have been very deceptive. They use theory as a cloak to cover their own sins very often. They appeal to popularity by pretending to help society when they really aim only at diminishing it. Their arguments appeal to the easy-going, conscienceless class, who either care nothing about it, or else deceive themselves into thinking that they are really aiding the universe when they only help themselves Faddists, usually of the wealthier class, declare openly that theirs is information which all should have. They, the worldly-wise, look down upon the poor, who continue to bring

children into the world. Theirs is the unholy enlightenment which prompts couples to indulge the privileges of the married state to any excess and to shun its duties. They openly advocate the vilest practices in terms which should disgust any right minded person, aiming to defend their own attitude and to excuse their misdeeds.

Within the last few years such compounds as "birth-control," "birth-restriction," "contraception," and "contraceptives" have become quite common. They are freely used in lectures to working girls in factories and shops, used to illustrate devices for the limitation of families. Formerly such public discussion was considered indelicate, to say the least. Today, self-styled ladies of culture proclaim brazenly their up-to-date ideas of ease and duty-shirking. It is easy for such people to adopt the theories of Malthus as an excuse for avoiding the duty of motherhood, and even to go many steps farther than this economist. It sounds well to condemn the bringing of many children into the world by poor parents, when the rich, who can better afford it, do not make it a duty to produce one. They will urge their sinful knowledge upon mothers in their propaganda of feminism. They insist that children be not brought into the world since the world does not need them, as they claim, and the state would only turn them into soldiers to be shot.

Marriage Instruction.

The impressive ceremonies with which the Church surrounds the administration of this Sacrament, the words of the marriage service itself, convey the deep significance of the ceremony, a fact sure to impress itself upon the contracting parties. The prayer of exhortation is very beautiful:

"My dear friends: You are about to enter into a union which is most sacred and most serious. It is most sacred, because established by God Himself; most serious because it will bind you together for life in a relationship so close and so intimate, that it will profoundly influence your whole future. That future, with its hopes and disappointments, its successes and its failures, its pleasures and its pains, its joys and its sorrows, is hidden from your eyes. You know that these elements are mingled in every life and are to be expected in your own. And so, not knowing what is before you, you take each other for better or for worse, for richer or for poorer, in sickness and in health, until death.

"Truly, then, these words are most serious. It is a beautiful tribute to your undoubted faith in each other, that, recognizing their full import, you are nevertheless willing and ready to pronounce them. And because these words involve such solemn obligations, it is most fitting that you rest the security of your wedded life upon the great principle of self-sacrifice. And so you begin your married life, by the voluntary and complete surrender of your individual lives in the interest of that deeper and wider life which you are to have in common. Henceforth you will belong entirely to each

other; you will be one in mind, one in heart, and one in affections. And whatever sacrifices you may hereafter be required to make, to preserve this common life, always make them generously. Sacrifice is usually difficult and irksome. Only love can make it easy; and perfect love can make it a joy. God so loved the world that He gave His only begotten Son; and the Son so loved us that He gave Himself for our salvation. "Greater love than this no man hath, than that he lay down his life for his friends.

"No greater blessing can come to your married life than pure conjugal love, loyal and true to the end. May, then, this love, with which you join your hands and hearts today, never fail, but grow deeper and stronger as the years go on. And if true love and the unselfish spirit of perfect sacrifice guide your every action, you may expect the greatest measure of earthly happiness that can be allotted to man in this vale of tears. The rest is in the hands of God. Nor will God be wanting to your needs; He will pledge you the life-long support of His graces in the Holy Sacrament which you now are going to receive."

The Marriage Ceremony.

The priest asks the man:

.....wilt thou take.....here present, for thy lawful wife, according to the rite of our Holy Mother the Church?

Ans. I will.

The priest asks the bride:

.....wilt thou take.....here present for thy lawful husband, according to the rite of our Holy Mother the Church?

Ans. I will.

Then, having joined hands with the bride, the man says:

I,....., take thee,.....,for my lawful wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

The priest pronounces the above words first for the man, then for the woman, each separately repeating them after him. Then the two kneel, while the priest pronounces the further words of the ceremony, in which their union is blessed, the ring is given and a further exhortation offered to ask God's blessing upon the newly united couple.

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CHAPTER XIX.

Sacramentals and Pious Practices.

Sacramentals—Sign of the Cross—Grace at Meals—Use of Holy Water—Scapulars—Scapular Medals—Sacred Pictures—Incense—The Angelus—Missions—Church Blessings—Saluting Jesus—Deference to Priests and Sisters—Prayer and Litanies—Use of a Prayer Book—The Cross and Crucifix—Symbols of the Cross—Calvary Relics—Santa Claus and Christmas Customs—Catholic or Roman Catholic—Devotion to Our Blessed Lady—Mariolatry—Her Apparitions on Earth—Lourdes—Our Lady of Guadalupe—Patroness of America—The Hail Mary—Miracles—Proof of Divine Origin of the Church—Scientific Attempt at Explanation—Cases at Lourdes—St. Januarius' Blood—Who are Members of the Church?—The Truce of God—The Hero of Molokai—The Red Cross and its Origin— Considerateness in Public Worship—How to Hear Mass—The Hurry Out Catholic—Catholic Fashions of Speech—Offering of Masses.

Sacramentals.

The points of difference between the seven Sacraments and what are known to us as Sacramentals are thus stated by Father Lambing, in his work entitled "The Sacramentals of the Holy Catholic Church":

"In the first place, the Sacraments were instituted by Christ for all time, and their number was fixed, so that it can never be increased or diminished; while the Sacramentals were instituted for the most part by the Church, and she can increase or diminish their number as circumstances may demand or the spiritual welfare of her children render expedient. In the second place, the Sacraments have in themselves the power of giving grace to those who receive them with the requisite dispositions, while the Sacramentals only excite such pious dispositions in those who make use of them as will prepare them for the more easy and effectual reception of grace."

Among the Sacramentals are prayer, especially the public prayers of the Church; the Sign of the Cross, the use of Holy Water, Acts of Confession and humility (like the act of being marked with the blessed ashes on Ash Wednesday), almsgiving, and deeds of charity, and blessed articles (such as blessed candles, scapulars, medals and rosaries).

The Sign of the Cross.

By making the sign of the Cross—blessing ourselves, as the familiar expression goes—we not only confess the Most Holy Trinity, not only remember the One God in Three Persons to whom we owe all we are, but also signify our belief, love and trust in Him and consecrate ourselves and our actions to the Father, the Son and the Holy Ghost. And, also, we cannot but remember, as we trace

the likeness of the Cross on forehead, breast and shoulders, that our Lord Jesus, God the Son made Man, suffered and died on the Cross to accomplish our salvation. It follows that to make the sign of the Cross must necessarily be a holy and salutary practice, beside being one which has been handed down to us from the earliest ages of Christianity, from the days of the Apostles themselves.

Grace at Meals.

Another beautiful practice is that of saying grace before and after meals. We all learned this habit while young. How many of us keep it up later in life? How many of us keep it up at home and then forget about it while away? And in these days when we eat in restaurants and hotels, just so often do we forget or ignore his beautiful custom. But whether we forget or deliberately ignore it, what a pity! Even if we think there is no harm in refusing to make a public display of this devotion, whether we are called upon to do this or not, at least let us say the prayer privately and quietly, preserving one, at least, of those customs which mark the spread of faith.

The Use of Holy Water.

Holy Water is ordinary water appropriately blessed for various purposes. This practice in the Church goes back to the earliest days of the Christian Era, and is most likely derived from the Old Testament.

With the development of its use came the Holy Water fonts, now found at the entrance to every Catholic church and chapel. It is proper for the entering worshiper to sprinkle himself with the Holy Water therein as a reminder of the blessed water of baptism by which he first entered the Church and became an heir to the kingdom of heaven. It is a symbol of the cleanliness of mind and heart that we should bring with us to participate in the worship of God.

It is also right that Holy Water should be kept in every Catholic household: that the members of the family may form the habit of dipping their finger in the Holy Water stoup and make the sign of the Cross frequently during the day. This custom is sure to help, by causing us to think of God and confess our faith many a time, every twenty-four hours. Indeed, Holy Church has attached an indulgence to the act of making the Sign of the Cross with the aid of Holy Water.

Scapulars and Medals.

Scapulars and medals remind every Catholic of the Blessed Mother of God. The scapular or the medal reminds him of His Mother, who is God's Mother, too, and of her prayers for him, and it acts as a reminder that he should live so as to please that Immaculate Mother. There is no superstition about the use of such things. Even bad Catholics use them, and then they are as a remnant of faith once possessed which their wearers expect one day to regain. What else, till he repents, can

a poor sinner have? And not one who uses these articles has the right to believe that they have any merit of their own. The Church expressly emphasizes this fact.

Meaning of Scapulars.

The word scapular is derived from the Latin word meaning shoulder-blade. It is an imitation of the monastic habit worn by monks. The common significance of the Scapular is that of a badge showing the devotion of the wearer to the purpose of some religious order or to the Mother of God. The most commonly worn Scapular is that of Mount Carmel. The spiritual significance of this Scapular is that they who wear it wish to use it as a sign or badge of their veneration and devotion to Mary, the Mother of our Lord. Wonderful graces and indulgences are held out to those who wear them constantly and perform the works demanded by faithful membership in the confraternity. These graces are based on the promise of the Blessed Virgin to St. Simon Stock: "Take, beloved son, this Scapular of thy order as a badge of my confraternity * * * whoever dies in this garment will not suffer everlasting fire. It is a sign of salvation, a safeguard in dangers, a pledge of peace and of the covenant." It is not a sin when one, through carelessness and neglect, disregards the Scapulars; at least it is not a serious sin.

Scapular Medals.

A Scapular Medal, endowed with the proper blessing, may replace the Scapular of Mount Carmel without special enrollment.

The Sacred Congregation of Rites grants to Bishops and superior generals with the power to sub-delegate and directly also to priests who petition for it, the faculty of blessing medals bearing the image of the Blessed Virgin on one side and Our Lord Jesus Christ on the other side. All scapular medals blessed must correspond with the new rule, which takes the place of the five Scapulars most usually worn; namely: The Immaculate Conception, Our Lady of Seven Dolors, Our Lady of Mt. Carmel, the red Scapular of the Passion and that of the Holy Trinity. The faithful must have received in the regular way the Scapulars for which they wish to substitute the Medal for the sake of convenience and cleanliness. The wearer sharing in the same indulgences and privileges as if he wore the Scapular.

It is not necessary that the Medal should be worn around the neck. It is sufficient to carry it. It may be worn anywhere.

The Mission of Sacred Pictures.

Adorn the walls of the home with holy pictures. What can be more beautiful than the Good Shepherd, the Sacred Heart, the Madonna, the Holy Family—teaching from the walls silent lessons that the children will never forget? A landscape or a bit of sea is pleasant to look upon, but how much more profitable when it is also a scene from the life of Christ. Take, for instance, the scene

at Lake Genesereth—the stretch of land, the tranquil water, the reverent listeners, and Christ standing among them all, who are intent on the Word.

But what do we see most frequently in the living rooms of the Catholic home? Certainly not a sacred picture. There are some Catholic homes where there is not a sacred picture in any room in the house—not even in the sleeping rooms. It is not surprising to find the members of the family living in such a home cool in regard to the practice of their religion. They do grudgingly what the law of the Church exacts, but, there is no love in their hearts, no loyalty that would cause them to proclaim their faith to the stranger on the threshold, by the evidence of a Catholic picture even in the hall.

The Use of Incense.

The use of incense often puzzles non-Catholics. Yet it is full of deep and holy meaning. When the priest and his attendants enter the sanctuary at the opening of Benediction, you may notice that the little procession is headed by a server called "thurifer" (incense bearer), vested in cassock and surplice, who carries, or swings, a censer or "thurible." The latter is an ornamental metal box fitted with a movable lid, and suspended from the thurifer's hand by several long chains. It contains lighted charcoal. Twice during the ordinary Benediction service, the Priest will rise from his knees, and will drop some grains of incense on to the coal, and, after bowing low, will sing the thurible upwards toward the "throne" on which the Blessed Sacrament reposes. What does all this mean? If you are familiar with your Bible you will easily understand it. "Let my prayer be guided (like incense) in Thy sight." (Ps. cxl, 2, Douay; Ps. cxli, 2, A. V.) It is well for objèctors to the use of incense in the services of the Catholic Church to remember that its use was first prescribed by Almighty God Himself. (Exod. i, 27, 34; Luke i, 9, 10.)

The Angelus.

The angelus is purely Christian in its origin, its character, and its scope. It originated in the custom of ringing church bells at sunset, beginning as early as the thirteenth century, gradually being introduced into different countries later. It became known under different names, but it was always a signal for the covering or extinguishing of all fires or lights, and retiring of the inmates of the house to rest after a prayer of thanksgiving for the day's benefits.

St. Bonaventure, in 1226, ordered this triple salutation of the Bessed Virgin, called the Angelus, to be recited every evening at six o'clock, in honor of the incomprehensible mystery of the Incarnation Later authorities recommended its recitation and on various occasions the church has granted indulgences to those who recite the Angelus in the prescribed way. This means that all the faithful, who every day, at the sound of the bell in the morning or at noon or in the evening, shall say

devoutly the Angelus Domini, with the Hail Mary three times, may gain the indulgence mentioned

It is here noted that although on some points the Holy Father mitigated the conditions for gaining indulgences, he at the same time added an obligation which had not previously existed—that of reciting the versicles and prayer after the three Hail Marys.

From Saturday evening until Sunday evening, both inclusive, the Angelus is recited standing, in honor of the Most Holy Trinity. During the Easter season the Regina Coeli replaces it.

The Prayer.

The Angel of the Lord declared unto Mary: and she conceived of the Holy Ghost.

Hail Mary, etc.

Behold the handmaid of the Lord; may it be done unto me according to Thy word. Hail Mary, etc.

And the Word was made flesh, and dwelt among us. Hail Mary, etc.

V. Pray for us, Holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let Us Pray.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel may by His Passion and Cross be brought to the glory of His Resurrection. Through the same Christ Our Lord. Amen.

Glory be to the Father. (3 times.)

Missions.

The influence of the world upon even good practical members of the Church is such that even they find it necessary from time to time to quicken their faith and piety by some extraordinary attention to religious exercises. It is a great problem for pastors in charge of souls —just as important as to convert the heathen—to so arrange matters that their people have opportunity for such unusual attention to duty. Such Missions have been the practice of the Church for centuries, in practically every age of its existence. It was applied with an extraordinary success by St. Dominic and St. Francis, but its reduction to a system was probably due to St. Vincent de Paul when he preached his first mission to the peasants at Folleville, France. The Jesuits, the Redemptorists, the Passionists, the Viatorians, the Dominicans, the Franciscans and many other religious communities are especially active along the line of missionary endeavor, realizing the especial benefits to be gained. Some places have Mission bands who work continually within the limits of the diocese, the methods employed consisting of a series of sermons and instructions with religious exercises lasting over a fixed number of days or even weeks. In each case the approbation of the ordinary of the diocese is obtained.

Object.

The object of a Mission is to offer extraordinary opportunities for hearing the Word of God and for worthily receiving the Sacraments. The Church

enriches with wonderful favors those who make a Mission well; and we should all earnestly pray to God that not one member of the parish may fail to profit by this season of grace. In the words of St. Paul: "We exhort you, that you receive not the grace of God in vain. For He saith: In an accepted time have I heard thee; and in the day of salvation have I helped thee. Behold, now is the accepted time; behold, now is the day of salvation."

Mission Indulgences.

The usual indulgences to be gained by the faithful during missions and retreats are the following:

1. An indulgence of *seven years and seven quarantines* for each instruction or sermon one hears during the Mission.

Conditions: Sorrow for sin, visit to a church and prayer for the intentions of the Sovereign Pontiff.

2. A *Plenary Indulgence* any time during the Mission by hearing at least three discourses.

Conditions: Confession, communion, visit and prayer.

3. *A Plenary Indulgence* at the close of the Mission by all who receive the papal blessing.

Announcement of special Indulgences is always made. Our people will be guided by such announcement.

The Blessings of the Church.

By the blessing of the Church we mean the authorized ceremonies and prayers of her qualified ministers by which persons and things are sanctified or dedicated to Divine service.

The Church blesses everything she uses. This blessing is not such an absurd thing as some who know nothing about it imagine it to be. It is simply a prayer said by the priest asking God to send His blessings upon the person or thing indicated.

The priest, when blessing anything, uses different forms of prayers ordained by the Church to implore God's blessing upon the articles before using them

He receives the power and authority to bless in the sacrament of Holy Orders.

This blessing of churches, schools, houses, candles and various other things has its foundation in Scripture. We learn from the Old Testament of the solemn blessing of the Temple of Solomon. St. Paul tells us in the fourth chapter of his first Epistle to Timothy that "every creature is sanctified by the word of God and prayer."

Churches, schools, houses, bells, books, candles, water, animals and persons are creatures. Therefore, according to St. Paul they may receive the blessing of the Church and be "sanctified by the word of God and prayer."

We do not claim that those things that are blessed have any efficacy in themselves. We hope and believe, however, that God in His infinite mercy and goodness will protect and bless those who use them with right dispositions.

Articles blessed by the Church excite pious dispositions in those who use them rightly, remind them of holy things and elevate their minds to God.

Deference to Priests and Sisters.

To salute a priest by lifting one's hat is a mark of respect and an acknowledgment of the spiritual authority vested in the priesthood. One of the greatest universal evils in the world today is the minimizing of authority, and in consequence the outward marks of respect for those vested with its power are diminished.

Unquestionably, there should be deference shown to the spiritual authority vested in the priest. The men of America, rich and poor, young and old, ought to stand as a unit in paying an outward mark of respect to their priests by tipping their hats.

Due acknowledgment always will be made by a priest thus recognized, unless it be that he is bearing the Blessed Sacrament on a sick call. Catholics will understand and not expect the usual social amenities from a priest bent upon such an errand.

There are few Catholics who will not properly salute a sister. The appeal of her sex alone, to say nothing of the especial dignity of the sisterhood, and a fitting recognition of the sacrifices made for religion every day of her life, demand courtesy and respect from the people they serve. This is a universal tribute to the sisters which finds vent in this slight outward expression in polite salutation, when meeting them on the street.

Prayer and the Litanies.

The word Litany means a pious supplication or an ardent prayer to God to hear us, or to the Saints to intercede for us. Thus the words "Lord, have mercy on me" constitute a litany, and the same is true in regard to the words, "Holy Mary, pray for us"

Each supplication is a litany, though the supplication may be arranged in the form of a set Such a set is always referred to as the Litany in the plural, because it is made up of many litanic invocations, but in English it is customay to refer to it in the singular

If we except those contained in the Bible, the Church has approved of only four litanies. These are the Litany of the Saints, the Litany of the Blessed Virgin, or of Loretto as it is sometimes called, the Litany of the Holy Name of Jesus, and the Litany of the Sacred Heart. The Church has not approved of any other, nor does she allow any other to be used in her public services. There is a large number of other litanies in use, however, and though the Church does not sanction them, she does not forbid the use of any found in authorized prayer books.

The most striking features of the litanies is the constant repetition and the distinction between the invocations to God or any of the three Divine Persons, and those to the saints. God or the saints are invoked a number of times under different titles, mystical figures and favorite appellations. It cannot be doubted that this form of prayer is pleasing to God, for the Old Testament abounds in it, and our Lord approved of it and recommended it. A notable example is that of the man who in the middle of the night importuned his neighbor to arise and lend him loaves of bread, according to the parable. Another example is that of

the blind man who sat by the wayside begging. He kept crying out, "Jesus, Son of David, have mercy on me," until our Lord, heeding his constant repetitions, turned and restored his sight. But there is a sharp distinction between the invocations to God and to His saints. God is always beseeched to have mercy on us, to hear us, to help us, while the saints are always asked to pray and make intercession for us. This distinction marks a fundamental doctrine in Catholic teaching.

The litanies should be a favorite form of prayer. It is well to recite the Litany of the Saints at such times as the Church requires it in her public offices, namely, the Ember Days, Rogation Days, Ordination Days, and the feast of St. Mark, April 25th. To make reparation for blasphemy, bad language and cursing, the Litany of the Holy Name, or of the Sacred Heart should be said. They will be found to be sources of great spiritual blessing.

Use of a Prayer Book.

A prayer book is a necessary companion, not only in church but at almost all times. Everyone should have one while attending religious exercises, and make good use of it, especially at Mass. In every prayer book will be found devotional reading suited to the wants and tastes of different classes of people. We should become familiar with the different parts, so as to be able to turn at once to anything required. Only by following, for instance, the Ordinary of the Mass as outlined in the prayer books and by noting the accompanying explanations, can one properly and appreciatively accompany the priest at Mass. In such case the fruits and graces obtained are correspondingly greater.

If for and reason the prayer book is not at hand, take out the beads and say the Rosary carefully meditating on the mysteries. Always carry the beads about your person. Never be without them.

The Cross and the Crucifix.

The cross, represented in its simplest form by the crossing of two lines at right angles is very ancient, antedating Christianity by many centuries. In those days it had some decorative prominence, but was held in esteem rather for symbolic and religious reasons. By its Sanskrit name, Swastika, it is best known to archaeologists. In this form it has been known in almost every part of the world. It is found among the relics of nearly all peoples. It is made up of the outlines of four capital Greek letters, united at their bases. Swastika was a sacred sign in India, held a solemn meaning for both Brahmins and Buddhists. It was held by others as an emblem of the Aryan pantheon. Even today it is a common ornament on corners of table covers, rugs, linoleum, etc. By some it is considered an embem of good luck. Many other symbols varying slightly in form are thus anciently connected with the cross.

The use of the cross for crucifixion of living persons was common among the Romans and there is mention of it among other nations. In its primitive form, crucifixion took place upon trees. A single upright was used also, the transverse bar being added on which to better fasten the victim. It

was not practiced among the Hebrews, being introduced only after Palestine became Roman territory. It was particularly the punishment for slaves found guilty of serious crime. At one time it was not permitted to inflict this punishment upon a Roman citizen as too degrading and infamous.

Roman custom always insisted upon scourging to precede the crucifixion. The condemned person was forced to carry his cross to the place of execution. There he was bound to the cross with cords, before being fastened with four nails to the wood. A placard fastened to the top announced the name and offense of the sufferer. Horace speaks of a place outside Rome where criminals were crucified which eventually became a regular forest of crosses with the bodies of victims left as the prey of voracious birds. (Epod. v. 99.) To shorten the period of agony the condemned man's legs were sometimes broken. This was more common among the Jews, and the body was usually taken down at sunset. The punishment of the cross remained throughout the Roman Empire until it was abolished by Contantine.

Among the Romans there was no symbolic meaning attached to the cross, always remaining as it did an instrument of punishment. St. John Chrysostom tells us the Cross of Christ was higher than the others, his crime being considered a graver one. St. Matthew (xxvii, 37), tells us the inscription was placed over His head, stating, "This is Jesus, the king of the Jews."

A microscopic examination of relics of the Cross show that it was made from a pine tree (Fleury, Paris, 1870). An ancient, but doubtful, tradition gives the measurements of the Cross as nearly sixteen feet long and about eight feet wide.

Symbols of the Cross.

When the early Christians wanted to inscribe a cross upon their monuments, they found it necessary to use a disguise in some form. One of the oldest of these symbols is the anchor, found in the catacombs. Originally a symbol of hope, the anchor here takes on higher meaning based on the Cross of Christ. The trident is also found in the early Christian cemeteries, standing erect as the mainmast of a vessel entering the harbor, a symbol of the Christian soul saved by the Cross of Christ. Many other symbols have also been found. The mystical dolphin entwined around a trident is a symbol of the Crucifixion.

St. Andrew is said to have suffered martyrdom on a cross shaped like the Roman numeral X, his hands and feet being bound to the four arms. In the Latin cross the transverse beam is placed two-thirds of the way up the vertical. The Greek cross has the cross beam half way up the vertical. Both Latin and Greek crosses form an important part in church decoration. Indeed, many churches of today are built in the form of the cross. The swastika, already spoken of, was used as a symbol of the cross in the third and fourth century.

The monogrammatic cross consists in the addition of a monogram to the original form of the cross. One form of monogram has the Greek letters

Alpha and Omega, the first and last letters of the Greek alphabet. Its significance is that Christ is the beginning and the end of all things. Other monograms are in existence. About the fifth century the undisguised cross appears, the need for other forms having apparently passed away. A little later the crucifix appears. Christian art pictures the cross which in the Heavens appeared to Constantine as having this original form. In public places the cross is to be found. In heraldry and in the diplomatic service crosses are found on documents. The cross made by people who are unable to write evidently has its origin in this custom. It was originally the signature of notaries. The fact that the handle of a sword is shaped like a cross receives attention, unbelievers claiming its use as an invocation of good luck to which the use of the swastika had descended. More likely it was a pious practice on the part of those to whom the sword meant defense of home and country.

Calvary Relics.

A French writer locates the relics of the cross and crucifixion as follows:

The Wood of the Cross—The largest portions are in the basilica of the Holy Cross of Jerusalem in Rome, and in the Cathedral in Paris.

The Cross Inscription—The tablet on which is the well-known inscription, I. N. R. I. (Jesus Nazarenus, Rex Judaeorum—Jesus of Nazareth, King of the Jews) is preserved in the basilica of the Holy Cross of Jerusalem, Rome.

The Crown of Thorns—This relic forms part of the treasure of Notre Dame in Paris, but is devoid of thorns, which have been distributed among a great many churches. This relic, with the fragments of the Cross, is borne in triumph by twelve canons or cures of Paris in the solemn procession which is held at 8 o'clock Good Friday night in the Cathedral of Notre Dame.

The Church of St. Sernin, in Toulouse, has a fragment of the crown, which was given by St. Louis through his brother Alphonse, count of Poitiers and Toulouse.

The Nails—One, history relates, was thrown by St. Helena into the Adriatic to calm a storm; the second is in the famous iron crown of the ancient Lombard kings (used by Napoleon I in his coronation); the third is in the Church of Notre Dame, in Paris. At Monza, near Milan, is a nail whose authenticity Benedict XIV is said to have established.

The Sponge—This is at Rome, in the basilica of St. John Lateran.

The Lance—The point is at Paris and the rest at Rome.

The Robe—It was given to the Church of Treves by St. Helena. (It is known as the Holy Coat.)

The Tunic—Charlemagne gave it to the monastery of Argenteuil, near Paris, where his sister was a nun. The Church of Argenteuil has the relic to this day.

The different pieces of the Winding Sheet—The largest is at Turin. The Church of Cadonin, department of Dordogne, France, has the cloth in which the head was wrapped.

Rome has the linen with which Veronica wiped Christ's face.

The upper part of the pillar of the scourging is at Rome in the Church of St. Praxedes since 1223. The other part is at Jerusalem, in the Church of the Holy Sepulchre.

Santa Claus and Christmas Customs.

The origin of the Santa Claus story is traced back to a distinctly Catholic practice in Germany. There it is connected with another feast, that of St. Nicholas, celebrated on December 6th. This saint was a great friend of the children and it was his custom to distribute presents to his little admirers on this day. The custom developed into the practice, kept up each year in all towns, of a man dressed as a bishop, accompanied by a servant ringing a bell, who would visit the homes and there deposit either a present or a switch for each child, according as the child had been good or naughty. Shoes or plates were receptacles for the presents, not the stocking as today. Holland and England as well as Germany kept up this practice for many years. The original German is Sankt Klaus, popularly associated with the custom.

This tradition has been distorted in America into the transfer of the visit of Santa Claus from December 6th to Christmas Eve. One writer traces this to the Puritans in New England, but the fact remains that St. Nicholas celebrations still take place abroad regularly on December 6th, while here Santa Claus, to a more or less degree, usurps the place of the Christ-Child.

The Christmas Crib.

This feature of devotion at Christmas is very ancient in origin, but in its present form is attributed to St. Francis of Assisi. He desired to impress more vividly the circumstances of our Savior's birth upon the people.

In 1223, when visiting Pope Honorius III, he laid before His Holiness his plans. The latter giving consent, St. Francis, with the aid of Giovanni Velita, constructed a crib, around which he placed Mary, Joseph, the Shepherds, the ass and the ox. The Catholic Encyclopedia says: "St. Francis acted as deacon of the Midnight Mass that year, and, on coming to the words in the Gospel: "And they laid him in a manger," he knelt and briefly meditated on the mystery of the Incarnation, and there appeared in his arms a child surrounded by a brilliant light."

Since that time devotion to the crib has spread over the entire world. Every year these representations of Christ's birth-place are erected, and to them the faithful come on Christmas morn to adore their new born King. Many children and unlettered people have thus been easily instructed in regard to the Nativity. For the same reason cribs are some times set up in private houses.

Christmas Cards.

The practice of offering gifts to friends at Christmas received impetus in England in 1844 with the introduction of the Christmas card. World's Work credits W. W. Dobson, R. A., with the idea of sending a friend a card painting illustrative of the Christmas spirit. The development of the card is far removed from the original idea or its possibilities.

Frivolous, even improper salutations find place among the present day cards. Catholics should be careful in selecting only cards which properly and fittingly portray the real religious feeling of the feast.

Christmas Tree.

The use of a tree at Christmas has its origin in German customs. In the Hartz mountains the people retain an ancient superstitious practice in dancing around a fir-tree in which the Spirit of Christ is supposed to be confined. On promising gifts of love and happiness for the coming year the Spirit is to be released. A viking legend tells of the "Fair White Christ," who was preached to the sea-rovers by Ausgarius. The story goes that God sent three spirits, Faith, Hope and Love, to light the first Christmas Tree. They selected the balsam as the tree symbolic of hope in its majestic height, of love in its expansive width, bearing the sign of the Cross on every bough, while its fragrance was sweet as the spirit of Christmas itself.

Some writers trace the Christmas Tree to the ancient "Sun-Tree" of the Teutons, with its flashing candle-flame, the golden balls hung on its branches and the various presents likened to the representation of vegetable and brute creations which were associated with this ancient practice.

Catholic or Roman Catholic?

Should we discontinue the use of the word "Roman" and call ourselves simply "Catholics"? A discussion on this point in response to an enquiry was recently held in the American Ecclesiastical Review. It seemed to favor the decision that the word "Roman" might be omitted. The word "Catholic" seems to describe as well as to indicate the Church one has in mind, in spite of what anyone, the Episcopalians for instance, might think about it. By way of exception the word "Roman" might be added when necessary, but there are few who will not understand and appreciate our meaning, if simply we use the word "Catholic," when speaking of our grand old Church, which alone has the right to be called "Catholic" or universal.

The Devotion to Our Blessed Lady, the Virgin Mother of God.

One of the oldest and falsest charges made against the Catholic Church by her enemies is that she raises a creature to the rank of a deity, or in other words that Catholics adore Mary, the Mother of Jesus.

This is an absolute untruth—without any foundation in fact. Every Catholic from his early childhood has been taught, by his parents and by means of the Catechism, to pay the supreme worship of adoration to no one except God. And at the same time he has been taught to venerate, to love and

honor the Blessed Virgin-Mother of God, Mary, chosen to give birth to and bring up the Incarnate God, Jesus Christ. Catholics love and honor her as a being infinitely above all other creatures though infinitely below God. Catholics ask her to pray to her Son for them, because, owing to the love which God bears her, His Mother, her prayers are sure to be heard. There is no misunderstanding the position which Holy Church assigns to our Lady—and yet the enemies of the Church, through ignorance or malice, or both, persist in declaring us Catholics guilty of "Mariolatry."

Mariolatry.

As has been said above, there is no excuse for making any such charge; witness the fact that in the sixth century, the Church condemned as heretics a sect of men, called the Collyridians, who worshiped Mary as a divinity, and that the Church thus emphatically repudiated this very thing of Mariolatry.

Like all the great truths, the Cult of Our Blessed Lady dates back to the earliest days of Christianity. St. Irenaeus in the second century; Sts. Gregory, Ambrose, Jerome, in the fourth; Sts. Peter, Chrysologus and Augustine in the fifth—all testify to the early Church's devotion to Mary as expressed in prayers for her help in veneration of her images—which latter are seen together with images of Our Lord, her Son, in the catacombs of Rome.

And the Church has steadily encouraged the growth of this devotion, by means of Indulgences attached to pious practices in Mary's honor, by means of Congregations formed for the service of Mary (such as the Men's Sodalities of the Blessed Virgin and the Children of Mary), and by means of articles worn in token of consecration to her (such as scapulars and medals). For Holy Church in her wisdom knows that devotion to Mary cannot fail to better any one who truly entertains it, is sure to make the Christian be nearer and dearer to Mary's Son.

Our Lady's Apparitions on Earth.

To the fact that, according to the belief and teaching of the Church, God has made His Mother the Treasurer of Grace, the channel through His gifts of love and mercy shall flow unto humanity, must be attributed the Apparitions of Our Blessed Lady upon earth.

Not a few such apparitions are recorded and proven through indisputable evidence. The miraculous shrines of Einsiedeln in Switzerland, Montserrat and Pilar in Spain, for instance, owe their existence to visits of Our Lady, in the Middle Ages. Later on, the miraculous sanctuary of Guadalupe, near the city of Mexico, was built at the request of Mary, who appeared to a poor Indian. And in our own days the miraculous shrines of Lourdes and LaSalette in France came into being through Mary's apparitions to peasant children.

It is most Holy Mary's great joy to help, comfort, and cure stricken hu-

manity. Therefore, miracles of mercy, wondrous cures of ailing minds and bodies, have always taken place at her shrines.

Apparition at Lourdes.

A little more than three years after the solemn definition, as an article of faith, of the Dogma of the Immaculate Conception by our Holy Father, Pope Pius the ninth, on the eleventh day of February, 1858, the Blessed Virgin Mary appeared for the first time in the Grotto of Massabielle, near the little village of Lourdes, situated in the Pyrenian region of southern France, to a simple, humble and pious child, a peasant girl of fourteen, named Bernadette Soubirous.

Our Lady was clad in luminous white. Her white veil fell to her feet, on each of which shone a golden rose. She wore no crown or jewel of any sort. A broad sash-like girdle of sky-blue encircled her waist. From her hands, joined as in prayer, hung a great rosary of milk-white beads strung on a chain of gold.

Smiling on the child, who was saying her beads, the Queen of Heaven asked her to come to the Grotto each day for fourteen days. Bernadette obeyed, although many obstacles were placed in her way by the temporal authorities of Lourdes. She looked, time and again on the "Beautiful Lady," as she called Mary Immaculate, and Our Lady enjoined her to tell the parish priest of Lourdes that she wished a church to be built near the place where she appeared, so that the faithful might come there in pilgrimage. As evidence for all the world, Our Lady caused a fountain to flow from the barren rock of the Grotto. And she revealed to the little girl, who did not understand the words until they were explained to her by the saintly Father Peyramale, the priest of Lourdes, that she was the Immaculate Conception.

In spite of the jibes and persecutions of the atheistical civic authorities, the child's story was believed. The truth prevailed—fortified as it was by the miraculous cures which immediately began to take place at the Grotto, where men, women and children afflicted with terrible diseases, some of them at the very point of death, were made perfectly sound and well through the use of the water from Our Lady's fountain. After the most thorough-going investigation, the Church sustained Bernadette, declaring that it was indeed the Immaculate Mother of God who appeared to the child, and authorizing the devotion of Our Lady of Lourdes. Two glorious sanctuaries were erected in obedience to Our Lady's will, and Lourdes has attracted for over sixty years, innumerable pilgrims, among whom not a few go to ask and often receive the happiness of health at the feet of Mary. For her constant and merciful intention to benefit sufferers who trust in her has been made manifest at Lourdes since 1858, by means of hundreds upon hundreds of miraculous cures.

Without seeking to pry into the motives of Divine Providence, the faithful

Catholic is entitled to believe that God's purpose, in having Most Holy Mary appear to Bernadette and give the world the miraculous fountain, was to show His approval of men's loving devotion to Mary conceived without sin, and to teach us all to come to Him through Mary.

Our Lady of Guadalupe.

America does not lack the right to rejoice in a miraculous visit on the part of the Ever Blessed Virgin Mother. The spot sanctified by apparitions of Mary Immaculate is called Guadalupe, a few miles away from the city of Mexico.

At a time when Guadalupe was but a barren mountainous wilderness, on December 9, 1531, a pious Catholic Indian by the name of Juan Diego was making his way through this wilderness for the purpose of attending Mass in the city. Juan Diego was a truly Christian man and extremely devout to Our Blessed Lady. This may in a measure account for the appearance before him —there in the midst of the lonely mountain country—of a beautiful lady, one whose beauty was such that he felt no doubt whatever when she told him that she was the Mother of God, and bade him go to Bishop Zumarraga in the city and advise the Bishop that she wished a church in her honor to be built on the very spot her feet were then touching. Juan Diego obeyed Our Lady's command. But the Bishop, unconvinced, unwilling to act on the word of an Indian unknown to him, instructed him to ask a sign, a proof of her identity, from the lady who had described herself as the Mother of God.

A few days later, on December 12, Juan again went to the city in order to fetch a priest for his uncle who was sick. Unwilling to meet the lady again —because he disliked the idea of asking her for a sign, according to the Bishop's directions, he turned from the path he usually traveled. Nevertheless, Our Lady once more appeared. She assured him that he need not make haste to go for a priest, as—through her intercession—his uncle was even now restored to health. And she repeated her desire that on this spot should be built a church in her honor, where she should be invoked as "Our Lady of Guadalupe." Then she sent him to some neighboring rocks, telling ing him to gather the roses he would find there. It was not the season of the year when roses bloom in that part of Mexico, and Juan had never known roses to grow in these barren mountains, but he did as he was told and found a bush covered with beautiful red roses. These he gathered and placed within the cloak or blanket that he wore. When he had brought them to Most Holy Mary, she arranged them herself, and folding the cloak over them so that it acted as a basket, commanded Juan not to show its contents to anyone, but to carry it to the Bishop, without delay.

The pious Indian's obedience was faultless. He presented himself at the Bishop's house, and when the prelate received him, opened the cloak he carried, whereupon the beautiful roses fell to the floor. To the humble In-

dian's great astonishment, the Bishop and his attendants were kneeling with every appearance of fervent faith. No sooner, however, had he glanced at the cloak he was holding than he understood why the Bishop knelt down, for, imprinted on the poor blanket-cloak, he beheld a life-size picture of the Mother of God, done in rarely beautiful colors. It was Our Lady's "sign" given the Bishop and all the world.

Of course, there was no further room for doubt. The church was built and is today one of the earth's great sanctuaries. Our Lady of Guadalupe is the patroness of Mexico, and at her shrine hundreds and thousands of miracles, testifying to Mary's boundless mercy and tenderness, have been performed.

Over the main altar of that great church is seen today, as it has been seen for several centuries, the miraculous picture of Our Lady of Guadalupe. The cloak on which a divine agency imprinted this picture, the poor Indian's blanket-cloak, consists of two pieces of rough, common material somewhat like sacking, some seventy inches long by eighteen inches wide. Artists and chemical experts who have examined it, declare the cloak's material utterly unfit for painting, and say that the coloring of the picture is not due to oil colors, nor to water colors, nor to any coloring known to man. Also, the nearly five hundred years which have passed since Our Lady gave back his cloak to Juan Diego have not dimmed the mysterious colors of the miraculous picture in the least.

Patroness of America.

A chapter dealing with the devotion of Our Blessed Lady would be unsatisfactory if it did not remind Catholics of the United States that they are not only simply but doubly under the patronage of God's Ever Blessed Virgin Mother.

In the first place, Most Holy Mary is our patroness because her Son, Our Lord, made her the mother of all men truly believing in Him, by saying to St. John from His Cross: "Behold thy Mother"! and to Mary: "Behold Thy Son"!

And in the second place, she is again our patroness because Holy Church, in the early part of the last century, placed the United States under the special protection of Mary, Conceived Without Sin.

Wherefore it would seem that each one of us American Catholics should be particularly zealous in the service of Mary Immaculate and in the defense and spread of her cult.

Let us add that, because the Catholic Church in America is placed under the patronage of the Blessed Virgin, under the particular title of the Immaculate Conception, an attempt is now being made to erect a national shrine in honor of Our Lady's most beautiful title. The plan is to locate it on the grounds of the Catholic University at Washington, as a great thank-offering for countless benefits received by Mary's clients in America. It is hoped to endow this unique work through the donations and the services of Catholic women in the United States.

History of the "Hail Mary."

The "Hail Mary," as we now recite it, dates from the year 1515; originally it consisted only of the salutations of the Archangel and St. Elizabeth. Pope Gregory, the Great, ordered this primitive "Hail Mary" to be said at the offertory of the Mass on the fourth Sunday in Advent, and there we find it as follows: "Ave Maria, gratia plena, Dominus tecum; Benedicta tu in Mulieribus, et benedictus fructus ventris tui,"—"Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb."

In the thirteenth century, according to Durandus, it was recited after the "Our Father" in beginning the Divine office. Pope Urban IV, in 1263, added the holy name of Jesus after the scriptural sentence, as the devotion of the faithful introduced the name of Mary after the greeting.

The addition, "Holy Mary, pray for us sinners, Amen"! was made in 1508, and the Franciscans were accustomed to add to the Hail Mary, "hour of our death." A few years later, Pius V showed his approbation of the prayer, as we have it, by allowing its insertion in the Roman breviary.

It was about in this form that St. Ildefonsus, bishop of Toledo, knew the "Hail Mary" nine hundred years ago. Still the Western Church did not accept it as a regular prayer until the eighth century. From the time of the Crusades it became the custom to say the "Hail Mary" every morning and night at the sound of the church bells.

Miracles.

A miracle is a fact apparent to the senses, quite evidently surpassing the powers of nature. It is, therefore, something that God alone can do. It proves His intervention in the affairs of the world.

The miracles of Jesus Christ and His Apostles form one of the supernatural facts which prove the divine origin of Christianity. Christians saw these miracles performed. They believed them. So, also, were unbelievers in Christ convinced of His Divinity by reason of the wonders that He performed.

The Church has always claimed an unbroken continuity of miracles in proof of its Divine origin, and claims it yet. The Church continued its canonizations, for which complete and undoubted miracles are an essential condition; and its missionaries and other saintly men and women continued to supply them. Non-Catholics must admit that God is a direct and constant witness to Catholic Truth. To foes and rivals of Rome, He gives no sign whatever, yet the Author of all Truth, in places such as Lourdes, gives Divine sanction to the aims and claims of the Catholic Church. Hence unbelievers deny that there are real miracles.

Unbelievers invented the theory, unwarranted by Scripture or history, that miraculous manifestations ceased with the Apostles, or at some period thereafter. It is curious and even amusing to observe how they try to meet and explain away the overwhelming evidence for the miracles of St.

Francis Xavier and others. But this can not be done successfully on account of the number and character of the miracles in the Church, the quantity and strength of the testimony and the care taken by the Church in proving the facts.

Scientific Attempt at Explanation.

So-called scientists attempt to explain the present-day miracles and attribute them to the magic of "suggestion." The more religious minded explain miracles through the sufferer's attitude of "expectancy," in Our Lord's day as well as ours, forgetting in their haste to eliminate or lessen the supernatural, that at least the dead and demented could not be benefitted by expectancy. But in Lourdes this theory has broken down. Expectancy was never known to cure a broken leg, nor a tuberculous limb, nor blindness, nor cancer, nor leprosy, nor deaf-mutism, nor cerebral paralysis, nor any disease that requires a reformation of bone, cell, tissue and organs that nature takes years to furnish. Least of all, can it do so *instantly;* yet all this has happened at Lourdes, and much of it within the last few years. The cures attested by the Lourdes medical board and approved by over 2,000 physicians, many of them of international repute, exceed 4,000, and the number of real cures not submitted to the board is reckoned still larger. Of these less than one-twentieth were of nervous diseases, and from this fraction all cases amenable to suggestion were excluded. At the Lourdes bureau, as in the Church processes of canonization, no cures of purely nervous diseases are admitted. The remainder, classified in 175 subtitles under seventeen general headings, include nearly all the organic maladies known to humanity. And it must be remembered they are entered as cures in the Lourdes records only when some eight or ten months after the event, the history of the disease and the permanency of the cure have been verified. It is freely admitted that no skeptic could be more cautious and insistent than Doctors Boissari and Cox and their aides in ruling out any cures that might be attributed to natural agency.

Lourdes presents countless and constantly accumulating facts for which suggestions can offer no solution. Even Zola, who ascribed an instantaneous cure of lupus which he witnsesed to auto-suggestion, has so admitted. A consumptive whom he saw dying one day, and cured the next, he killed off on the third, though she actually maintained her health and outlived the romancer. But there were cases which he, writing for people who knew the facts, could not so dispose of. These, like the sudden cure of spinal disease and organic maladies which sceptical doctors had pronounced incurable, he ascribes to "Nature's unknown laws." It is a specious phrase into which all difficulties will fit.

A Particular Case.

Bertrin in his book on "Lourdes, a History of Its Apparitions and Cures" presents a number of individual cases which are truly typical. Pierre de Rudder, an unfortunate field laborer, had broken his leg. His doctor found

the bones fractured, both the tibia and fibula bones being broken just below the knee. The leg was set, bound up and cared for. A few weeks later the intense pain caused the sufferer to insist on having the bandages removed. It was found that a gangrenous sore had formed at the seat of the fracture, and another ulceration showed at the foot. The doctor gave months to careful attendance, even bringing experts from a distance. Amputation was declared necessary, which the patient refused, although bedridden and suffering intense agony. His dreadful condition lasted eight years, until he obtained his employer's permission for his pilgrimage to Lourdes.

At this time, a piece of the broken bone had been removed, the ends being therefore some distance apart and quite apparent to the eye since the wound was open. The lower part of the leg could be twisted in any direction, and lifted so as to practically fold the leg in half. This is attested by his doctor and by witnesses who saw it nine days before the pilgrimage. He drank some of the water, walked on crutches around the grotto until completely exhausted, knelt down and made humble confession of his sins in an act of contrition. Then hardly knowing what he was doing, and quite forgetting his crutches, he got up without help, and knelt down before the statue before he realized that he had walked.

Examination a few minutes later showed the swelling gone, the bones reunited, firmly fixed together, and no difference in the length of his leg as compared with the other, in spite of the length of bone removed by the surgeon. Scars mark the place of the wounds and sores.

These facts are attested by many persons, some of them unbelievers and freethinkers, and are so reported in the "Annales de Lourdes."

Mr. Bertrin reports many other typical cases in his work.

In the face of these astounding facts, their number, publicity given them and their continuance, unbelievers who refuse to accept miracles must change their attitude They said the medicinal properties in the waters of Lourdes caused the miracles, but on examination it was proved that there were no medicinal properties in the water. Suggestion will not be accepted as explanation in anything more than nervous diseases, and these are not considered among the miracles of Lourdes. Aud cures in organic cases are surely beyond the reach of "suggestion." Critics are forced to take refuge in childish talk about "Nature's unknown laws." They never will admit that there is a possibility of direct intervention of God.

It seems clear that when they say nature they should know it is nature's Master. When Christ reversed such laws in Judea, the critics, who would not have Christ nor His teachings, assigned various explanations for His miracles, and, these failing, settled on Beelzebub.

But many of these critics, and some who took active part in His crucifixion, finally yielded to the evidence. It has so happened at Lourdes. Thousands have been won from heresy and infi-

delity by its wonders, and tens of thousands have been strengthened in the Faith. It would seem that, as Heaven selected an illiterate peasant girl of Domremy to save the national life of her people, so it made an illiterate peasant of Lourdes instrumental in bringing the people of today to a close realization of our dependence upon Him.

Liquifaction of the Blood of St. Januarius.

An outstanding example of a miracle of today, of frequent and regular occurence, follows:

St. Januarius, martyr, is believed to have suffered in the persecution of Diocletian 305. He was tortured with his companions and beheaded. His body was brought to Naples and buried in the church where his head is preserved and his holy blood is kept to this day in a phial of glass. The contents of this phial, being set near his head, become liquid and bubble up as though it were fresh.

The Breviary lessons declare that the saint was first thrown into a fiery furnace and remained unharmed. Afterwards, he was exposed to the wild beasts in the amphitheater and was unhurt. Ordered to be beheaded, his executioner was struck blind. The saint healed him, whereupon many conversions followed; afterwards he permitted his own decapitation.

That miracles have followed this liquifaction of his blood is beyond doubt. This happens in plain sight, at frequent intervals and has happened for more than four hundred years, and there has been no charge of trickery in all that time, since there is no ground for it.

The phial in which the blood is kept is about 2¼ in. in diameter and 4 in. high, about half full of a dark solid mass, absolutely opaque when held to the light, and this solid substance cannot be displaced when the phial is turned upside down.

Eighteen times each year on fixed days, a bust which contains the head of the saint is placed on the altar in the Church, and the phial is brought out and held there in full view of the congregation. Prayers are offered and after an interval of varying duration, usually about a few minutes, the mass detachs itself from the sides of the glass, becomes liquid and of a ruby tint and in some instances to froth and bubble, increasing in volume.

Sceptical scientists have attributed various causes for the miracle and have experimented to no avail. In many cases, conversions followed. Heat is not an explanation as proven. Liquifaction takes place just as readily with the thermometer at 60 as at 77 or higher. And it is proven to be of greater weight at time of liquifaction than when opaque. The best scientists for hundreds of years have failed in other than miraculous explanation.

Who Are Members of the Church?

In the March, 1916, Ecclesiastical Review, Dr. McGuire is quoted as follows: "The question as to who are and who are not members of the body of Christ looks simple—one searches

THE CHAPEL CAR.

Interior and Exterior of the Chapel Car, St. Paul, one of the means used by the Catholic Church Extension Society for mission work in remote places of America.

the handbooks in vain for a clear or satisfactory answer.

In my work of teaching an advanced class in Christian doctrine for many years I have found nothing better on the point than the following:

Who is a member of the Catholic Church?

Everyone who is baptized and has neither voluntarily separated himself, nor has been excluded from her.

Who have voluntarily separated themselves from the Church?

1. All those who by their own fault are heretics, i. e., who profess a doctrine that has been condemned by the Church; or who are infidels, that is, who no longer have or profess any Christian faith at all.

2. Those, who by their own fault are schismatics, that is, who have renounced, not the doctrine of the Church, but their obedience to her, or to her supreme head, the Pope.

Who are excluded from the Church?

Excommunicates, that is, those who as degenerate members have been expelled from the communion of the Church.

Are not those also who are heretics without their own fault separated from the Church?

Such as are heretics without their own fault, but sincerely search after the truth, and in the meantime do the will of God to the best of their knowledge, although they are separated from the body, remain, however, united to the soul of the Church, and partake of her graces.

Who is a heretic by his own fault?

A heretic by his own fault is (1) he who knows the Catholic Church, and is convinced of her truth but does not join her; (2) he who could know her, if he would candidly search, but through indifference and other culpable motives neglects to do so.

Does it become us to judge whether this one or that is outside the Church by his own fault or not?

No; for such judgment belongs to God, who alone is the "searcher of hearts and reigns" (Psalms vii, 10) and "judges the secrets of men" (Romans ii, 16).

To obtain salvation is it sufficient to be a member of the Catholic Church?

No; for there are also rotten and dead members (Apoc. ii, 1) who by their sins bring upon themselves eternal damnation.

The Truce of God.

The Treuga Dei, or Peace of God, means in wartime a temporary suspension of hostilities, which had its origin in the eleventh century. In this military age, when the world was continually under arms, the Church did all that she could to bring about peace, especially among Christian nations. But the necessity of defense against threatening barbarians led to practices which lent themselves easily to disputes, squabbles, which soon grew into almost continual warfare. Unable to check this, the Church adopted what became known as the Peace of God and the Truce of God, which were accepted by all Christian nations.

The Truce of God prohibited warfare of all kind during the holy season of Lent and Advent, and, during

the rest of the year, from Saturday night to Monday morning. (Council of Elne, 1207.) This canon was later extended to cover certain days of the week consecrated by the great mysteries of the Christian religion, such as Thursday, in memory of the Ascension; Friday, the day of the Passion, and Saturday, the day of Resurrection This made a truce from Wednesday night to Monday morning. (Council 1041.) The penalty for any infraction of this truce was excommunication. The original truce and the gradual extension of time eventually effected what a downright prohibition could not do, namely, the freeing of Europe from the horrors of internal warfare.

The Peace of God was an institution which kept inviolate all persons consecrated to God, under similar penalty of excommunication. Clerics, monks, virgins and consecrated widows were included, with all consecrated places, churches, monasteries and cemeteries. In earlier days this protection was extended to all proteges of the Church—the poor, pilgrims and merchants on a journey. The Peace of God made the Church a sanctuary for all, and an asylum for the poor and oppressed.

The Hero of Molokai.

Joseph de Veuster, known to the world by his name in religion, Father Damien, was born of humble parents in a small village of Belgium, the great little Catholic country that has bred so many heroes. Intended for a commercial life, he renounced his ambition to enter the novitiate of the Fathers of the Sacred Heart of Jesus and Mary at Louvain. He was admitted to the religious profession October 7, 1860, and three years later, though still in minor orders, was sent to the mission of the Hawaiian Islands. After his ordination, in the same year, he was given charge of various districts on the Island of Molokai, and his burning zeal found opportunity to give full reign to the impulses of his heart. He was not only the missionary of the natives, but also constructed chapels with his own hands. A leper settlement had grown up on the island, where the government kept segregated persons afflicted with the loathsome disease. The government supplied the unfortunates with food and clothing, but was unable in the beginning to provide them with either resident physicians or nurses. For a long time Father Damien not only administered the solace of religion, but also rendered the afflicted ones what medical service and bodily comforts were within his power. He dressed their ulcers, helped them to erect their cottages, and even dug their graves and made their coffins. For nearly sixteen years he performed his wondrous works of mercy, until he became a victim of the disease and gave up his pure soul to God.

But for the accident which took Robert Louis Stevenson to the South Seas, the story of Father Damien's life would have reached a much smaller circle of readers. Father Damien had been grossly slandered by one Reverend Dr. Hyde, a Presbyterian minister of Honolulu. With characteristic generosity, Stevenson, himself a Presby-

terian in so far as he was connected with any church, rushed to the priest's defense, and the open letter in which he attacked the slanderer contains the most justly bitter invective the great novelist ever penned The heroism of Father Damien thus became known to the world.

Father Damien's life, his work in the Hawaiian Islands, his herculean labors, his high principles, towering supremely above those of the officials around him, his firmness of character that would never bend to their lower standards, his heroic cheerfulness as he faced the doom of the terrible sickness, his noble death—all serve to tell us that the ages of faith and martyrs have not entirely passed away.

The Red Cross and Its Origin.

In war time, there is no feature which so attracts the attention and sympathy of non-combatants, as the work of what is called the Red Cross. Under this name, an association of charitably disposed people work for the care of the wounded and dying, so often left unattended by the army they served. Originally, this association was formed by the women of the fighting nation, who thus assisted in the defense of their country

It is interesting to recall that the Red Cross is of Catholic origin. The first record of such service is in the reign of Queen Isabella of Spain, to whom Columbus owes his success. There was fighting in every day in her time, fighting with the infidel Moors, who gave no quarter. The idea of first aid to the wounded thus must be laid to the credit of the queen, whose generosity made possible the discovery of our country. That her tenderness of heart was equally evident appears in her organization of the court ladies into nurse associations, which she herself trained and sent to the front, where they were housed in hospital field tents.

As the cross of Isabella, the Catholic, flew over those Spanish hospital tents, so the same sacred sign continues to be the humane emblem in use five centuries later When the European powers determined upon organizing a common society to care for the wounded soldiers, their representatives met in Geneva, Switzerland, 1864, and there was formed the first International Red Cross Society, taking for a device the Swiss flag reversed, a red cross on a white ground. This exactly corresponds with the first emblem raised over the hospital tents by Queen Isabella of Spain.

But previous to 1864 we have the story of St. Camillus:

"In 1850 there was published by the Congregation of St. Philip Neri in London a life of St. Camillus in two volumes. In this work we find that on March 18, 1586, Pope Sixtus V confirmed the congregation of nurses that Camillus had gathered, and on June 26 of the same year in another brief ordered that Camillus and his companions should wear as a distinguishing mark of their order a red cross on their habits and cloaks.

St. Camillus established during his life sixteen houses of his order in Italy

and had lost 220 of his nurses while attending the numerous plagues and wars of that time. Philip IV introduced the order into Spain. Father Andrea Sicli, of Pelermo, traveled to Mexico, Peru, Brazil to introduce the order into South America. Father Perez, of Castile, brought the order to Lima.

Considerateness in Public Worship.

Every parish forms a family all by itself and customs grow up through an existence of years as the case may be. They have been suggested by convenience or by necessity. In every case they were meant to eliminate friction and to produce public decorum. There are just a few suggestions that ought to be made. No church is large enough to accommodate all or most of the people of the average city parish if they persist in coming to one Mass. The study of every pastor is to make the time of the Masses as convenient as possible for the people, but he always has in mind that, say, for instance, ten o'clock is not the most convenient time for all the people. It would be a delicate piece of unselfishness if a determined plan would be entered into among families that, some, at least, should go to Mass at six, seven, or nine There are those, of course, who must go at ten and it is really too bad that they should be jostled and packed by those who could with very little exercise and less sacrifice, go to a Mass not so crowded. It is pitifully childish to see people hearing Mass in the vestibule and out on the steps of the church. The mere physical presence without any spirit behind it is not enough. Of course, something must be done, people say. The decency and decorum of public worship must be kept. Pew holders must tussle to get to their pews, and those who have no pews, humiliated by being compelled to stand or to be shoved aside. It is often no edifying spectacle, but short of calling the police or the fire department, the remedy is in the hands of two or three hundred people who will say, "I will go to an early Mass."

How to Hear Mass.

Stand when the priest enters the sanctuary. Kneel when the priest begins prayers at the foot of the altar. Continue in this posture until the priest moves to the Gospel side. Stand during the reading of the Gospel and during recitation of the Credo, if it be said.

Sit when the priest turns to the people saying, "Dominus Vobiscum."

Rise and stand during recitation of the Preface.

Kneel at ringing of the bell at the Sanctus. Continue in this posture with more than usual reverence at the Consecration, until after the Communion.

Sit while the priest recites prayers at the Epistle side.

Kneel for the Blessing.

Stand for the Last Gospel.

Kneel for the prayers at the foot of the altar.

Stand until the priest has left the sanctuary.

The Hurry Out Catholic.

The late Father Matthew Russell, S. J., the kindly editor of the Irish

Monthly for forty years, on many occasions referred to the "hurry out Catholic." "How does he spend the time that he saves so carefully?" Father Russell asked, and he commented:

What madness, to hurry over our religious duty in order to have more time for doing something immensely less important than the duty that we leave half done, or much less well done than we could do it if we gave to it full time and our full attention.

A very active professional man broke down in health and came up to consult the Dublin physicians. He and his son attended Mass in one of the Dublin churches. At the end of the Holy Sacrifice, while the altar was being prepared for benediction, several persons went away without waiting for that beautiful and solemn rite. The dying man—for such he really was—had to drive to his hotel in a cab, and on his way he said to his son: "You saw those people—never do that! You may want that blessing yet!"

Some Beautiful Catholic Fashions of Speech.

It is no more than natural that the words of greeting or farewell exchanged by men and women meeting or parting should bear witness to the speakers' faith and abiding religious spirit, in those countries which have long been essentially and fervently Catholic.

The only word of that kind still daily and generally used in modern English is a survival from the times when the English were a Catholic people—when England boasted of being known as "Our Lady's Dowry." That one word is "goodbye," a contraction of the pious phrase, "God be with you."

Staunchly Catholic Ireland has retained several beautiful forms of address which may be heard any day throughout St. Patrick's isle—except, indeed, in Protestant, unfriendly Ulster, "God save all here," when entering a neighbor's house, and "God's blessing upon you" are two of these lovable, warm-hearted expressions of true Christian feeling.

An especially admirable greeting is that which prevails, to the exclusion of any other sort, among the rural natives of the almost wholly Catholic parts of Germany and Austria, the lands known as Bavaria and Tyrol, notably. There, when two men, or women, or children, meet, one of them will say to the other: "Gelobt sei Jesus Christus!" (Praised be Jesus Christ!), and the other will respond: "Auf Ewigkeit, Amen!" (Forever and ever, Amen!)

Throughout the Latin countries of Europe—France, Spain, Portugal and Italy—countries which, despite the lamentable fact that they have been "bad children" for the last fifty years or so, are at heart loving children of the Holy Church—the principal word of parting is, "Adieu," "Adios," "Addio," meaning "I commend you to God's care"

What may well be considered one of the most beautiful, most happily Catholic greetings imaginable, is the custom in our neighbor republic of Mexico, among the high and the low, the rich

plantation owners and the poor peons alike A, meeting B, exclaims, "Ave Maria!" and B makes answer: "Sin pecado concebida!"—the two exclammations signifying, "Hail Mary!" and "Conceived without sin," and constituting a loving act of belief in our Blessed Lady's Immaculate Conception.

Such gloriously Catholic declarations of faith made by means of greetings and farewells between friends or acquaintances hundreds of times each day—in Ireland, Germany, France, Spain, Italy and Mexico, cause the American Catholics to wish that custom in English speaking countries and the English language allowed him also to be a frequent confessor of the Faith, after a similar fashion. However, even as things are, he can give his religious self no little satisfaction every day by using the word goodbye with a thorough remembrance of its old-time meaning of: "God be with you!"

Offering of Masses.

1. The more pleasing to God, that is, the more holy the offerers of the Mass —whether it be the priest, or the people associated with him in the offering —the greater is their merit, and the more willing is God to hear their prayers. Hence Pope Alexander affirms that "the holier the priest the more he benefits the people by his sacrifices."

But you must bear in mind, as the Council of Trent has defined, that the sacrifice of the Mass cannot be defiled by any unworthiness or malice in the offerers," and that the fruit of the sacrifice itself is applied irrespective of any merits or demerits in the visible celebrant. The fruit of the Mass and its application depend upon the Chief Priest and Offerer, Jesus Christ.

2. Theologians show that sacrifice from its very nature and institution possesses what they call a general, a special, a mediate, and a most special fruit. The general belongs to the whole Church; the most special is personal to the offerers; and the special is free and applicable; according to the will and intention of the priest.

Every priest when saying Mass is obliged to form a special intention, i. e., he is obliged to apply the special fruit of the Mass to some definite object.

To be made the recipient of that special fruit is a great privilege. It means remission of temporal punishment due to forgiven sins and a fresh bestowal of previous gifts and graces drawn from the Divine treasury of the Passion of our Lord.

The heretic Wyclif taught that special prayers and the special application of Masses were of no more avail to a soul than general prayers. The Church condemned this error. She has always held that special prayers offered for special purposes are of very great avail.

Special Intentions.

When the priest offers the mass for a special intention we are to believe that what he thus does officially is ratified and accepted by Chief Priest (Jesus Christ) whose agent he is, unless He behold something imperfect, unworthy, or unwise in that special intention.

3. The greatest favor a priest can show you, next to offering the sacrifice for you, is to make a memento of you in the Mass. It is an honor and a great spiritual advantage to be named officially in the Holy Mysteries. It is like making a special presentation of you and of your necessities to our dear Lord and to the Adorable Trinity.

Offering for the Souls.

4. From the earliest times, under the Old and the New Law, sacrifices have been offered for particular objects and persons.

They have also always been offered for the souls in purgatory. The greatest love and mercy we can show to souls in purgatory is to pour out upon them the merits of the Cross through the Mass. The Mass avails the souls in purgatory, both as an impetratory or supplicatory, and as a propitiatory or satisfactory sacrifice.

Consider what purgatory is. A realm of pain created by infinite Justice for the punishment of souls. No doubt there are degrees of punishment, but the least degree of purgatorial pain is keener and intenser than all the pains of this life put together. St. Gregory says, "because I know that purging fire to be more intolerable than all the sufferings and tribulations of this world, I greatly dread being purged in the wrath of this vengeance." St. Augustine and many other Fathers teach exactly the same doctrine. It is also the teaching of the school, St. Thomas saying that the fire of hell and of purgatory is the same, and St. Anselm that the least pain of purgatory is keener than anything that can be imagined in this life.

You ought to get as many Masses as you can said for your deceased friends and benefactors. They not only expect this service from you, but they will at once repay you by becoming your most grateful friends and intercessors with God.

St. Peter Damian, when a youth, came into possession of a little sum of money, with which he might have relieved his hunger and misery; but instead of spending it on himself, he took it to a priest to say Masses for the soul of his deceased father. From that moment, his life tells us, he experienced the gratitude of the soul he had aided for he himself was immediately released from his unhappy lot and finally became a great saint. The circumstance is alluded to in his office in the breviary.

5. St. Leonard of Port Maurice urges us to get Masses said for our soul during life rather than after death, for he believes that one Mass applied to the soul during life avails more than many applied after death.

Masses For Own Intention.

This, too, is the Catholic tradition among the good Irish people, with whom it has become a proverb that "One Mass before death is better than two after."

There seems to be much reason in this view of the case; for surely it is prudent to wipe out all we can of our debt, during life, when it is easy to do so, rather than to delay the Masses till we are plunged into purgatory, paying in fire the accumulated debt of a

life-time. Some persons think lightly of purgatory; but souls that have been there but a few minutes of time believed that they had been there for centuries, so extreme and unspeakable was the sharpness of the pain they endured. Better be wise and diminish the debt beforehand than adjourn the full payment to a place of such torment.

St. Leonard speaks of a rich and pious Genoese merchant, who gave people scandal by leaving nothing for Masses when he died; but the scandal ceased and they admired his prudence when it was found that he had thousands of Masses offered for his soul during life.

This remark as to the prudence of getting Masses said during life applies equally to the wisdom of performing other good works during life. Make sacrifices that are living, pinch yourself personally while alive to spread the Faith, to establish religious education, to found charitable institutions, and otherwise to help the poor. This will avail you a hundredfold more than trusting to money (which you cannot take with you) left in alms for Masses and good works after death.

But Catholics are justly shocked when a person with means, having fulfilled all natural obligations to others, dies without making any, even the least, provision for his own soul; especially when it is noted that during life he either denied himself nothing unless it were to increase his means, or showed no great liberality to the poor and to religion, and perhaps, even created a well founded impression that, when from time to time he did give, it was always the least he thought he decently could give.

If in our will we leave tokens of love and benefits to our friends, it is only natural not to forget the wants and charitable institutions of the Church—the Church which has been our Mother and our Guide to salvation.

It is remarked, however, that they who show scant gratitude to God during life for the means He has placed in their hands, hoarding their resources as though entirely their own and not His, usually bequeath little or nothing to religion when they die. Such as these, though they may die in God's grace, have no reason to expect a release from their terrible purgatory till they have paid in their own person even the last farthing, "for judgment without mercy to him that hath not done mercy" (James ii, 13) is the sentence of the Holy Ghost, and the truth of the Lord remaineth for ever.

On Having Masses Offered.

6. You may now perhaps ask: What are you to do when you desire to have a Mass applied according to your intention?

You must ask a priest to offer the Mass for you. Of course, he is not obliged, and indeed he may not be able to do so. But you need have no delicacy in asking him, because this relation between the priest and the people is regulated by the Canon law, which supposes that an honorarium, tax, stipend or alms, as it is variously called, should be given on the occasion.

The Holy Scriptures lay down the principle that they who serve the altar

shall live by the altar, and that they who minister to the people spiritual blessings shall receive, as St. Augustine puts it, "their support from the people and their reward from the Lord." Whenever, therefore, you ask that the sacrifice be offered up especially and exclusively for your own intention, it is right that you should practically recognize this principle. If the priest accepts the honorarium, it is a pledge to you that the Mass will be offered exclusively for your intention; for he is then bound by justice and under pain of sin so to offer it.—Adapted from "The Holy Sacrifice of the Mass."

Canonical Age.

The Church fixes certain periods in life for special obligations, enjoyment of special privileges or entering upon certain vocations.

The age of reason is generally accepted at about seven years, although it may vary. At this time a child is capable of committing mortal sin. He thus becomes subject to the law of the church in regard to abstinence, attendance at Mass and other obligations.

At twenty-one the obligations of fasting begins. It ceases at sixty. The age of puberty begins with males at fourteen with females at twelve. Marriage contracted under these ages is null and void. (Nisi Malitiam suppleat aetatem).

In the religious life a person may be tonsured at seven years. No special age is mentioned for minor orders. A subdeacon must have completed his twentyfirst year, a deacon his twenty, a priest his twenty fourth, a bishop, his thirtieth year.

A religious cannot make his profession until he is at least sixteen years old and has passed a year in the novitiate. He must be thirty before he can hold at least a prelacy.

A girl must be over twelve years of age before she assumes the religious habit. Invariably, however, novices are much older. A religious superior must be forty years before she may be chosen, unless under certain conditions.

The Mass Rock.

In many places of Ireland there is a spot hallowed and sacred, called the "Mass Rock." Memories cling around each moss covered stone or rocky ledge on the mountainside, or in the recesses of some glen, whereon was offered up in stealth and secrecy, the Holy Sacrifice of the Mass.

With death penalty hanging over priest and people the little group gathered in penal days.

Not infrequently Mass was interrupted by the approach of the bandogs of the law for, quickened by the rewards to be earned there sprang up in those days the infamous trade of "priest-hunting," five pounds being equally the Government price for the head of a priest as for the head of a wolf. The utmost care was necessary in divulging intelligence on the night on which Mass would next be celebrated, and when the congregation had furtively stolen to the spot, sentries were posted all around before the Mass began. Yet, in instances not a few, the worshippers were taken by surprise, and the blood of the mur-

dered priest wetted the altar stone.

So the "Corrig-an-affrion," is therefore an object of veneration in Ireland.

Adeste Fideles.

The authorship of this beautiful Christmas hymn is attributed to St. Bonaventure in the thirteenth century. Its popularity was widely noted in the last century throughout Europe. The music was written by John Reading, organist of Winchester Cathedral, England. Canon Frederic Oakley made the familiar English translation about the year 1839. Father Oakley was a convert to the church.

I. H. S.

These letters form a monogram for devotional use of the name of Jesus. It is frequently noted, especially on the vestments of the priest worn in celebration of Mass.

These letters are popularly taken to mean references to Jesus, Hominum Salvator, Latin words, for Jesus, Savior of men. The Catholic Enclyclopedia however traces the origin of I. H. S., to use of Greek letters, the correct meaning of which is probably lost to the world. In varied form as a monogram or a symbol, I. H. S., is of ancient origin in the devotion of the Church.

Sanctuary and Choir.

If it is a High Mass the deacon and subdeacon represent the apostles and disciples. The incense signifies the prayer of the people rising to Heaven. The choir represents the Holy Fathers, the patriarchs and prophets, who have never ceased from the time of creation to sing the praises of God. In every altar there is a stone consecrated by the Bishop, without which Mass could not be said. There, too, are the relics of some saint, usually the saint to whose guardianship the church is dedicated. The centre of the altar is where the stone and the relics are placed just in front of the tabernacle where the Blessed Sacrament is kept. A light is always burning in the sanctuary lamp as long as the Blessed Sacrament is present in the church, signifying the light of Divine faith which is still burning in the hearts of the faithful. The side of the altar to which the priest first turns represents the giving of God's favor to the Jews. When he goes to the left, the Gospel side, it signifies the passing of Christ's teaching to the Gentiles, and the Gospel, which contains the mysteries of our faith, is always read from this side. Later when the main part of the Mass is over, the priest returns to the other corner of the altar, to signify, that at the end of the world, the Jews shall be converted and receive the faith of Christ.

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CHAPTER XX.

Popular Devotions Among the Faithful.

Novenas—How to Make Them—Some Popular Novenas—Patron Saints—St. Rita—St. Anthony—The Nine Tuesdays—St. Anne—Shrine at St. Anne de Beaupre, Quebec—St. Teresa, The Little Flower—Litanies—Other Practices—Portiuncula—Croagh Patrick Pilgrimages — Patron Saints of Workers — Our Lady's Day and Month—Practical Application of Religion to Life—Persecutions and Martyrs—Stories of Our Lady's Feasts.

In perfect harmony with the spirit declared by its title of "Catholic" (which means "universal," as you know), the Church offers her children their choice of a great number of devotions or pious practices, by means of which the Catholic keeps himself in touch with God—through prayer and meditation on the Divine as manifested in the story of the Redemption, in the glories and graces of the Redeemer's Mother, and in the God-loving lives of the Saints

Novenas.

Among such devotions, Novenas hold high rank.

Using the words of the Very Rev. Dean A. A. Lings, in his preface to his book called "Our Favorite Novenas!"

"By a novena is meant a devotion of nine days in honor of some mystery of our redemption to obtain a particular request from Our Lord through the merits of His Sacred Heart, life and Passion, or in honor of the Blessed Virgin or any of the Saints, that by their intercession they may obtain for us favors from Almighty God."

A novena, therefore, is a nine days' prayer, a pious exercise divided into nine parts, of which one part is performed every day. Any of the prayers approved by the Church may be used for the purpose. For instance, five decades of the Rosary, or the Litanies of the Holy Name of Jesus and of the Blessed Virgin, or one decade of the Rosary and a quarter of an hour's spiritual reading—either of these will constitute a good novena, if performed with the novena intention during nine consecutive days. However, there are special novena forms, and many of them, both for use at any time of the

year and for use on the occasions of particular feasts. And these forms are to be had in books and pamphlets—the book from which the above quotation is taken being one of the best of its kind.

Some Popular Novenas.

The following novenas may be named as some of the most popular:

Novena in honor of the *Holy Name of Jesus* (Indulgence of 300 days once a day).

Novena for *Christmas,* (Indulgence of 300 days, once a day, and a plenary indulgence on any one day of the Novena, Christmas day, or any day of its octave—the Plenary indulgence on the usual conditions).

Novena for the feast of the *Sacred Heart* (Indulgence of 300 days every day and a Plenary Indulgence on the day immediately after the novena or in its octave). See Nine Fridays, Blessed Margaret Mary in chapter 10.

Novena to the *Holy Ghost,* for the Feast of Pentecost (Indulgence of seven years and seven quarantines for each day of the novena, and a Plenary Indulgence any one day on the usual conditions).

Novena in honor of the *Blessed Sacrament* (Plenary Indulgence on the Feast of Corpus Christi).

Novena in honor of the *Most Holy Trinity,* to be made at any time (Indulgence of seven years each day, and a Plenary Indulgence at the close of the novena).

Novena for the Feast of the *Immaculate Conception,* beginning Nov. 29 and ending Dec. 7th (Indulgence of 300 days each day and a Plenary Indulgence on the Feast-day or any day of its octave).

Novena for the Feast of Our Lady's *Nativity,* beginning Aug. 30th and ending Sept 7th (Indulgence of 300 days each day of its octave).

Novena for the Feast of the *Annunciation,* beginning March 16th and ending March 24th, (Indulgence of 300 days each day and a Plenary Indulgence on the Feast-day or any day of its octave).

Novena for the Feast of Our Lady's *Purification,* beginning Jan. 24th and ending Feb. 1st. (Indulgence of 300 days each day and a Plenary Indulgence on the Feast-day or any day of its octave).

Novena for the Feast of Our Lady's *Assumption,* beginning Aug. 6th and ending Aug 14th. (Indulgence of 300 days each day and a Plenary Indulgence on the Feast-day or any day of its octave.)

Novena for the Feast of Our Lady's *Presentation,* beginning Nov. 12th and ending Nov 20th. (Indulgence of 300 days each day and a Plenary Indulgence on any day of the novena or on any day during the eight days following the Novena).

Novena to Our Lady of Sorrows beginning nine days before the third Sunday in September. (Indulgence of 300 days each day and a Plenary Indulgence on any one day during the Novena).

Novena to the *Holy Guardian Angels,* to be made at any time, and particularly during the nine days pre-

ceding the Feast, Oct 2nd. (Plenary Indulgence on the usual conditions).

Novena to *St. Michael the Archangel,* beginning Sept. 20th and ending Sept. 28th. (Indulgence of 300 days each day and a Plenary Indulgence on any one day of the Novena).

Novena to *Our Patron Saint,* to be made at any time and particularly during the nine days preceding that Saint's feast-day.

Novena to *St. Joseph,* beginning March 10th and ending March 18th. (Indulgence of 300 days each day and a Plenary Indulgence on any one day during the Novena or on the feast's octave).

Novena to *St. Anne,* Mother of the Blessed Virgin, beginning July 17th, ending July 25th. (Indulgence of 300 days each day).

Novena to *Sts. Peter and Paul,* beginning June 20th and ending June 28th. (Indulgence of 100 days each day).

Novena in honor of *St. Anthony,* closing with the feast-day, June 13th or, at any time, in the form of nine consecutive Tuesdays.

Novena to *St. Vincent de Paul,* beginning July 10th and ending July 18th. (Indulgence of 300 days each day and a Plenary Indulgence on any one day of the Novena or of the feast's octave).

Novena to *St. Patrick,* beginning March 8th and ending March 16th.

Novena for the *Holy Souls in Purgatory,* beginning Oct. 24th and ending Nov. 1st. (Indulgence of 300 days each day).

Novena in honor of *St. Rita,* closing with the Feast of the Roses, May 22nd, or again on November 2nd.

Patron Saints.

Be it said, in connection with the Novenas here enumerated, that St. Joseph, the foster-father of Our Lord, is the patron of the Universal Church; that St. Michael is the Patron of Germany, even as St. Patrick is the Patron of Ireland; that St. Anthony (of Padua) is the saint to whom supplicants turn for the recovery of things lost (see story of his life); that St. Vincent de Paul is the great apostle of Charity to whom the Congregations of the Lazarist Fathers and of the Sisters of Charity owe their most beneficent existence.

St. Rita, Saint of the Impossible.

As to St. Rita, known as "the Saint of the Impossible," the following is a brief sketch of her life and of her claims to a place among God's saints.

Born about the year 1381 near Cascia, (in the central part of Italy) of humble, pious parents named Mancini, Rita, at the age of twelve, desired to enter the religious life as a nun of the Order of St. Augustine. But her parents, despite their piety, opposed her wish and finally prevailed on her to marry a young man of their village—whom, in the course of her married life of eighteen years, she converted by her holy example into a gentle and religious man from the impetuous brawler he had been. After the death of her husband and their two sons, Rita resolved to carry out her early desire and applied to the Augustinian Nuns

of Cascia for admission to their convent as a sister.

But it was contrary to the custom of these nuns to receive widows into their community. So Rita's petition was refused several times. She, however, did not lose courage, but put her cause in the hands of her patron saints, St. John the Baptist, St. Augustine and St. Nicholas of Tolentino. And they heard her prayers and answered them by miraculously leading her to the convent where she had twice been refused. This time she was, of course, accepted, since the nuns could not fail to acknowledge the convincing power of the miracle. As a religious, Rita practiced to a wonderful degree, the virtues of obedience, charity, and poverty. Her holiness was such that God rewarded it even here on earth by means of miracles and by deigning to appear to her, together with His Immaculate Mother. After having been a nun for forty-four years, she died on May 22nd, 1457, at the age of 76 years. No sooner was she dead than God caused miracles to take place, even at her deathbed—two paralytics being cured as they approached her remains. And thereafter, persons suffering from incurable diseases, blind men, deaf-mutes, and men mortally wounded, were instantly cured through her intercession. It is because of these almost incredible cures that St. Rita (who was canonized by Pope Leo XIII in 1900) is called "The Saint of the Impossible and of Desperate Cases."

Saint Anthony of Padua.

Saint Anthony was born on August 15, 1195, in Lisbon, Portugal. His parents were of noble birth, intensely religious and particularly zealous in the care lavished upon his early training and education. Always a model in his behavior, at an early age he was attracted towards the religious life, and at fifteen he entered a monastery of St. Augustine. Later he asked for and obtained removal to a monastery where for eight years he practiced strict retirement from the world. His entry into the Franciscan order and his ordination followed in due course. He became Chaplain of the Monastery of Montepaolo where his intellectual gifts soon became known to his brethren. His sermons were wonderful. It seemed that superhuman power lent weight and influence to his words. He induced thousands to amendment and penance, particularly among infidels. Conversions was a favorite work and he wrought many miracles in his efforts to convince his hearers. His preaching to the fishes is but one of many. And his labors were extreme, displaying complete self-sacrifice and effacement.

He died in the Monastery of Arcella near Padua on the 13th of June, 1231, not having completed his 36th year.

Devotion of the Nine Tuesdays.

It was on the first Tuesday after the death of this great servant of God that his sacred remains were taken from Arcella to Padua in triumphal procession. On this day the number of miracles performed was so great as forever to mark the day in the hearts of the faithful. The blind, the deaf, the dumb, the lame, all were cured. No

one invoked the aid of this Saint without obtaining relief on this occasion.

Since that time, Tuesday has been especially sanctified by the people of Padua in their custom of paying particular honor to their Patron Saint. Their piety has been emulated everywhere. In Franciscan churches especial devotions are held. St. Anthony confirms the selection of this particular day in the response to the numberless requests laid at his feet. In March 1763, Pope Clement XIII granted for all Tuesdays within the year which may be kept successively and with or without a Novena, each time a Plenary Indulgence for those who, during the Exposition of the Blessed Sacrament, visit a church of the Franciscan Order, receive worthily the Sacraments of Penance and Holy Eucharist and pray for the intentions of the Holy Father. This privilege was extended by Pope Leo XIII in 1894 to all churches of that order which venerates St. Francis as its founder.

The origin of the nine Tuesdays lies in the apparition of St. Anthony to a noble lady of Bologna who in 1617 appealed to the Saint in affliction. She was told to "visit the church of the Friars Minor for nine consecutive Tuesdays, receive the Sacraments," and her prayers before the picture of the Saint would be heard. The lady obeyed, full of zeal and confidence, and her prayer was answered. Further prayer fulfilled the utmost of her expectations in a most miraculous manner.

Pope Benedict XIV has granted a Plenary Indulgence to all who perform this devotion immediately before the feast, that is on the nine Tuesdays before the 13th of June, with the usual conditions, reception of the Sacraments, visiting the church of the Franciscan Order and hearing Mass. Special prayers for each of the days of the Novena will be found in prayer-books and many other prayers and invocations to the Saint, the wonder-worker of Padua, can be had in works illustrative of the devotion.

St. Anne, Mother of the Blessed Virgin.

But little is known of the mother of the Blessed Virgin. Joachim and Anne were the parents of the mother of Jesus, as the Gospel narrative tells us, and we are also told of the exemplary character, piety and devotion of the good Saint Anne—this being indeed a matter of course when we consider the close connection existing between the Blessed Virgin and St. Anne. It seems clear that St. Joachim died soon after the Presentation of Mary in the temple, but practically little else is established, except that St. Anne was childless until the prayers of this worthy couple were answered by God in the gift of Mary. The feast of St. Anne is celebrated on July 26th and is a day of great devotion to thousands of the faithful in different places. Relics of St. Anne are kept in various churches placed under her patronage. Her relics are on record as having been publicly exhibited in 710. Tradition has it that the body of St. Anne was brought to Apt in southern France by St. Lazarus. Here, relics were found in the time of Charlemagne. St. Anne

is venerated at Notre Dame D'Auray in France by means of a miraculous picture. She is the patroness of women in labor, and the patron Saint of the province of Brittany in France, and of the province of Quebec, in Canada.

Saint Anne de Beaupre. Shrine in Quebec.

The early settlers from France brought to Canada the devotion to Saint Anne, and in Beaupre records point to 1650 as the beginning, a chapel being built in 1658 by Father Vignal. On the very day the work started, Louis Guimont was cured miraculously. For two centuries and a half, countless favors and graces were showered upon those whose faith prompted them to implore her help. The thousands who visited the shrine made possible the erection of a new church in 1876. It is 200 feet long by 100 feet wide, with side chapels. It has been served by the Redemptorist Fathers since 1878. Leo XIII raised the church to the rank of a minor basilica in 1887, and it was solemnly consecrated by Cardinal Taschereau, Archbishop of Quebec, in 1889. Huge pyramids of crutches, walking-sticks, bandages, and other appliances left behind by the cripples, the lame and the sick, bear silent testimony to the numbers of those who, having prayed to St. Anne for help at her shrine, have gone home healed. Each year, particularly at the time of the feast, largely attended pilgrimages are arranged in Ontario and elsewhere, by means of which thousands of people are enabled to visit the shrine of one so evidently honored by Almighty God. In 1905, 168,000 people visited the shrine in official pilgrimages.

The first relic was exposed in Beaupre in 1670, obtained through Msgr. Laval, first Bishop of Quebec. Three others have since been added. In 1892 Cardinal Taschereau obtained the latest addition. In 1922 the beautiful building was completely destroyed by fire. A temporary structure cared for pilgrims pending erection of another appropriate building.

"Annales de la bonne Sainte Anne de Beaupre."

"Catholic Encyclopedia."

St. Teresa.

So full of religious zeal was St. Teresa as a little girl of seven, that she ran from her home at Avila in Spain, in the hope of being martyred by the Moors.

Later, she became a Carmelite nun, and in her thirty-first year had developed into a model of piety. All for God and all in God, all thought, feeling, speech and action—that was the motto of her life.

She was then called to take charge of her order and succeeded in re-establishing it on the best possible foundation. Also, she was favored with many visions and revelations of Our Lord.

Her writings are among the chief treasurers of Holy Church. They exhibit the Saint in a character eminently right according to God's intent, but nevertheless rare by making it abundantly clear that she joined the deepest, most fervent, most self-denying mystic-

ST. PATRICK'S CATHEDRAL
New York.

ism with the soundest kind of commonsense.

St. Teresa died in 1582.

Other Pious Practices.

While it is exceedingly salutary to the soul, exceedingly helpful in gaining the friendship of God, the practice of making Novenas is only one of a number of devotional practices provided for her children's welfare by the Church.

And of that number, the practices mentioned below may be recommended as especially rich in spiritual profit and in indulgences (all of which are applicable to the souls in Purgatory).

Litany of the Sacred Heart of Jesus (Indulgence of 300 days for each recitation).

Litany of the Most Holy Name of Jesus (Indulgence of 300 days for each recitation).

The Holy Name (Indulgence of 25 days for each devout invocation).

The Sign of the Cross with the words "In the Name of the Father, and of the Son and of the Holy Ghost" (Indulgence of fifty days each time).

The Angelus or the *Regina Coeli* (Indulgence of 300 days each day and a Plenary Indulgence once a month when the prayer is said morning, noon and night every day of the month).

Acts of Faith, Hope and Charity (Indulgence of seven years and seven quarantines each time, and a Plenary Indulgence once in the month when this devotion is performed each day of the month).

Morning and Evening Devotion to the Blessed Virgin—the *"Hail Holy Queen"* with versicles in the morning and the *"We Fly to Thy Patronage"* with versicles in the evening (A Plenary Indulgence on any two Sundays in the month when these prayers are recited daily, and a Plenary Indulgence on all the Feasts of the Blessed Virgin and the Feast of All Saints.)

Chaplet of the Immaculate Conception (Indulgence of 300 days each time it is recited and a Plenary Indulgence when it is recited each day of the month, once a month).

Forty Hours' Devotion (a Plenary Indulgence).

Month of March, devotions in honor of *St. Joseph* (a Plenary Indulgence).

Month of May, devotions in honor of the *Blessed Virgin* (a Plenary Indulgence).

Recitation of *the Rosary in October* (Indulgence of seven years each day; a Plenary Indulgence on the Feast day of the Rosary, Rosary Sunday, and a Plenary Indulgence for five decades of the Rosary said on each of ten days during the month).

Seven Sundays in honor of the Immaculate Conception (Indulgence of seven years for each Sunday and a Plenary Indulgence on the last Sunday of seven consecutive Sundays).

Nine Fridays in honor of the Sacred Heart of Jesus (a Plenary Indulgence on the first Friday of every month and seven years on the other Fridays).

Any number of indulgences, partial and plenary, and also applicable to the Holy Souls in Purgatory, may be gained through membership in pious societies, or confraternities, such as the Holy Name Society, the Society of St.

Vincent de Paul, the League of the Sacred Heart, the Confraternity of the Rosary, the Archconfraternity of the Holy Heart of Mary, the Children of Mary, etc., etc.; another quantity of plenary and partial indulgences, again applicable to the Holy Souls, are obtainable by those who wear the Scapular. The Scapulars of *Mt. Carmel* and of the *Immaculate Conception*, being particularly well endowed—the *Agnes Dei* or the *Miraculous Medal*.

None of these indulgences can be gained, however, unless the petitioner therefor is in a state of grace, free from mortal sin. Also the petitioner in the case of all plenary indulgences must have complied with the usual conditions, to-wit: must have confessed, communicated and prayed for the Pope's intentions. And indulgenced prayers must be pronounced, that is to say, must be spoken with the lips (though not necessarily aloud), instead of being said in the mind only or read with the eyes alone.

The Indulgence of the Portiuncula.

The second day of August annually reminds the faithful and zealous soul of the great St. Francis, who was not only similar to Our Lord and Redeemer for being born in a stable, practicing extreme poverty, and being favored with the sacred five wounds, but also by feeling deep compassion for the poor sinners. St. Francis endeavored to bring his fellowmen to repentance by speaking to their hearts, and he prayed to God for their conversion. He wept so much over the sufferings of Our Lord and the indifference and carelessness of the world, that he nearly lost his sight. Our Lord, seeing the glowing heart of His servant, lamenting the offenses offered to his God, was much pleased, hearing the suppliant prayers of his ardent intercession.

At one time, when St. Francis was again fervently praying for the conversion of sinners, an angel urged him to go quickly into his beloved chapel, called Portiuncula. He hastened there and saw the most wonderful spectacle. Our dear Lord appeared over the tabernacle, His face beaming with infinite kindness and His most glorious Mother Mary at His side, and both surrounded by a host of bright angels. St. Francis prostrated himself in deep adoration and sweet ecstasy. But Jesus bade him rise and ask a favor for his poor sinners. And St. Francis said: Merciful Lord, grant to all the sinners coming into this chapel and praying with a contrite heart a full forgiveness of all their sins and the punishment thereof." When Jesus seemed to hesitate, saying: "This is something very great, what thou askest," St. Francis turned with touching simplicity to Mary, the refuge of sinners, to plead with Him for the poor sinners. Thereupon Jesus granted the extraordinary Indulgence of Portiuncula.

For two hundred years this Indulgence was confined to that little chapel of the Portiuncula, which was each second of August the scene of a wondrous gathering of penitents. After this the Pope was moved to extend it to all the Franciscan churches of the world.

Succeeding Popes have still further extended it to churches where members of the Third Order meet, and even to other churches where no Franciscan church is available. The obligation of receiving Holy Communion, either on that day, August 2nd, or on the day before, is required for all the churches outside of Assisi, however.

Confession and Communion and a visit to the church so privileged are all that is necessary to the gaining of the Indulgence of the Portiuncula.

One may not gain it oftener than once for himself, but he can gain it as many as a hundred times for the souls in Purgatory if he can go in and pray and come out so often. There is no set form or duration of prayer. Five Our Fathers, and Hail Marys, and Glorias in union with the Sovereign Pontiff's prayers are recommended, but any form of prayer may be followed.

Irish Pilgrimages.

Croagh Patrick is a mountain on the seashore of the County Mayo, called the "Sinai" of Ireland. It was known to the pagans of old as "Cruachan Aigh," and is 2,510 feet high. Its prominence has to do with traditions concerning the life of St. Patrick. Careworn and fatigued one day the saint came to this remote part of the country and on the Saturday before Ash Wednesday in the year 441, he went into retirement on the mountain top. He spent the season of Lent there, in fasting and prayer for the perpetuation of the Faith in Ireland. The "Book of Armagh" mentions that God summoned all the Saints of Erin past, present and future to appear before St. Patrick with visions of the harvest of souls his work would produce. The "Tripartite Life" tells of the saint sending messengers to Rome from his habitation on Croagh Patrick in 441, who returned later bearing sacred relics from the Holy Father for the altars, the saint was everywhere erecting. The "Annals of Clonmacnoise" and the "Annals of Ulster" report that from Croagh Patrick the first tribute of Ireland was sent to the Pope at Rome. From this holy spot St. Patrick blessed the people of Ireland.

Pilgrimages to Croagh Patrick have been of common occurrence. They are reported previous to the eleventh century and since that time. In 1432 this annual pilgrimage was honored and recognized in Rome by Pope Eugene IV. It is said that the apostle himself celebrated Mass on the mountain, and from that time there has been a chapel on the summit. In penal days it was demolished, yet pilgrims did not cease to go there. In 1905 the chapel was rebuilt. The day of the annual pilgrimage is set for the last Sunday in July. Newspaper reports of recent pilgrimages shows that as many as twenty thousand pilgrims have been present at the Mass of Supplication. About twenty Masses are celebrated on that day within the little chapel.

The account of St Patrick is, as the Catholic Encyclopedia puts it, taken from sources which post-date the saint's death by three or four hundred years. "There are, however, good reasons to believe that the traditions they embody are genuine."

Patron Saints of Workers.

Every walk of life finds a model, a patron among the saints of God. No trade, no profession is there that has not been sanctified and uplifted by its life of a Christian hero whom the Church has raised up to her altars as intercessors. In the ages of Faith men looked to these patrons for help in their work. Following are some of the saints whom professional men and artisans regarded as their patrons:

Architects—St. Pucisius, martyr, superintendent of the buildings of King Sapor: April 21.

Bakers—St. Elizabeth of Hungary, who gave all her income to the poor: November 19.

Bookbinders—St. Peter Celestine, who covered his books with leather: May 19.

Builders—St. Vincent Ferrer: April 5, restored to life three persons who had fallen from heights.

Butchers—St. Aurelianus: May 8; was originally a heathen, and killed animals for sacrifice.

Carpenters—St. Joseph: March 19.

Comedians—St. Vitus.

Dyers—St. Lydia.

Farmers—St. George: Signifying "tiller of the soil," April 23.

Fishermen—St. Andrew.

Florists and gardeners—St. Dorothy: February 6.

Hatters—St. Severus of Ravenna, who was a hatter before his election to the Bishopric of Ravenna: February 1.

Hunters—St. Hubert, passionately fond of hunting. He became fervent in religion and eventually a bishop: November 3.

Jewelers—St. Eligius, who displayed great skill in the working of gold: December 1.

Journalists—St. Francis de Sales: January 29.

Lawyers—St. Ives, who studied in Paris, and pleaded the causes of poor people and widows.

Merchants—St. Francis of Assisi, who before his conversion, was a noted merchant: October 4.

Messengers—St. Gabriel, "bearer of gladtidings:" March 18.

Millers—St. Victor, who was condemned to death because he refused to offer sacrifice to idols and was thrown across a mill wheel which refused to turn: July 21.

Music—St. Cecilia: November 22.

Notaries—St. Mark: April 25.

Painters—St. Luke, who has given us in his Gospel the best picture of Our Lady: October 18.

Philosophers—St. Catherine.

Physicians—Saints Cosmas and Damian, who studied medicine in Syria, and attended the poor free of charge: September 27.

Plasterers—St. Bartholomew, the apostle: August 24.

Poets—King David, composer of the Psalms.

Porters—St. Peter Gonzales, converted many sailors to Christianity: April 15.

Servants—St. Martha: July 29.

Sculptors—St. Claudius, who suffered martyrdom for refusing to make

a statue to be used as an idol: November 8.

Shoemakers—St. Crispin.

Silversmiths—St. Andronicus of Antioch, who always distributed two-thirds of his earnings among the destitute.

Soldiers—St. Ignatius, who, after being wounded in battle, decided to fight the spiritual battle: July 31.

Stonemasons—St. Stephen.

Tailors—St. Homobonus, who, being rich, gave all he had to the poor, earning his living as a tailor: September 12.

Tanners—St. Blaise, of Sebaste, who, for his faith, was flayed alive: February 3.

Teachers—St. Gregory the Great, who, in spite of pain and increasing weakness, taught unceasingly: March 12.

Watchmen—St. Peter of Alcantara: October 19.

Weavers—St. Anastasia.

Our Lady's Day and Month.

A month of each year and a day of each week are consecrated by Holy Church to Our Blessed Lady. Even as the month of May is Month of Mary, Saturday is Mary's Day.

It follows that Catholics who are devout to the Virgin-Mother of God should endeavor to honor Our Lady especially on Saturdays and during May by means of pious practices—prayers, acts of self-denial, hearing Mass, or almsgiving.

That this devotion of dedicating Saturdays to the Mother of God was known and in use before the eleventh century is evidenced by the writings of St. Peter Damian who lived in the eleventh century, and by the acts of Pope Urban II, who was St. Peter's contemporary.

A Scottish writer of the fourteenth century, Fordun, testifies that Saturday in the days of our fathers was held in great veneration in honor of the Blessed Virgin.

Practical Application of Religion to Life

It is not too much to say that the Catholic religion is the only form of Christianity which deserves to be called truly and continuously practical.

Unlike the Protestant sects with their Sunday-only worships, Catholicity—by means of daily Mass and daily Communion—offers each child of the Church the opportunity not only of coming very close to God in His House and at His Altar, but also of receiving Him every day of every week, wherever the religion is firmly established.

In other words, the true Church of God on earth is like her Divine Head in Heaven—since, even as God Himself never wearies of His labors of mercy and goodness, His Church takes no rest from her task of fitting men's souls for His approval.

The Church Works Seven Days a Week.

To be practical, a religion must be practiced. And to be practical, a religion must not remain satisfied with providing facilities for practice. It must do more; it must make practice imperative, if it would accomplish real and valuable results.

Thus, the Catholic knows from childhood up that the laws of the Church pronounce it a mortal sin to miss Mass on any Sunday, except when or where his presence at Mass is rendered impossible by reason of sickness, too great distance from a church or another "circumstance beyond his control." In consequence, the Catholic hears Mass every Sunday. For a little while, as a youngster, he (or she) may obey the Church's law by hearing Mass not so much for love of God and the Divine Sacrifice than because of the parental authorities' insistence on attendance at Mass or for fear of committing a mortal sin. But soon, very soon, the duty becomes a practice so dear and so natural that the Catholic deeply regrets the necessity of missing Mass, owing to sickness or other grave cause, any one Sunday and then feels that he is being deprived of a gladdening and glorious privilege.

Such is the power of practice. And, as there is a great deal of truth in the old saying that "practice makes perfect," let it be understood that the practice of hearing Mass every Sunday does not fail to bring about further religious activity on the part of the Catholic's spirit. For instance, the spiritual joy which the Catholic experiences through his participation in the Masses of obligation—on Sundays and the six principal Holy Days of the year—will naturally cause him to wish for more of that wonderfully exalting happiness, which means that he will adopt the practice of hearing Masses on week-days, occasions not of obligation, or even every day, and that he will become a frequent communicant.

Influence of the Mass.

Now, it is an unquestionable fact that no human being can possibly love the good God well enough to adore Him in His great Sacrifice of the Mass and to receive Him regularly, almost continually indeed, without growing better, stronger, more worthy in every way. And it is also an unquestionable fact that the Catholic Church, through her daily Masses and through the Sacrament of Sacraments, the Holy Eucharist, is the only Church which allows, invites, encourages, and demands unremitting practice and, therefore, unremitting betterment. Protestant churches do not allow, invite or encourage unremitting practice—for the simple reason that their temples are closed six days out of the seven, that they offer God no public service whatever six days out of the seven, and that they have neither the Supreme Sacrifice of the Mass nor the Lord's Presence in the Eucharist within them. Neither do they demand unremitting practice. For, while a Catholic who habitually misses Mass is considered a very bad Catholic, a member of a Protestant congregation may be in "perfectly good

standing," according to the Protestant scheme, and yet go to church only every fourth or fifth Sunday, if he chooses. It follows that unremitting practice of religion is out of the question—except, perhaps, in rare individual cases—throughout the domains of the hundreds upon hundreds of Protestant denominations. And it equally follows that the Protestant does not achieve in his religion the constant bettering which is not merely probable but unavoidable in the case of the Catholic who unremittingly practices his faith. This is, of course, not intended to mean that a Protestant cannot be a good man. It is intended to mean that he cannot find in his religion that daily and mighty help toward goodness which Holy Church furnishes to every Catholic, the help of the Mass and the Eucharist, the help of ever-present opportunity for unremitting practice.

Confession.

In close connection with frequent attendance at Mass and frequent Communion, the Sacrament of Confession is of exceedingly great value as an agent making for clean, straight, truly Christian living on the part of the Catholic. It ranks next to Communion both in the way of supernatural strengthening of the soul and in that of practical efficiency. Indeed, Confession must precede Communion, where the Catholic who would receive his God is conscious of having committed a mortal sin, and should precede Communion when he has committed a sin or sins which, though not mortal, are significant enough to remain in his memory.

Among the things that cause the thoughtful person to wonder how they can possibly exist and continue to exist are to be numbered the Protestant objections to Confession. Each one of those objections seems too absurd, too ridiculous for serious discussion. And yet they are all brought up again and again by the enemies of the Catholic Church, although their absolute falseness and stupidity—beside being self-evident—stand exposed by means of every Catholic Catechism, prayer-book, and manual of preparation for Confession and Communion in the world. To dwell on them but lightly, their substance is that Confession means a license to sin; in so far as, according to them, the Catholic may commit any kind or all kinds of sin till he is tired of sinning and then go to Confession and be forgiven in full, and then commit more sins and confess again and be forgiven in full again and so on and so on, and be perfectly safe, sure of salvation if he just goes to the Confession from time to time. This, say the non-Catholics who condemn Confession, is grossly immoral. And it certainly would be grossly immoral, grossly criminal, if it were a fact. But it isn't a fact. It is entirely and inexcusably false.

Every Catholic knows, cannot fail to know, that to make a good, real confession which will result in absolution, in the forgiveness of his sins by God Himself through God's priest, he must:

1. Be thoroughly and deeply sorry,

sorry with all his heart and soul for every sin he has ever committed and especially for those sins he is about to confess;

2. Be earnestly and sincerely resolved to sin no more;

3. Reveal to the priest who hears his confession every sin he has committed since his last visit to the confessional, every single sin he remembers, without attempting to excuse his guilt or to reduce the extent of it—in short, tell the whole truth and nothing but the truth, regarding his own wrong doing (and his own wrong doing only).

And every Catholic also knows that unless his heart and soul have thus prepared him for confession, unless he is thus truly contrite, truly resolved to lead a good life, and unless he has confessed every grave sin—without reserve, without mental or verbal condition, qualification, or quibble, the absolution pronounced by the priest will not be valid at all; because, while he may deceive the priest, who is only a mortal and can be deceived, he cannot deceive God, and God will not forgive him.

Wherefore, a bad confession is a horrible sacrilege, an insult offered God Himself, and puts the soul of the one who is guilty of it into a state of fearful danger.

From this—which is the truth concerning confession—it undoubtedly appears that the practice of confession is bound to result in any amount of practical good right along. The practical good is the same whether the Catholic who confesses be actuated by the highest motive, i. e., the love of God which bids him keep his soul clean through gratitude to Him who gave it, or by the fear of God's judgment, the dread of eternal punishment. In either case, Confession is sure to make and keep practicant better than he could be without it. Another side of Confession's effectiveness in the accomplishment of practical good is seen when we remember that many wrongs have actually been righted, as far as possible, by means of the Confessional—such wrongs as thefts or embezzlement, for instance, where the priest who heard the culprit's confession made absolution conditional on restitution of the property stolen, or else on compensation therefor. The United States "Conscience Fund" has repeatedly been swelled in this manner.

The Church for Workers.

Before we leave the subject of Holy Mass and its practical value, be it remembered in brief that the Catholic Church—true to Her name, which means universal, all-embracing—ministers to the spiritual needs of all of her children, including every class and kind of them, by celebrating, on Sundays and week-days, what is known as "The Early Mass" at an hour that makes it possible for day-laboring folk (domestic servants, among others) to assist at the Divine Sacrifice and receive Holy Communion without encroaching on their time of labor.

What with the opportunity and encouragement given the Catholic to hear Mass and to communicate frequently (the late saintly Pope Pius X having

been especially active in his advocacy of frequent Communion) and what with Confession, there is no denying that the Catholic Religion works every bit of seven days each week, as was pointed out in the beginning of this chapter. But, even though the frequentation of Holy Mass and the Sacraments of Confession and Communion is the most important part of Catholic practice and is the principal help toward truly Christian living, tendered the Catholic by his religion, yet the Church holds out to her children a number of other, if lesser, ways of remembering and serving God continuously, day in and day out. Some of these ways are Indulgences, the Sacramentals, and the Feast-days.

Indulgences.

An Indulgence means the remission of the temporal punishment still due a soul after its sins have been forgiven. It may be gained by the believer through his performance of various good works and his heartfelt recital of certain prayers. And, it may almost always be applied to the Souls in Purgatory, shortening their time of detention there and hastening their rise to Heaven and eternal happiness. Naturally, the Catholic wishes to do all he can for the souls of his loved ones who are of "the faithful departed," so he is willing and eager to perform good works and pray with all his heart for the purpose of gaining Indulgences in their behalf. This, in itself, develops in his soul the virtues of unselfishness and charity, and therefore seems extremely and worthily practical. But Indulgences have still another excellently practical merit, owing to the fact that, as Holy Church most clearly teaches, no indulgence can be gained by any one who is not in a state of grace, that is, in a state of freedom from mortal sin and of loving trust in God. For this reason, Indulgences must and do necessarily act as a powerful inducement to truly Christian living, must and do affect a great deal of good; since every Catholic, who is a Catholic, desires to help souls in Purgatory and since he cannot help them without being himself at peace with God, without being himself a decent honest man.

Sacramentals.

As to Sacramentals—and more particularly, holy images, crucifixes, crosses, medals, scapulars, etc.—they are also constantly valuable from a practical viewpoint. No Catholic has any excuse whatever for believing—as Protestants unjustly allege he believes—that a statue of our Lord or of our Lady, a crucifix, a medal of Mary, or a scapular possesses virtue or miraculous power of its own. He does not pray to a crucifix or a statue; he prays to the Savior or to the Savior's Mother whom the crucifix or the statue represents. Nor does he wear a cross, a medal or a scapular, because he thinks that such a pious object will protect him against danger, misfortune, or death. No, he wears the cross or medal or scapular by way of consecrating himself to God and His Blessed Mother and of reminding himself that he is Theirs and consequently

must live as their true, loving servant. Each time he sees the cross, medal or scapular he wears, each time he looks upon the crucifix in his room, he is reminded that he is a Christian, that Christ died for him, and that it is his bounden duty to thank his Incarnate God in thought, feeling and deed. And each time his eyes meet the image—statue or picture—of Mary Immaculate which beautifies his dwelling place, his thought cannot but turn to purity, humility, tenderness, all the blessed virtues which crown Her who is the Virgin-Mother of God. Can any man keep from being made better, from being benefited, by such reminders and such thoughts? Most surely not. And that is why the Sacramentals, too, have real and lasting practical value.

Feasts.

Finally the celebration by Holy Church of the many feast-days—not merely the greatest Holy Days, like Christmas, the Ascension, The Assumption or the Immaculate Conception but also days commemorating heroes of the faith, apostles, martyrs, confessors and virgins—causes the Catholic year to be splendidly rich in glorious examples of what the true Faith will do for individual, sinful man if only he will cling to it and try to live up to God's grace. And there is no teaching so convincing, so instructive, so practical as is teaching by example.

Much more could be said on the subject. But the little that has been said should suffice amply to prove the original proposition:

That the Catholic Religion is the only form of Christianity which deserves to be called truly and continuously practical, and that the Catholic Church works every bit of seven days each week.

Saluting Jesus.

It is an edifying custom in our cities for men and youths of the Catholic Church to raise their hats when passing a church. Many a mortorman or conductor on the passing surface car, a driver of horses, a passer-by on the street, or a passenger in the car, touches his hat as he goes past the Church. These young men are not afraid of being criticised, nor of being called "pious" in scorn, for there is good muscle back of their piety which suggests vigorous Christianity put into action if any objectionable remarks were overheard.

But the average person minds his own business and keeps his mouth shut among strangers. Either he respects the act in silence, or he overlooks it. How pleased with this salute must be the silent Prisoner in the Tabernacle of the altar!

"Good Night."

There is a tender sweetness about some of our common phrases of affectionate greeting, simple and unobtrusive as they are. Good night! The little one lisps it, as, gowned in white, with shining face, her prayers said, she toddles off to bed. Sisters and brothers exchange the wish; parents and children, friend and friend. Fa-

miliarity has robbed it of its significance to some of us; we repeat it automatically without much thought. But consider. We are as voyagers, putting off from time to time upon an unexplored sea. Our barques of life set sail and go onward into the darkness, and we, asleep on our pillows, take no care as we do when awake and journeying by daylight.

Of the perils of night, whatever they may be, we take no heed. An unsleeping vigilance watches over us; it is the sleeping vigilance of one stronger and wiser than we, who is the Eternal Good. Good and God spring from the same root, have the same meaning. "Goodbye" is only "God be with you." "Good night" is really "God night," or "God guard the night." It would be a churlish household in which these gentle forms of speech were ignored or did not exist. Alike, the happy and the sorrowful day by day, may say: "Good night."

The Last-Minute Catholic.

The man who waits until the last minute to make his peace with God usually waits too long. When the last minute comes his enfeebled mind and will are generally too far gone to conceive or carry out a thought of contrition. "As a man lives, so does he die." Nevertheless, there are exceptions. God in His mercy does occasionally grant to a dying sinner time to repent.

In view of his attempt to repair the past, the wish of the last-minute Catholic sometimes is fulfilled. He is buried with the rites of the Catholic Church, which he has so long scandalized, but back to which, as to a mother, God's grace had led him before he died.

Prayers for Priests.

Catholics are asked occasionally to think in prayer of our priests? From them we receive the sacrament of baptism; through them God speaks to us the healing and cleansing words of absolution; from their hands we receive the Bread of Life; their lips interpret to us the words of life. In hours of sorrow and illness our priests come to us; they visit the pest house and the prison; contagious diseases do not frighten them from us; they risk their lives for our lives; they stand at our death beds to prepare us to meet our Eternal Judge. Day by day they offer for us the tremendous sacrifice of the Mass; they are anointed, and are set apart from other men in order that they may seek souls and save souls for the honor and glory of Almighty God and to help satiate the burning thirst of the Great High Priest, Jesus Christ, for men's salvation.

What shall we do to show our gratitude to the many untiring priests who have given themselves to this holy work, and whom St. Ambrose dares to call "other Christs?" One thing we can all do, and that is pray for them —a gift which they ardently desire, and for which they ask at every available opportunity. Let us not forget to do this whenever it is possible.

Funeral Offerings and Customs.

The movement for the discontinuance at funerals of much of the presentation of flowers and wreaths, which are useless alike to the living and the dead, and the substitution therefor of spiritual offerings, is becoming widespread. Several Catholic societies have passed resolutions to that effect, and printing firms have issued memorial cards through which friends may notify the bereaved family of the Masses or other spiritual offerings they make for the deceased. It is a practical expression of Catholic condolence. The funeral announcements have also, as a rule, an unmistakably Catholic character. They usually state or imply that there have been rendered, or are about to be rendered, to the deceased those Catholic services that will relieve their souls of purgatorial pains and hasten their everlasting bliss.

It is not unusual in certain places to see many such memorial cards placed upon the coffin when friends call to extend their condolence to the bereaved family.

A Spiritual Bouquet.

The card, a folder which may be had at any Catholic book store, is very neat and attractive and essentially religious, a truly sympathetic Catholic remembrance.

There are funeral expenses other than for flowers which have their origin in human vanity and worldly custom, and are equally unprofitable to the mourners and the mourned. A long line of carriages will not speed the departed soul from Purgatory, nor will a costly casket facilitate the body's resurrection; but both may entail on straitened families the additional grief of having contracted debts which they find difficult to meet. A long line of Rosaries would be more effective, and one Mass is of more worth than the costliest of caskets. Poor and rich, according to their means, will better serve the souls of their dead and better solace their own hearts by following the truly Catholic practice of offering prayers and Masses for the repose of the souls of departed friends and relatives.

Fair Weather Catholics.

Catholics whose faith and piety are in evidence only at moments of great peril, whether real or fancied, may be aptly termed, as "America" puts it, "Thunderstorm Christians." As long as no danger threatens, they are careless Catholics, who are not afraid to live in mortal sin, or perhaps scarcely practice their religion at all. They refuse or begrudge their Creator and Lord the short half hour or so of worship He requires of them each week. The Friday's abstinence they find an insupportable burden; all church dues they consider an imposition; prayer they regard as wasted time; Confession a nuisance to be deferred as long as possible, and Holy Communion a luxury they can well forego. Life, they say, would be quite enjoyable if it were not for the demands their religion makes on them.

But let these people be threatened with some disaster, then how prompt-

ly their faith and fervor are awakened. A terrific storm, for example, comes up. The lightning flashes, the thunder rolls, and the wind roars. Behold! Without delay blessed candles are burning, holy water is freely used, and prayers for safety are lavishly offered. Soon, however, the tempest is over, the sun returns, and with it is restored the Thunderstorm Christian's serenity of soul and his noble "moderation" in the use of religious observances. Or suppose a domestic bereavement is impending or some pecuniary loss is imminent. Our Thunderstorm Christian becomes of a sudden very devout. He is constant in prayer and profuse in his promises of amendment, till a marvelous recovery, or an unexpected windfall, relieves him of all anxiety, and straightway he is a careless Catholic once more.

Now it is not, of course, with the Thunderstorm Christian's practice of praying and resolving in times of peril and anxiety that we find fault. Nothing is more natural or fitting than that in imminent danger or sore distress a man should have recourse to God for help. But it is the Thunderstorm Christian's habit of being devout and penitent only at such times that is reprehensible.

Sacraments in the Home.

Frequently when the priest is administering the Sacraments in the home there are interruptions coming from other parts of the house. All members of the family should be present in the room with the sick person, uniting in the prayers and displaying the proper attitude of devotion. There should be no talking or gathering in other rooms and no display or embarrassment on these occasions.

Incidentally, it is well to remember that the priest, carrying the Blessed Sacrament, cannot extend to you his customary greeting, either in the home, or should you meet him in the street; and also that the good Catholic expecting the Blessed Sacrament should have the lighted candle prepared and ready at the door.

"S. A. G."

Many people are accustomed to write these initials on their letters, "S. A. G.," standing for "Saint Anthony, Guide," or "Guard." The object is to place the letter under the care of Saint Anthony, to the end that it may arrive safely at its destination. The custom is a pious one and in no way reprehensible. No matter how pious we may be and no matter how firmly we may believe in the ability of Saint Anthony to watch over our correspondence, we should not omit that ordinary safeguard of important mail matter—registration.

E. de M.

Another beautiful Catholic custom exists in some parts of this country, originating in France, which is of encouraging young people, especially girls, to sign themselves as Children of Mary, "Enfant de Marie," in correspondence. It is similar to wearing the badge of a society of which the Blessed Virgin is patroness. E. de M. is signed after the name of the writer

as a title of which the possesser is proud and fittingly so. There is no greater distinction than that of enrollment in such company.

Ecclesiastical Titles

Father Hull, S. J., gives these suggestions in regard to modes of addressing clergymen, in the Bombay Examiner:

Vicars General used to be addressed "Very Reverend," but by a recent decree they have the title "Right Reverend," which, however, has not come universally in vogue. In general it is safe to use "Very Reverend" for any ecclesiastic holding a special dignity above the ordinary rank and file of the clergy.

The addition of D. D., or the prefix "Doctor" or "Dr." to the names of Archbishops or Bishops is not necessary, as "Dr." does not of itself indicate any sacred dignity or office, but is merely an honorary title acquired ipso facto by the elevation to the prelature. Thus "Bishop Meurin" would be better form than the familiar "Dr. Meurin."

For priests the proper and sufficient usage is "The Reverend," "Reverend Father," or "Reverend and Dear Father," or even (for a stranger) "Reverend Sir." It is bad taste to write "Very Reverend" except where the title really exists. All overloading and superfluity of titles is a vulgarism highly prevalent in this country.

The Title "Father."

The title "Father" is one which has been in common use in the Church almost since its earliest days. Applied to those in charge of religious communities its use is easily understood, as the word implies spiritual relationship in the superior so addressed. The time of further extension is not clear.

When applied to secular priests the same mystical meaning at once is made evident, because of the position held toward their people by priests. One authority has it that the word "Father" applied to secular priests was introduced into England by Cardinal Manning. Others assert that it was used before the Cardinal's conversion. "Father" Rowland, written of by Dr. Pise in 1829, is cited. "Father" Prout of Watergrass Hill, Ireland, was widely known as early as 1834. And Cardinal Newman used the title frequently in his correspondence (see Ward's Life). The best evidence of the use of the term is to be found in the "Confiteor," when the penitent addresses the confessor as his spiritual father in a prayer as old as religion itself.

Blessing of Newly Ordained Priests

There is no special indulgence attached to the blessing of the newly ordained priest apart from that granted to those who attend the first Mass and the ordination service. In the case of the latter Pope Leo XIII granted a *Plenary Indulgence* to the priest himself and to all relatives (to the third degree of consanguinity included) who attend the solemn function of the first Mass; also, *a Partial Indulgence of seven years and seven quarantines* to all the faithful attending in like manner. The usual conditions of Confession, Holy Communion, and prayer

according to the intention of the Sovereign Pontiff, are required in all cases. Pope Sixtus V had granted similar indulgences to religious.—Eccles. Review. Raccolta, S. C. Ind. 1886.

The Magnificat.

In days long ago, in the "ages of faith," there stood in a wooded valley an old gray monastery, says a writer in The Casket. Here for many long years had the brethren dwelt, praying much and laboring hard. Most of them were old, and at last it came about that not one of them could sing. So the Father Abbot decreed that many parts of the office that were generally sung should henceforth be recited only. One exception, however, he made:

"We must, my brethren," he said, "always sing the 'Magnificat.' We must do our best; for we cannot content ourselves with only saying our Lady's song."

So every day at vespers the "Magnificat" was sung—if such a word could rightly be applied to the discordant sounds that arose from the voices—some cracked, some tuneless, and all feeble—of the brethren. The birds outside were frightened and fled away. The brethren knew this, but in all humility of heart, sang on. It was Father Abbot's decree—they had only to obey.

And this lasted for years. But one Christmas eve a young man came to the monastery door and offered himself as a postulant. It turned out that among his qualifications was that of a good voice. The morning came and loud and clear rose the sound of a magnificent tenor. "Now," they said joyously, "the 'Magnificat' will be magnificently sung."

So they admitted the candidate, and at vespers that very evening there rose up a "Magnificat!" from the monastery choir such as the monks thought must have been sung by a seraph.

The birds came flying back to listen. The monks were too busy in prayer and praise to see the look of self-complacency on the young man's face; and they could not, of course, read his thoughts, which ran: "What a gain I shall be to this community—the only one who can sing; I shall get on well. How lovely is my voice. How they are admiring it!"

The night drew on, and the monks were rapt in prayer, when suddenly amongst them stood an angel form. Very beautiful and glorious was the celestial visitation; but yet his face was sad, almost stern. He spoke and the monks listened in awestruck silence.

"I am sent hither," he said, "by my Lord and my king to know why no 'Magnificat' has been sung tonight. For many a long year a sweet melody has floated up to heaven from this choir, when with fervent grateful hearts you sang His Mother's song and His own. Why, then, in the first blessed vespers of the nativity are you silent? Not a song has reached the ear of God."

He did not wait for a reply. How could mortals answer him? They fell prone upon the ground, and the angel disappeared. The postulant departed to another monastery, and afterwards the monks sang the "Magnificat" and Jesus heard in heaven His Mother's song.

Persecutions and Martyrs.

A most popular devotion amongst us rests upon our recollection of the martyrs and saints who served the church in its early ages. It is always of interest to study the careers of those splendid men and women who suffered for the Faith.

One might say that the first persecution of the Christians, and in this consideration we do not include the particular venom visited upon our Lord Himself, was directed against St. Peter and St. John. St. Peter's place as head of the Apostles, the effect of his first miracle, and his fearless preaching, drew upon him the hatred of the chief priests as they had hated his Master before him. These Apostles were seized many times and thrown into prison. Only the counsels of one of their number, Gamaliel, kept the enraged and desperate priests from putting both to death at that time.

The crown of martyrdom came first to St. Stephen in A. D. 33, which became the occasion of St. Paul's conversion. In fact the hatred and bitterness of the Jews at this time was so violent that it really hastened the dispersion of the Apostles into different lands. St. James, who remained as bishop of Jerusalem, was killed eleven years later as was his successor, St. James the Less.

Now into everyone of the countries where the Apostles pushed their work for Christ, persecutions came to them and their followers sooner or later. The particular place of horror, however, was Rome where in 44 St. Peter settled permanently as head of the Church after six years as Bishop of Antioch. It was in Rome that persecutions came with such utter malignity and such frequency that even the unbeliever, Renan, bears testimony that "the Christian may be said to have lived with the prospect of torture and death ever before him."

Causes of Persecution.

But before considering the number of early martyrs to the teachings of Christ let us first reflect a little upon the causes of these persecutions. Speaking of conditions thus far we have met only the hatred and malignity of the Jewish priests and elders who saw in Christianity the destruction of their own power, perhaps the downfall of their religious belief. Naturally they were unscrupulous in the methods of attack upon the new religion. All the powers of the devil let loose in religious hatred, and there is no more malignant form, were visited upon teachers and followers in the infant church. But on coming to Rome a new set of conditions were to be faced. New reasons for attack on the Church were found. These may be summed up as follows: the prejudice of the people, that of the statesmen and rulers, and finally the jealousies of the sovereigns.

In popular opinion Christianity was at first confused with the Jewish reli-

gion, and Christians met with much of the prejudice which for years had been held against the Jews. The Romans commonly believed Hebrews to be atheists. They hated the Jews for refusing to take part in Roman worship of the gods, for refusing to intermarry, for their peculiar code of morals, even for the food they ate. Jews were scattered widely throughout the empire. So it seems that even before converts in in every class of Roman society established the Christians as a separate religious body, they were hated because of being confused with the Jews in the public mind.

Defaming Christians.

But this soon changed. The Christians grew in numbers. Gradually, yet rapidly, tales of prejudice changed public opinion. The old stories, used to discredit the Jews, were now turned against the Christians. It is said that the Jews hastened this end for their own purposes. However, Christians soon came to be known, among those who did not understand them, as a degraded type. Most horrible stories were told of them and of their secret meetings. Under cover of darkness when they met for worship, horrible cruelties of all kinds were said to be practiced by them. The Jews may be said to have been once the object of Roman prejudice but there can be no comparison formed between that old feeling and the universal hate and violence now stirred up against the Christians.

Because Christians always held aloof from public affairs, nearly always connected with pagan worship, in which of course, there was danger of their lives, they were said to be good for nothing. They came to be despised. They were accredited with the evil eye — with powers of magic for working evil. Even educated people grow to believe these wild stories. The ignorant were, of course, thoroughly convinced of their truth, even up to the third or fourth centuries. If trouble came in any form to the Roman it was the black art of the Christians that was said to be responsible for it all.

It was easy then for tyrants and miscreants, like the Emperor Nero, to find a public scapegoat, to blame their own enormities on the Christians and thus divert public indignation upon helpless and innocent people. Savage outbursts against the Christians thus maligned, frequently took place. Riots ensued. All over the empire trouble arose, the result of careful planning. Popular fury, fanned by unscrupulous persons could not always be restrained or even directed. Rulers of the first century used this feeling outrageously. Those of the second century, more enlightened, often endeavored to protect their Christian subjects from the unreasonable hatred and violence of the people.

The Roman never understood the Christian. To lead a quiet life as the Christians did was repugnant to this warlike person. He could not grasp the idea of a man who shunned public office, military service, popular festivities of the sort then current. A Christian must hate the human race since he didn't mix with them, the pagan mind

reasoned. Christians were considered stubborn and obstinate and superstitious. They represented a party of freedom in a really despotic state. Rulers served by slaves, would not permit a religion that denounced slavery, hence to be a Christian was to be a crime against the state. It meant death.

Nero charged Christians with the burning of Rome, a lie many times disproved by the writers of his own day. Maximin, another emperor, outlawed them for no other reason than that his predecessor in office, whom he hated, seemed to have protected the Christians. Decius, a later ruler was similarly actuated. Valerian hated them because of his own religion of soothsaying, superstitious practices. Another ruler derived his hatred of them from his mother who was a priestess in a pagan form of religion. So, various reasons may be assigned for the malignant hatred met by the Church in its spread of the doctrines of Christ.

Organized Persecution.

It was into this empire that St. Peter came to take his place as head of the Church. Rome ruled the world at that time. Her armies went everywhere. The logical place for the first Pope, then, was in the seat of the greatest world empire. Under protection of her armies the Apostles and missionaries could go forth everywhere into the wildest and most inaccessible places. The work of Christ could better be carried on in Rome and directed from Rome. No other place had such means of communication with the outside world. So, to the Eternal City St. Peter came, to meet the terrible persecution which for hundreds of years deluged the land with the blood of martyrs. St. Peter and St. Paul were among the first to yield up their lives to its fury, dying in the year 67. Hundreds died with them in Rome. Many Christians died everywhere at this time in the campaign of the Roman armies which closed with the awful destruction of Jerusalem in 70.

But in Rome under Nero from 54 to 68 the first thoroughly organized persecution took place. Having just aroused the fury of the people by his burning of the city, the Christians, blamed for the catastrophe, were seized and put to death in great numbers, crucified, exposed in the arena to the fury of maddened animals, covered with pitch, set on fire and placed as torches to light the public highways. These were but a few of the favorite tortures. We have no means of estimating the exact number of those who died for the Faith during this period, yet in ferocity and horror the persecution of Nero is remarkable as no other for its particular devilishness and malignity.

In cruelty, debauchery and implacable hatred of Christians, the emperor Domitian, who ruled in 81, was not far behind. It was he who issued the first government edict of persecution. Trajan, a later ruler, followed this with confiscation of all Christian property. Throughout the empire which meant practically the whole known world, these edicts were carried out. In Asia all the inhabitants of one village suffered death. In Syria, St.

Simeon, third bishop of Jerusalem, 120 years old, won world-wide admiration for indomitable courage in his long drawn out torture and death. St. Ignatius, bishop of Antioch, followed, killed by lions. Egypt, Greece, India and Asia Minor all had their quota of martyrs. In the West, in Gaul, Spain, Africa, Germany and Britain scores of martyrs to the faith are recorded.

Under the emperor Hadrian in 117 came an edict ordering trial for all accused Christians. Yet, unjust persecutions, suffering and death continued. St. Symphorosa and her seven sons, St. Telesphorus, pope, and St. Marus received their crown under this tyrant who later issued an edict aimed at Christian gatherings for religious service, altogether forbidding them.

Martyrs.

Tranquility came to the church for a while in the middle of the third century, only to have persecution break out again in Asia. Here crowds of Christians were killed by every conceivable form of torture, among them Germanicus and the great bishop, Polycarp. Spreading to Rome St. Felicitas and her seven children died horribly. France, too, suffered at this time with many martyrs in Lyons and other towns, 19,000 according to estimates.

In 193 by an edict all conversions and efforts at church work were forbidden, yet fresh persecutions broke out. Saints Perpetua and Felicitas died at this time in Carthage. Under the emperor Decius came a determination to crush out the church by all means. Prisons, fire, stripes, wild beasts, melted wax, boiling pitch, red hot pincers, racks and iron hooks were all used in torture. The same continued under Valerian, found names of martyrs like St. Cyprian, bishop of Carthage, St. Laurence in Rome, St. Cyrillus, St. Felix, pope, and St. Dionysius, bishop of Paris. In Gaul, a legion of soldiers, 6,600 strong, refused worship to the pagan gods. Every tenth man was called out and killed. A second time this was done yet the survivors held out. All who remained were then butchered, dying cheerfully with the name of Christ on their lips.

The last persecution came in 298 ordering the destruction of all churches, the burning of all sacred scriptures and the enslavement of all Christians. In the first month in Rome more than fifteen thousand perished. St. Sebastian and St. Agnes, St. Alban in Britain, others in Gaul and Belgium suffered martyrdom. Spain lost St. Vincent. In the East not a Christian was permitted to escape. Hell seemed to rally all its forces for a last desperate effort. Human barbarity had attained its height. Yet it was all in vain. Many were the instances of remarkable fortitude. Women, boys and girls eagerly went forth to meet the tortures, suffering unheard of torment bravely and without flinching. Thousands died in Rome alone. While numbers may not be given, it is indeed true that the entire known world was actually drenched with the blood of those who gave their lives for Christ. And with what result? A story is told of a king who visited the Holy Father in the last

century. He asked for a relic of the martyrs. They were walking in the Vatican gardens at the time. The Pope stooped, picked up a handful of earth and gave it to his visitor, saying, "every atom of earth in Rome knew the blood of martyrs. This is a real relic."

Diocletian and Maximian, emperors of Rome, openly boasted of the "universal extirpation of the name of Christ." It was their belief that the Christian name had been actually blotted from the earth. Yet, today, many centuries after their time, when theirs is but a memory, reviled and execrated, recollection of their innocent victims is fresh, beautiful and inspiring. The name of Christ is forever to be revered. His teaching is known to every nation under the sun and his Church, strengthened by the example no less by the very blood of those holy men and women, Saints of God, will continue until the end of time.

In the blood of martyrs is the safety of the Church, the seed of its prosperity. Its greatest strength came in these days of real adversity.

Altar Boys.

There are few practices of the Church more interesting than the part given to children in all the beautiful ceremonies of her ritual. In her most solemn processions of the Blessed Sacrament, on Holy Thursday, even the little altar boys are admitted into the recollected ranks which precede the priest having on his bosom the Lord of Hosts, under such a simple form, such a lowly disguise.

There is no day in the year, however lowly the Church, or however retired, that the priest who says Mass has not at his side one, two or even more little boys who thus voluntarily wait upon God in His house. They are as early as six o'clock, in their neat little cassocks and surplices; and with what delighted alacrity they watch every motion of the priest, to know when they are to carry the large missal from the Epistle to the Gospel side; hand to him the water and the wine for the chalice, or for the ablutions, and when to ring the little bell, or spread the communion cloth over the rail! There are few more touching sights in the world than the attendance of these little boys on the weekly Mass. Then when Sunday comes, what a train of these little acolytes precede the priest into the sanctuary; how bright are their faces; how smooth and white their surplices; how sweet and fresh and clean even to their finger nails, and how smooth each youngster's hair is brushed, and how nicely he has his shoes blackened; for a slovenly altar boy is a disgrace.

We have seen these little boys growing up to be good youths, punctual at their confession and holy communion; at the parish school or college they were very apt to draw the prizes, and then—waiting for a few years—I have seen them quietly joining the ranks of those aspiring to be priests of God, actual dispensaries of the holy mysteries, at which, for so many of their

childish years, they have reverently assisted.

The young boys who throng the sanctuary of a Sunday can hardly know with what anxiously loving hearts they are watched by pious friends, or how, many a time, they are envied their nearness to Jesus, under the Blessed Sacrament by those who are kneeling afar off in their pews.

How to Receive Communion.

While at the sanctuary rail, hold the head erect. Keep it perfectly still during the moment the priest extends the Blessed Sacrament toward you. Do not move the face an inch forward to meet the priest's hand half way, as too many do. A moving face worries the priest terribly, lest he may drop the Host. The more you keep your head as still as a statue the more respectfully you receive. Open the mouth moderately. Extend the tongue so as to cover the lower lip completely. The priest does not wish to push the Sacred Host into the open mouth. He wishes to lay It flat on the tongue, and press It down gently with his thumb, lest it may fall off when you draw It in.

After he has placed the Host on the tongue do not instantly bow the head for fear that you may hit his hand with your hat, as some girls and women do. Give him time to pass to the next communicant before you do any bowing. As bad as moving faces are, hats with big brims or feathers are worse. Remember, the priest stands high above your head. In his position a wide-brimmed hat completely hides your face. Wear a narrow hat, or tilt it back while at the rail. After receiving, draw the tongue in slowly, allow the Host to moisten, and swallow It devoutly. If you have received two or more particles, it makes no difference. Do not stay at the altar rail too long. If others are waiting for the place you occupy, retire with eyes cast down modestly and hands clasped or arms folded respectfully, or at least not swinging awkwardly. Our Lord may not care how the hands are if the heart is all right. He may not care if the clothes are soiled, once the soul is clean. And yet we owe Him all possible respect in neatness of soul, neatness of body and neatness of attire. In this regard, both rich and poor stand on equal footing. Outward respect costs nothing. When done for God's sake, it is an act of worship. Let us show to those who set us at the Lord's table that we really believe in His Divine Presence.

The Miraculous Host of Amsterdam.

Miracles of the Blessed Sacrament have ready acceptance among the faithful, yet the occurrences at Amsterdam in the year 1345 is not a vague popular tradition. Records of the city as well as of the Church attest the authenticity of this miracle.

On March 15, 1345, a citizen of Amsterdam, Ysbrant Dommer, was taken seriously ill and the last Sacraments were administered by the priest. Shortly after the priest had gone the patient was taken violently sick. Without thinking, the woman attendant threw the contents of the basin into a large open fire on the hearth. Next morning

when starting the fire this woman was startled to behold the Sacred Host intact and brilliant with whiteness among the coals. Instinctively she reached out to protect the Host from the flames, and the "same supernatural power that had prevented the fierce element from consuming the Host also kept the fire from injuring the woman's hand." Reverently she wrapped the Blessed Sacrament in a clean linen cloth and placed it safely away in a chest. The priest was sent for and the matter explained. Following the usual practice he placed the Sacred Host in his pyx and then proceeded carefully to wash the napkin. When he turned again to the pyx he found it open and the Host had disappeared. The most careful search proved in vain, until the next day when the same woman looking for something else in the chest, found the Host lying on a linen cloth. The priest, again notified, began to realize the extraordinary and calling in some of the other clergy for consultation, they agreed with him that it was a direct proof of God's power and mercy. In solemn procession the miraculous Host was carried back to the church.

An official enquiry was made by the civil magistrate which confirmed the above statement of fact. Church authorities, holding a more extended enquiry finally permitted the clergy of Amsterdam to spread abroad the wonders of God's omnipotence as revealed in their midst. In 1361, a chapel was erected on the spot where the miracle took place, called the "Heilige Stede" or Holy Place. In it was preserved the fireplace, the silent witness of the miracle. About a hundred years later in 1452, a great fire destroyed most of the town of Amsterdam and threatened the "Heilige Stede." Locksmiths were called in to open the tabernacle in order to save the miraculous Host. Their efforts proved fruitless their tools broke off short and they were forced to leave to save themselves from the flames. Yet, when it was all over, the building and even the tabernacle itself destroyed by the flames, there remained in the glowing ruins the vessel containing the miraculous Host found intact without even its silken cover singed by the fire.

The long list of special favors received by the people previous to the fire was greatly augmented when the chapel was rebuilt. Enormous crowds flocked there on the occasion of the annual pilgrimage, the anniversary of the miracle. Even the persecutions of the so-called Reformation could not extinguish this devotion. The chapel was forcibly taken away. The Beguines, partly religious and partly secular in their mode of living, did what they could to preserve in their church the relics of this miracle. But in 1607 even this last refuge was confiscated. In a small building adjoining the church the devotion was kept alive. Gradually conditions improved making possible a larger building where the devotion has been carried on ever since. Private celebrations of the anniversary were kept up, but it was not until 1845, the fifth century of the miracle, that a public demonstration was possible.

The Miracle of the Blessed Sacra-

ment continues, the pride and glory of Amsterdam and the faith of ages has borne fruit in the revival of Catholicity in this pre-Reformation stronghold.

Ne Temere.

Because of questions directed against it there is always interest found in consideration of the regulations of the church on the Sacrament of matrimony. Especially is this true concerning church law known to the world as "Ne Temere." It is called the new marriage law, which went into effect on Easter, 1908, perhaps the most important disciplinary law published since the council of Trent. It affects the whole world, not merely one nation nor one people.

The council of Trent made prudent provision against the rash celebration of marriages—always deprecated and forbidden by the church—almost exactly as the law is given to us today. But the council decreed that its laws should have force only in those places where council decrees should be promulgated. It happened, therefore, that many places, missionary countries for instance, where the publication of the law was not made, were deprived of the benefit of the Tridentine regulations. So doubts and inconveniences arose on the important matter of a Sacrament which called for publication of what was in many places a new law of marriage on Easter Sunday, 1908.

Perhaps the best way to explain the law is to give time only to those features which concern the average man and woman.

There are many regulations for pastors and those before whom marriage is contracted, which do not here receive attention.

Marriage is a Sacrament. One can receive Sacraments only from a duly authorized priest. Therefore, in arranging for marriage it is necessary to present ourselves to the priest in charge of the parish in which we live. Nobody else can perform the ceremony. No one else has authority under the law, unless it be the Bishop of the place who delegates his right to the pastor. In cases where there are assistant priests, the pastor may delegate them to act for him in the celebration of marriages. But always the pastor of the parish in which one lives is the one in whom the right to the celebration of marriages is vested, and to him one must present himself.

It is recommended that we apply to our pastor at least three weeks before the time set for the ceremony. The law of the church requires announcements of intended marriages in the parish church for three consecutive Sundays. One of the reasons for which this is done is to discourage the rash celebration of hasty marriages. The law especially recommends and regulates betrothals for a period of time previous to marriage for the same good reasons. In making the arrangements one will be required to have a certificate of your baptism, obtained either in person or by mail from the church in which he was baptized. This must be had before the ceremony and it would be well to obtain it in advance. The fact of the marriage must be sent

back to the church of one's baptism, there to be recorded in the parish books, by the priest who performs the ceremony. Hence the necessity of the certificate, with other details, such as the record of names, two witnesses to the ceremony, the ring, the official license. Marriage, when performed, is properly recorded in the register of the parish.

The Church law forbids the solemnization of marriage within forbidden times, Lent and Advent, from the first Sunday of Advent, usually about the first day of December up to New Years and from Ash Wednesday to Easter Sunday.

This supposes a marriage where both parties are members of the same parish. When it happens that a man and woman, wishing to marry, are members of different parishes, then it is the rule to apply to the pastor of the parish in which the woman resides. In this case the man should come fortified with a note from his pastor, which means recommendation, and also shows courtesy to his pastor in thus notifying him of the intended ceremony.

Marriage With a Non-Catholic.

It happens that marriages are contracted by Catholics with those who are not members of the Church of Christ. Here we especially emphasize the fact that marriage is a sacrament to be received only from a priest. The Catholic party therefore must apply to his or her pastor in making arrangements. Baptism certificate is required as in other cases. The non-Catholic party is in some places required to sign certain promises to the effect that there will be no interference in any way with the religion of the Catholic party, and that all children born of the marriage be raised in the Catholic faith. If the non-Catholic party be a woman, then there is set, in addition to the above promises, a course of instructions in the Catholic faith to cover at least three weeks. Now in thus giving a non-Catholic girl instructions in the Catholic religion, it is not intended to coerce her in any way, nor to force her to join the church. But it is thought that if she, is to become the mother of children whom she agrees to raise and instruct in the Catholic faith, it is necessary that she know something of the religion in order to carry out her obligations.

Certificates of baptism are required of non-Catholics also. The fact of their baptism must be established or not, either by actual certificate or by something in the nature of an affidavit from parents or others in position to know.

Recommendations.

There are many things concerning marriages which cannot be explained in this short consideration—questions of residence, details of ceremony and other things. Let us suggest that all call upon the priests of their parishes when in doubt. The visit and the information will be received in confidence. All will be treated kindly. Full and complete explanation will be given. Especially when considering marriage with one who is not of our Faith let us urge you to go slowly and consider well. Pray fervently for light from God. Consult your confessor. Bring all doubts or questions about the change of state to your pastor, who is

the shepherd of this flock, in charge of your souls, who with his assistant priests, are ever ready to help you. You will find the way made smooth for you. Don't make the terrible mistake of going elsewhere in an emergency to settle the problem. Go to the parish house, or to your confessor, where you will always find the kindness and consideration which those of old found when they presented themselves to Him who came into the world to save us all.

Christian Art.

To be worthy of the ideals of the great Christian artists who in bygone years labored for the art treasures we enjoy, is a legitimate prayer for children of the church, quite in accordance with its devotions.

Catholic young people share in the enthusiasm for the beautiful in art which is the treasure of cultured folks. That the present generation may contribute its share of art is the hope of all concerned.

The mission of Christian art in the world is splendidly portrayed in the following press bulletin issued to the Catholic press by the Central Verein.

An ardent appeal for the promotion of Christian art was addressed by His Eminence Cardinal Bertram, Prince Bishop of Breslau, to the Conference on Christian Art recently held in that German city. "The mission of art and the artist," His Eminence said, "is a particularly important one in this age in which men have lost God and yet have not lost the desire to seek Him."

"You live in a world," thus he addressed himself to the Christian artist, "filled with men seeking God, men longing for the true God. It is your task to bring them to view His greatness and holiness and love, to enable them to behold in your pictures the grandeur and the life-giving force of the saving facts of Christianity, to cause them to feel with you, through the medium of your works, the complete happiness of the soul enjoying full union with God."

Having referred specifically to the deep humiliation, neediness and despondency that has come over the people of Germany, the Cardinal urged the artist to offer Christian consolation to the people, and continued: "You live in an age of wide-spread, gross materialism. What a message your creations must convey of the significance of spiritual values, what a task is yours to make all your labors a compelling 'Sursum corda!' "

"You gaze everywhere upon faces distraught with discouragement. You must learn to enter into the spiritual needs of the people; you must realize the duty to breathe courage and confidence in God into their souls—a breath of that joy which the Savior said that night in Gethsemane: 'Your joy no man shall take from you.' These are tasks and duties so exalted, so holy, that many other questions, now being urged into the foreground of discussion, must recede before them. Christian artist, realize your dignity."

Art's Creation.

The Christian artist, said His Eminence, lives and toils in this world, but

it is his duty to lift the people beyond it, out of it, showing them the wealth which is theirs in another, loftier realm. Accepting this to be part of the mission of Christian art, the Cardinal demands that art exert elevating impulses. "The creations of Christian art," he said, "will, I have the right to expect, assist me in approaching nearer to my God. By their aid I desire to become nobler in thought and will. Led by their hand, I trust to be able to rise rejoicingly to the 'Gloria in Excelsis Deo,' to pray more devotedly at the 'Agnus Dei, qui tollis peccata mundi'; led by them, I hope to read in the eyes of the saintly images a revelation of the life of saintly souls; they shall not picture to me a dream, however beautiful, but shall cause my poor human heart to be enlightened by a ray of Divine mercy."

Such being the province of Christian art, it is evident that there is a truly religious, priestly mission to be carried out by it. Cardinal Bertram fittingly reminded his audience of the words which were spoken forty years ago at the grave of Ludwig Richter, whom an American styled "the German people's artist:" " 'As an artist he has treasured and employed the heavenborn gift, granted him by God, with truly priestly devotion,'—he has labored even as the priest labors for the honor of God and for the elevation and direction of the soul of the people. That being the task the Christian artist is to perform, it is readily seen why priest and artist ever feel closely related. Hence, also, my greeting to you comes from the depths of my soul."

Mission of Christian Art.

Christian art may derive encouragement from the thoughts expressed by the Cardinal towards the close of his address. "We are wont to rejoice," His Eminence declared, "over the growing enthusiasm for the Lay Apostolate, for the Men's Apostolate, the Apostolate of Charity and of the Press. To these should be joined the mission of Christian art as one of the most pleasing and most influential agencies for Apostolic endeavor. It is, indeed, a true and holy Apostolate which this art engages in, be it in the ancient log chapel at the forest's edge, where simple peasants gather to recite the Rosary, be it in the architectural wealth of our Church of St. Matthew, or be it in the atmosphere of homelike cozyness that pervades our own unique cathedral. The little picture of the Virgin hanging over the bed of a poor child, exerts an apostolate just as surely as the most precious, artistic ostensory borne aloft in the Corpus Christi procession, or the modest roadside shrine which greets the passing wanderer. May the choicest fruit of this conference be that new paths be opened, new appreciation be fostered. and new champions be enrolled for this Apostolic activity."

Cardinal Bertram's eulogy of the mission of Christian art and artists should serve as an inspiration in our country, also, to those comparatively few who give their lives to the cause of Christian art and to all who are in

a position to promote this cause, be it on ever so modest a scale.

The Church and Art.

We find a splendid article on this subject in Truth magazine, reprint of a lecture by Very Rev. Prior Power, O. C. C., at Melbourne, Australia. Church encouragement at all times in history is carefully noted.

The Catholic Church's object was well defined by Cardinal Newman, when he said: "Her mission is to sanctify the elect and to increase their number." When she does this, she has done all that can reasonably be demanded of her. Without inspiring the poet, putting pencil into the hand of the painter, blessing the work of the architect, consecrating the labors of the musician, and appealing to the senses and heart of man by graceful movements and mystic cermonial, she would have accomplished all that her Spouse set her to do when she preached the Gospel to the little ones and gathered nations unto Christ. But the Church cannot ignore human passion; she cannot be deaf to the cries and longings of the human heart, and she must appreciate the mute appeal of the dumb millions of her children. Who can tell of the love and aspiration and dreams of beauty seen in that Light that is not on land or sea?

Artistic Expression.

Art may be defined as the application of skill and taste to production according to the aesthetic principles, or, perhaps, more rightly the expression of beauty in form, color, sound, speech and movement. The artist tells of what he feels, of the visions he has seen, or the wondrous melodies that haunt his gifted soul. Of the artist, it may be said: "Through long days of sorrow and nights devoid of ease, he still heard in his soul the echoes of wonderful melodies." Mere prosaic words on rigid lines or strumming sounds fail when the artist would tell his fellowmen of the thoughts that glow within his breast. As a lover must call upon the starry firmament, the flower-decked earth, the rippling rills and sobbing sea to tell of the passion that absorbs his soul, so the artist must devise a language, a color scheme, a symphony and a form, if he would attempt, however inadequately, to tell of what he knows, what he feels and what he has beheld. The artist is a singer, minstrel, designer or painter. Long before the dumb walls of the Sistine Chapel spoke the immortal message of Michael Angelo, Raphael, and a host of others; long before the mute leaves resounded to the music and lived by the touch of Dante's pen; and long before the hard, cold rock rose into the wondrous maze of beauty of the cathedral at Milan, the fairy fabrics and the pleading melody were heard, seen and loved in the recluse solitudes of the artist's mind. Yet the thoughts and feelings and the haunting sense of beauty besetting the artist can never be adequately expressed by the means available to men beneath the stars. He has lifted the veil and he has seen, but his creation has failed to envisage the vision, and the artistic

spirit mourns "while her tears are upon her cheeks."

The Church Ever Encourages Art.

Is it to be wondered that Mother Church should call the musician, the painter, the architect, and the sculptor to her feet, whisper something of her message in their ears, kiss them upon the lips, and strive to communicate to their souls something of the fear that consumes her own, and bid them go forth with her blessing to tell what they have seen and heard? Beneath the graves of Imperial Rome we find the first strivings of Christian art. The catacombs bear testimony of the efforts of the early Christians to express themselves in form, color and love in their rude paintings, and rough arches and altars of the Faith that possessed them? When the Church emerged from centuries of persecution and became a living force, she found a world in which sadness was the keynote. Monuments erected to the memory of the dead were inscribed: "Farewell for ever." Men were without hope; with most of them this world was the be-all and the end-all, and gloom had settled on the hearts and spirits of men; cynicism and satire abounded. Mutinous hordes of clamoring soldiers came from the dark forests of the north, and dared to batter upon the gates of Imperial Rome. Art and science seemed to have abandoned Europe. Wars and rumors of war were the order of the day. It was a life struggle, and the muses were asleep. How was it that Europe, from the sixth to the end of the tenth century, did not relapse into primeval barbarism or tribal isolation? The answer is to be found in the existence of the Church. She, and she alone, remained vigilant throughout the dreary night, and guarded the fragments that were left of the mighty banquet of art and beauty whose table sated Europe.

Exquisite Irish Art.

During that period the Church could hardly do more than keep hope alive within the hearts of her children. If the Church were not immortal, she must have died, too. There was hardly any great achievement in Christian art. Great philosophers and great theologians stimulated the Christian world; but they viewed reality from another standpoint than that of art. It was in marked contrast to the ages of faith. Then the sadness disappeared from men's minds, and color, form, music and movement became living forces. Men rejoiced in their new-born youth. When the world seemed dying and it appeared that Europe would return to the tribal system, there was only one bright spot—Ireland. When all Europe was in turmoil, the little Green Isle alone was at peace. Ireland has had many troubles since, but at that time the whole land was in a peaceful state. The gold work produced in Ireland in those days is the admiration of the world today. The Irish gold workers, inspired by faith and love of art, fashioned the metal into beautiful shapes and designs. Many of their engravings remain, but thousands must have perished as a result of the raids made by the Norsemen and when the none too gentle hand of the Saxon was

felt in the land. Manuscripts copied in the hermit cells in Ireland are masterpieces of beauty and chaste illumination. The soul of the artist appears in the wondrous work of illumination and in the exquisitely carved jewels and crosses. In these beautiful specimens of high-class art the Celtic artists showed themselves to be supreme. If invaders had never entered Ireland, and left the country at peace, art would most likely have attained the pinnacle of perfection in Ireland. The Celtic monks were great artists, and their work stands out as magnificent examples of the period when Ireland was the bright spot in a troubled and unsettled world. However, Ireland was not allowed to develop art untrammeled, but there is a sense of satisfaction in the knowledge that art flourished in Ireland as it flourished nowhere else when the land was free from the invader.

An Awakened Europe.

At last Europe awakened from her slumber at the trumpet-tongued voice of Pope Gregory VII. Lethargy gave place to action, and Europe stretched her mighty limbs. It was the dawn of the Middle Ages. The new Rome by the Golden Horn became a center of artistic attraction. Art and poetry flourished beneath the patronage of the Byzantine emperors. The beauty of the Byzantine architecture was evolved, and its most wonderful masterpiece was the Cathedral of St. Sophia, which still stands, though diverted from Christian worship. Poets sang there, and musicians composed hymns and sacred services. The wondrous beauty of the Eastern liturgy was evolved, and some faint resemblance to the Augustine age of old Rome was inaugurated under Christian influence.

The Middle Ages.

Gloom and sorrow were the characteristics of the period when Europe slept, but joy, gladness, light and color were the characteristics of the ages of the Church's power. The troubadours strung their guitars, and the wondrous feast of architecture known as the Gothic school arose, rivalling in beauty in lightness and in fairy-like proportion the matted trees of the forest; every stone in these fanes was hewn from the quarry by hands that tingled with love, and the whole glorious work told of fervent faith. The tapestries that adorned the walls, and are still among the priceless treasures of Europe, were the artist's expression of faith and love. The world that men thought dumb lived again, and beauties of color and form ran riot throughout the length and breadth of Europe. Sir Walter Scott, speaking of the window of Melrose Abbey, compared it to the "poplar entwined with the willow, changed to stone by a fairy spell." A modern writer, wrapped in admiration of the masterpiece of Gothic architecture at Milan, cried out: "It is no fane, however beauteous, nor cathedral however grand; it is an anthem sung in stone, a poem in marble." Another epithet applied to these products of Christian faith is "Prose and Poetry." If the Catholic Church did nothing more during the 2000 years of her ex-

istence, either spiritually or artistically, for mankind than to inspire the builders of the cathedrals of Milan, Canterbury, Rheims, Ameins and a thousand others dotted throughout the length and breadth of Europe, she would have earned the undying gratitude of humanity.

The Drama.

The modern drama found its origin in the mystery plays of the Church. Carlisle speaks of Shakespeare as "The last rose of Catholicism blooming late." The feast days of the Church were observed with a luxuriance of music, drama and color that speaks of a race in whose heart was buoyant hope. Hers it was to tell the Gospel story, and so she summoned the aid of the musician, whose weird chants she has preserved in the darkest night of struggle; and also the artist, who depicts in stone, cornice or rude cross the figure of the agonizing Christ. The pulpit of the orator was in the market place, and the towering stage of the dramatist was to be found in the square of every European cathedral at festive seasons. Dante, the product of Mother Church and the eloquent spirit of medieval civilization, inspires mankind with his Christian thoughts. If the Church had produced none but Dante, humanity would ever be her debtor.

The Renaissance.

When the brilliance of the medieval period had well nigh spent itself, a new movement was felt in Europe, having its origin in the East. The fall of Constantinople towards the end of the fifteenth century drove the custodians of the artistic wealth of an older civilization to seek refuge in Rome and in the various capitals of Christendom. They were received with open arms by the Popes and Bishops, and the period known as the Renaissance began. This period has its critics from the moral angle, but from the artistic and humanitarian point of view the Renaissance is indeed the golden age. It is the time when beauty ran riot, and color in form and song were seen and heard in wild luxuriance throughout the civilized world. Popes became the connoisseurs of art, and Cardinals its patrons. The Tuscan school of paintings reached the zenith of its power; classic form prevailed in everything. Christianity supplied an inspiration in art that the pagan classic ever lacked. Most if not all, of the modern conceptions of the features and forms of Christ, the Madonna and the saints date from this period. The wondrous decorations of the Sistine Chapel were completed, and the paintings that still dazzle the minds of men in the galleries of Rome, Florence, Venice, Milan, Berlin, Madrid, Paris, Brussels, Amsterdam and London originated at this time. The culture reminiscent of Greece at her best was Christianized, and was utilized by followers of the Crucified. It was a wondrously luxuriant period; the world has received a rich heritage from this period. Popular art and most of the popular poems are fashioned on the materials of the giants that lived in those days.

Spirit of the Church.

The ancient pagans had their sacred dances or solemn processions, and

Mother Church, heir of the ages, shows wondrous artistic sense in adapting these ceremonies and infusing into them her own spirit. The impressive ceremonial of the last days of Holy Week—the sad Misereres, the sad chant, the piercing lamentations, the stripped altar, and the priests clad in mourning garments—move all whose souls are human and whose hearts are of flesh. Oh! what a triumph is her Solemn Mass. All this soulful, artistic and cultured spirit comes from the breast of the Mother, who is the living image of Him, "Who hath done all things well."

The Holy Grail.

An interesting study of this subject we find in an article contributed to the New World, Chicago, by Mrs. Isabel Inez Garrison.

Genoa, Bruges and Aberystwith—this trinity of historic cities—far distant from one another in miles, are closely associated in the bonds of the immortal legend of the Cup of San Grael—The Holy Grail. Despite bolshevism, socialism, materialism and all the recurring faddisms of the times, somehow the pure romance of that legend and its supporting traditions still persist.

It is the age-old story of a cup, no phantom, but a story of the cup itself from which Our Lord drank at His last supper, in which, according to tradition He changed the wine into His blood. This cup, kept then by Joseph of Arimathea, again, according to the tradition, was used to receive the blood which flowed from the wounded side of Christ as He hung on the cross. The same Joseph is supposed to have brought the cup to Glastonbury in the old borough of Somersetshire, England, where he is said to have founded the first Christian church in England. He planted his pilgrim's staff on Weary-all-Hill where it took root, the legend says, and, "mindful of the Lord, blossoms every Christmas eve." In the middle ages, the romance of the quest of the Holy Grail, as it was called, was a popular subject in England and was the theme of bard, minnesinger and troubadour in every castle and hall.

In this age, castles and halls are ruins, the knight's tough lance is rusty, the knights themselves are dust. Their acts were but a day, though the inspiration they furnished gave to musicians, artists and poets the loftiest inspirations in extolling the high romance of the Holy Grail. More precious is this ancient tradition to Catholics since we alone recognize its devotional import.

Glastonbury (Avalon) Somerset, England, has the support of many old chroniclers as the supposed repository of the sacred vessel. Its claims are indisputable to many of the students of the "Grail Cycle." But there have been various other places which have aspired to that distinction.

Among the most interesting, perhaps, are the three cities of Genoa, Bruges and Aberystwith in Wales. The most interesting of the trio today is the claim of "Genoa la Superba," which looms so large on the international horizon. Diplomats and representa-

tives of countries assembled there for the Peace conference will doubtless disdain even to visit the hallowed "Campo-Santo," with its arcades of monuments to the city's dead.

Our Lord's Dish.

For centuries Genoa has possessed an emerald vessel called "The Sacrocatino," which they claimed to have originally been a dish which contained the Paschal lamb eaten by Our Lord at the Last Supper. It has been called "The Palladium" of Genoa and is revered today as much as in the early centuries. It reposes in the Cathedral of St Lawrence. Its name in Latin, "Gradalis" or "Gradotum," means a "dish used according to the rank of persons at table." This name has been the source of much confusion, in its corruption into Grallz, Graal and Grals and other variants.

In 1797 an Augustinian friar (Fra-Gaetano) published an account of the dish as gathered from ancient archives of Genoa. Tradition claims, he says, that this beautiful dish was made of one pure gem of emerald. It was supposed to have been presented as a tribute to Solomon by the Queen of Sheba when she visited the wise man, coming up to see his riches and to hear his wisdom. It was thereafter preserved by him solely for use at the Paschal sacrifice. It was later used solely for that purpose in the old dispensation, being sacredly guarded unto the time of Our Lord, when He, so the tradition says, inaugurated with it the new dispensation, by eating from it the true Paschal lamb.

After the Crucifixion, the disciples who fled to Caesarea, knowing the impending doom of the Holy City, carried this dish with them for safety. It had been given them by Nicodemus and Joseph of Arimathea. This Joseph with pious avarice, guarded every relic of his Risen Lord. So in Caesarea, in safe-keeping it remained until the emperor of Constantinople awarded it to the brave sons of Genoa as a reward of their prowess in the Crusades. So precious has it ever been considered that it was removed for safety during one of the conflicts of the Genoese, when their city was besieged by the Ghibellines. Napoleon so valued it that at his express command it was removed to Paris and kept there during the Italian troubles in 1808. The beautiful dish is 12 inches in diameter and 3 inches deep.

When the gallant Genoese returned to their city rejoicing with their sacred trophy of the emerald "Gradalis," a popular hero, called the Black Lion of Flanders, won a still more sacred guerdon on the soil of Palestine, in fact the highest gift within the giving of the Church — the San Grael, the Holy Grail. Among those who first responded to the Crusade's call was the noble Count Thierry of Flanders. Greater deeds were his than those of all the other knights on the fields of Palestine.

Whereupon the Bishop of Jerusalem bestowed upon him the most precious gift within the power of the Church to bestow, viz: The Relic of the Blood of Jesus Christ. This supreme gift of the early Church was designed to become

CATHEDRAL OF ST. LOUIS.

St. Louis, Mo.

the eternal possession of Flanders, his native land.

This Holy Blood is said to have been the Blood of the Savior, shed at the pillar of the scourging, gathered there by one of the disciples, and then given to the mother of Jesus. When the Blessed Virgin left Jerusalem for Antioch with John the Beloved, she bequeathed it to the First Church in the Holy City, which her Son had died to save. It had been preserved through all straits until the days of the Crusades.

The Holy Blood.

On the third of May takes place the annual procession of the Holy Blood through the streets of Bruges, with floral decorations, splendid music and appropriate ritual for the occasion. This annual custom has made the city one of the world spectacles of modern times, since the arrival in Bruges in 1155 of the "Holy Blood" after a triumphal pilgrimage across Europe of two years' duration. It was contained in a Chasse which is adorned with priceless gems, votive offerings of the devout from Catholic monarchs, princes and subjects from the ends of the earth. Very touching stories are connected with the Chasse in which prominent persons are concerned, one being of Mary Stuart at the time of one of her pilgrimages to the shrine. Custody of the relic is never two days the same, and it is displayed but twice a week when soldiers of Belgium stand on either side as a national guard of honor.

But twice since the arrival in Bruges in 1155 has the relic been withheld from public veneration on the appointed days for such devotion. These dates were pending the wars of the Reformation and the Napoleonic wars.

Let us hope it has fared no worse during the siege and occupation of Bruges in the late conflict.

The Penitentes.

A number of people whose practice of devotion was no doubt most sincere and regular became isolated in a small settlement in the south-western part of our country. There, cut off from association with the outside world, their minds turned upon religion and its practices—to extremes, sometimes.

The world soon heard about it. Year after year some secular newspaper or other takes occasion, along about Holy Week, to print a sensational article or two regarding the scourgings and crucifixions practiced by Penitentes in New Mexico. The impression ordinarily created is that, while efforts are made to prevent these expressions of "superstition" on the part of religious fanatics, such efforts are successful only in a small way, and that the "Hermanos Penitentes" (the Penitent Brothers) continue their practices in a large number of places, taking precaution, however, to conceal their doings from the eyes of the authorities. In 1922 The Houston Chronicle reported in its issue of April 15, under the heading: "Los Hermanos Penitentes Spend Day Lashing Each Other and Man Stretched Upon Cross With Cactus Thorn Whips," that: "In four counties of New Mexico and the eastern part of Arizona scores of members of Los Hermanos Penitentes are picking

cactus spines from their own and each others backs." This as the result of the scourgings indulged in, "the bars having been somewhat let down" this year, thus permitting a more general observance of the Good Friday practice of flagellation and crucifixion. According to the same source there was a crucifixion at a place only a short distance from Albuquerque, while the insinuation is made that this part of the ceremonies had been carried out in numerous places in the "four counties" also.

A far fairer treatment of the practices of the Penitentes, a report that has to do with one such occurrence, alleged to have taken place on Good Friday of 1922 near the village of Dixon, N. M., is offered in the Sunday magazine of the St. Louis Post Dispatch of May 7. Although the article is more objective and dignified than the one printed in the Houston paper, it nevertheless conveys the unmistakable impression that scourgings and crucifixions are still fairly common in New Mexico among the Penitentes, and even states: "The astounding and shocking rites practised by this semi-pagan brotherhood . . . both the civil law and the edict of the Roman Catholic Church seem powerless to prevent."

As a matter of fact, the most extreme demonstrations of the Penitentes during Holy Week have been practically prevented altogether and even the less extreme practices greatly reduced as to frequency. According to information obtained from a most reliable source by Mr. Theo. A. Thoma, editor of the Southwestern Catholic, of Santa Fe, at the request of the central bureau of the C. V., for the purpose of correcting the reports spread in the secular press, "the atrocities formerly practiced by this society are practically abolished, as a result of the pressure exerted by the Church." According to the same sources, this was accomplished largely "through the medium of circular letters addressed to the societies by Archbishops Salpointe and Pitaval." So effective have the efforts of these Archbishops been that "Archbishop Daeger (the present Archbishop of Santa Fe) has not found it necessary during his administration to add further admonitions."

"As a rule, the informant of the central bureau of the Central Verein, states—it is from this bureau's press statement that we supply facts—"the Penitentes now heed the counsel and the advice of their pastors. A Catholic pastor, who has probably more Penitentes in his parish than any other priest in New Mexico, says that he recently visited the 'morada' (meeting-house) of the society and asked that all who complied with the laws of the Church with reference to the Easter duty stand up, and that every man in the meeting arose. The same pastor on Good Friday last counseled his Penitentes against giving any public exhibition, pointing out to them that the reporters and 'artists' were observing them and that their actions would bring reproach on the Church. They

complied with his wishes and there was no demonstration."

In the light of these statements the reports printed in some secular papers on the prevalence and the present day practices of the Penitentes seem more than merely overdrawn. Sad to state, however, that will not prevent the recurrence of such stories in print in the years to come.

The Flagellants.

The first association of Flagellants appeared in Perugia in 1260. They were a body of men and women, very devout and pious, who led themselves to the point of belief that there was little hope for them in God's mercy. They were not necessarily great sinners. Yet, their excess of zeal and devotion led them to great penances.

The name comes from the scourges (Flagella) which they used upon themselves. The sound of the lash was continual. Blood flowed continually. Many abuses and extravagances appeared, somewhat the same conditions as we found in America among the Penitentes, considered elsewhere in this volume. Pope Clement VI supressed the excesses which were later condemned by the council of Constance.

Stigmata.

The case of Mary Reilly, said to be a postulant at St. Germain's Villa, Peekskill, N. Y., convent of the Sisters of the Good Shepherd, where she is supposed to be under constant observation to establish whether she is a true stigmatic, has created widespread interest, according to press reports. Miss Reilly, it is said, has a stigma, in the form of a cross on her right side and she is reported as suffering considerably.

The story, appearing in Chicago papers created a sudden interest in the stigma among New World readers. Its editor endeavored to answer his many correspondents in this article.

No information, of course, can be obtained concerning the case in Peekskill. Our observations are quite apart from its consideration. For readers who inquire about the stigmata and its meaning the following is offered, largely taken from the Catholic Encyclopedia:

"History tells us that many ecstatics bear on hands, feet, side or brow, the marks of the Passion of Christ with corresponding and intense sufferings. These are called visible stigmata. Others only have the sufferings, without any visible stigmata. Their existence is so well established historically that, as a general thing, they are no longer disputed by unbelievers, who now seek only to explain them naturally. Thus a free thinking physician, Dr. Dumas, professor of religious psychology, at the Sorbonne, clearly admits the facts in a review May 1, 1907, as does also Dr. Pierre Janet, in a bulletin of July, 1901.

"St. Catherine of Siena at first had visible stigmata, but through humility she asked that they might be made invisible, and her prayer was heard. This was also the case with St. Catherine de Ricci, a Florentine Dominican of the 16th century, and with several other stigmatics.

"The sufferings may be considered

the essential part of visible stigmata; the substance of this grace consists in pity for Christ, participation in His sufferings, sorrows and for the same end—the expiation of the sins, unceasingly committed in the world. If the sufferings were absent, the wounds would be an empty symbol, conducive to pride. If the stigmata really come from God it would be unworthy of His wisdom, to participate in such futility, and to do so by a miracle.

Stigmata—A Trial.

This trial is far from being the only one which the Saints have to endure: "The life of stigmatics," says Dr. Imbert, "is but a long series of sorrows which arise from the Divine malady of the stigmata and end only at death." It seems historically certain that ecstatics alone bear the stigmata; moreover, they have visions which correspond to their role of co-sufferers, beholding from time to time the blood-stained scenes of the Passion.

With many stigmatics these apparitions were periodical; such as St. Catherine de Ricci, whose ecstasies of the Passion began when she was twenty years old and for twelve years they recurred with minute regularity, lasting twenty-eight hours, the only interruption being when the Saint received Holy Communion. On coming out of the ecstasy her limbs were covered with wounds, as produced by whips, cords, etc.

Stigmata of St. Francis.

No stigmatics were known prior to the thirteenth century. The first mentioned is St. Francis of Assisi, in whom the stigmata were of a character never seen since; in the wounds of feet and hands were enormous abundances of flesh representing nails, those on one side having round black heads, those on the other having rather long points, which bent back and grasped the skin.

Among Franciscan Tertiaries was Marie de Moerl, who spent her life at Kaltern Tyrol, 1812-68. At the age of twenty she became an ecstatic, and this was her habitual condition for the remaining thirty-five years of her life. She emerged from it only at the command of her director and to attend to the affairs of her house.

Three circumstances connected with stigmata have never been explained by those who would cast doubts upon it. 1. Physicians do not succeed in curing these wounds with remedies; 2. Unlike natural wounds of long duration, these with one exception, St. Rita of Cascia, have given out no feted odor; 3. Sometimes these wounds give forth perfumes as in the case of Juliana of the Cross.

In later years the patients have been given close observation. Every opportunity for examination was accorded medical men. Dr. Imbert counts 321 cases in which there is reason to believe in Divine action, twenty-nine were in the nineteenth century.

Stories of Our Lady's Feasts

The many forms which devotion takes when directed toward Our Blessed Lady cannot, of course, adequately be enumerated. The principal feasts are so intimately connected with the story of religion itself and are so well known, being treated elsewhere in this volume, that we do not give them place in this consideration. Rather is it our purpose to give publicity to some of the feasts, not so well known, yet eminently beautiful in the stories unfolded. They appear in the order of celebration through the year.

The Espousals.

The marriage of Our Lady, Mary Immaculate (which is celebrated on January 23 under the title of "The Espousals of the Blessed Virgin") was not a marriage in the usual meaning of the word. Mary had made a vow of virginity as a child and was not willing to disregard that vow, feeling that she was truly consecrated to God and to His service. Therefore, according to the Church's tradition, she refused all suitors—of whom there were several, so graciously beautiful was she in her matchless purity, modesty and humility—and did not consent to marry Saint Joseph, who was an elderly man belonging, as she belonged, to the royal family of David by descent, until he assured her that her vow of virginity would be respected, that he meant to be her father and guardian rather than her husband. With this understanding, she, who was destined to be the Mother of God Incarnate, went through the Jewish marriage ceremony with the man destined to be the foster-father of Jesus and the patron of Jesus' Universal Church. And so it came that Mary conceived without sin; Mary, the Mother of God, is also entitled to be called Mary, the Ever-Virgin.

This festival of the Espousals has been celebrated in the Church since the fifteenth century. Nearly five hundred years ago the feast was introduced in Chartres, France, through the agency of a pious priest who was tenderly devout to Our Blessed Lady and her chaste spouse, Saint Joseph. The Venerable Gerson composed the prayers appropriate to the occasion. From the diocese of Chartres the celebration spread everywhere—Pope Benedict XIII having extended the privilege to the Universal Church.

In the cathedral of Perugia, Italy, where there is a beautiful chapel dedicated to the mystery of Our Lady's Espousals, the celebration of the feast is one of great pomp and glory. Here once a year is exhibited to the veneration of the faithful what a pious tradition declares to be the bridal ring used at the wedding of Our Blessed Lady and Saint Joseph. It is made

not of metal, but of a stone called onyx. This ring, the tradition says, was entrusted by Mary to Saint Joseph at the time of her death, and by him was brought to Rome, whence it eventually came to Perugia. This, of course, is only a pious belief, not an article of faith by any means.

Our Lady of the Pillar.

February the fourth is the feast day of Our Lady of the Pillar. Nuestra Senora del Pilar, which means Our Lady of the Pillar, is the name of one of the world's most famous churches, dedicated to the Immaculate Mother of God. It stands at Saragossa, in that province of Spain known as Aragon. In this church Most Holy Mary has chosen to manifest Her tender mercy by means of many miracles. Wherefore Catholic Spaniards are very devout to Our Lady of the Pillar, so much so that thousands of the daughters of Spain are joyfully proud of bearing the name of Maria del Pilar, or even Pilar, for short, and that year in, year out pilgrims resort to the Saragossa Sanctuary there to honor the Queen of Heaven and to ask favors at Her hands.

The great miracle which pre-eminently helped to gain a worldwide fame for the Church of Our Lady of the Pillar took place in 1641. It is a highly authenticated miracle, having been witnessed by a considerable number of persons.

Follows a brief account of it:

A young man of nineteen (in 1638) named Miguel Juan Pellicer, who lived in the small town of Calanda, Aragon, fell from a wagon and broke his right leg. He was taken to Saragossa, where a distinguished surgeon found it necessary to amputate the injured leg. When the amputation had been accomplished, young Pellicer, who dearly loved and constantly prayed Our Lady of the Pillar, visited her shrine and consecrated his life to her service; and, later on, each time he suffered pain in the stump of his amputated limb he would go to the church dedicated to her and anoint the stump with oil from a lamp burning at her feet. This he did continuously for two years. Then, in 1640, he returned to his native town of Calanda, where he remained a true client of Mary under her Saragossa title in his life actions, speech and devotions. And there, on March 29, 1641, after a hard day's labor, he went to bed—having hung up his wooden leg near the fire—and to sleep. A dream came to him. Vividly, he dreamt that he was in the Church of Our Lady of the Pillar, praying for Mary's help and anointing his stump with oil from the altar lamp. From his dream he was awakened by his mother and father, who had come into his room and found, to their indescribable astonishment, that their son once more had two sound legs, instead of a real leg and a wooden one. Our Lady of the Pillar had rewarded his faith and his love.

The news of the miracle spread rapidly. Crowds of the inhabitants of Calanda came to wonder at the miraculous cure—or restitution, rather—and to give thanks to the most merci-

ful Mother of God. Young Pellicer was conducted to Saragossa and examined by a judicial commission. After a thorough investigation and the hearing of hundreds of witnesses, the Most Reverend Pedro Apaolara, Archbishop of Saragossa, pronounced the experience of Miguel Juan Pellicer a true miracle of Mary's mercy.

As has been said at the beginning of these lines, many other proofs of her gracious love for suffering humanity have been given by Mary Immaculate, Our Lady of the Pillar, in her Sanctuary at Saragossa. And that is why the devout Catholic of Spain addresses himself to Our Lady of the Pillar with all the childlike love and trust which the French Catholic shows Our Lady of Lourdes, or the Mexican Catholic offers Our Lady of Guadalupe. It may be added also that the very title of Our Lady of the Pillar should remind all Catholics of constant recourse to Mary for the special intention that she may help us always to keep our faith as firm as a pillar of granite.

Our Lady of the Seven Sorrows.

Devotion to the sorrows of the Blessed Virgin Mother—the seven chief occasions of Mary's sorrow being the prophecy of Simeon—that a sword should pierce her heart; the flight into Egypt; the loss of the Child Jesus for three days; Mary's meeting with Our Lord when He bore the Cross; the Mother's presence at the Crucifixion and death of the Son; the time when Jesus' sacred body was placed in Mary's arms after His death, and the burial of Jesus—is undoubtedly of ancient standing, since the Order of the Servites of Mary, an order especially consecrated to Our Lady and to the honoring of her sorrows, was founded in Florence, Italy, as early as 1233.

But the first Feast of Our Lady of the Seven Dolors (or Sorrows) was not extended to the whole Church before 1727, although it had been celebrated in various places and on various dates for three hundred years. And the second Feast, primarily granted to the Servite Order in 1688, was made a Feast of the Universal Church in 1814 by a decree of Pope Pius VII. This second celebration is due to the idea that as the first Feast's date is the Friday after Passion Sunday, and as the Church at that time is too deeply occupied with the supreme mystery of the Redemption to give sufficient attention to the Sorrows of Mary, an other Feast seemed necessary for the proper exercise of devotion to Our Lady in her woes. Wherefore the date of this second Feast was set for the third Sunday in September.

There can be no doubt as to the deep spiritual value of these two Feasts which show us with what patience, resignation and submission to God's will Our Blessed Lady bore the greatest sorrows ever put upon a human being, and therefore invite us to look to Mary for instruction, guidance and help whenever we are visited with affliction of any kind.

Our Lady of Good Counsel.

Every Catholic knows that the Blessed Virgin Mother of God is often

invoked under the beautiful title of "Our Lady of Good Counsel," the late Pope Leo XIII having ordered the insertion of the words, "Mother of Good Counsel, pray for us," in the Litany of Loretto. And every Catholic possesses, or, at least, has seen, a copy of the celebrated picture of Our Lady of Good Counsel. But not every Catholic has read the legend which tells of that picture, and on which rests the devotion (that of the Pious Union of Genezzano) to Our Blessed Lady under this special title.

Be it said at the outset that this legend, beautiful as it is, cannot be called an article of faith—has no imperative claim on our belief. There is little historical evidence for it, but it is useful nevertheless, as well as gracious and poetical, because it serves to illustrate both the power of Mary Immaculate and her motherly love and mercy for mankind.

Follows the legend:

During the afternoon of April 25, 1467, the inhabitants of the little town of Genezzano, in Italy, heard celestial music—music that seemed to descend from the cloudless heavens. And then they saw a snow-white cloud, high above the town's highest houses, from which cloud shone forth rays of the most dazzling light. The cloud came nearer gradually, and finally rested on the wall of a ruined chapel—the bells of the chapel's tower ringing out although it was apparent that no human hand had set them in motion, and every church bell in the town sounded as if in answer. Little by little the cloud cleared away, and where it had been now stood an image of Our Blessed Lady, smiling on the Divine Child in Her arms.

The villagers of Genezzano could not but think that the image had come from Heaven itself. It had come from Albania, across the Adriatic Sea, however.

There, in the town of Scutari, this image of Our Lady—known then as the "Madonna of Scutari"—had miraculously appeared some two centuries before, and had been greatly venerated. For instance, the great Albanian, General Scanderbeg, openly declared that his victories over the Moslems were due to the Madonna of Scutari. When he died, the Moslems again threatened the country, and many Albanians sought safety in flight. Among them were two pious clients of Mary, Georgio and Sclavios by name, who went to visit their beloved Madonna just before their departure. As they knelt at Our Lady's shrine, they were astounded to see the image loosen itself from the wall, and, enveloped in a shining cloud, float out of the Church toward the sea. They followed. The image floated on over the sea, and the pious men stepped into the water and were borne up, without even trying to swim, till they reached the Italian shore. On land, they still followed the picture to the very gates of Rome, where the image disappeared. Nor did they see it again, until, having heard of its miraculous advent in Genezzano, they found it there, already rich in renown on account of the miracles wrought by its means, in the Augustinian

Church where it still hangs today (its coloring not in the least tarnished or faded, by the way).

In 1862, the miraculous image was crowned, and the title of "Our Lady of Good Counsel" also dates back to the seventeenth century. From the time of the image's coming until this very day hundreds upon hundreds of miraculous cures and conversions have taken place at the shrine of Our Lady of Good Counsel, in Genezzano. Many indulgences are attached to membership in the sodality of Our Lady of Good Counsel, generally known as "The Pious Union."

Our Lady Help of Christians.

The feast of Our Lady Help of Christians, celebrated on May 24, commemorates several great historical events. When Saint Pius V was Pope the Turks threatened to conquer all Christendom. The Holy Father, who was very devout to the Blessed Mother of God, directed all the faithful to offer prayers to Most Holy Mary for her help in the fearful struggle. And it was while the saintly Pontiff and the members of the Roman Confraternity of the Holy Rosary were in prayer at Mary's altar that, on the seventh day of October, 1571, John of Austria, who commanded the Christian fleet, gloriously defeated the heathen, in the battle of Lepanto. In fervent thanks for Mary's help, so wondrously and generously given, Pius V added to the Litany of Loretto the invocation. "Help of Christians, pray for us."

A century later the Turks made another terrific effort to subdue the Christian world. They had succeeded so far as to besiege Vienna with an immense army, when on the eve of Our Lady's Nativity, September 7, 1683, the inhabitants of Vienna placed themselves under the protection of the Merciful Queen of Heaven. The very next day John Sobieski, the warrior King of Poland, arrived with twenty thousand soldiers, and after consecrating himself and his force to Mary, gave battle and in a few hours administered a crushing defeat to the Turks, who fled, never to return. In commemoration of this new proof of Mary's untiring helpfulness, Pope Innocent XI extended to the whole Church the feast of the Holy Name of Mary.

Finally, the Feast of Our Lady Help of Christians was instituted December 16, 1815, at the instance of Pope Puis VII, who had triumphantly reentered Rome on May 24, 1814, after six years of captivity in France, and of exile in Savona—where Napoleon sought to bend him to his tyrannical will. But the despot fell, and the Holy Father was able to return to his city. As Pius VII had constantly during his captivity implored Our Blessed Lady to help him, he rightly attributed his unexpected triumph to Mary's protection and intercession, and in his gratitude he decreed that the day of his return should be kept as the Feast of Mary Help of Christians. The feast was extended to the Universal Church shortly after its institution.

There can be no doubt that the three instances of Mary's gracious

help to all of Christendom briefly related hereabove should cause every Catholic not only to celebrate the twenty-fourth day of May with grateful devotion, but also to invoke very frequently throughout the year, with all his heart and soul, Our Lady Help of Christians.

Our Lady of the Wayside.

The Feast of Our Lady of the Wayside is celebrated on the second Sunday in June—the veneration of the Most Holy Mother of God under this particular title dating back not a few centuries.

Painted on the wall of an ancient house in the central part of Rome, near the main road to the capitol, was to be seen—as early as, if not earlier than, the fourteenth century—a picture of Our Blessed Lady holding Her Divine Son in Her arms. About this painting was built, in the fourteenth century, a little church known then and later on as "Santa Maria della Strada," which means "Holy Mary of the Street," or "of the Wayside."

This little church greatly attracted Saint Ignatius of Loyola, the founder of the Jesuit Order, when he came to Rome, in 1558, and he passed many hours in prayer before the ancient painting of the Queen of Queens, whom he loved and served so well. He desired to obtain the church for his society, and he did obtain it in 1541.

Some thirty years later, the Church was found entirely too small to accommodate the crowds that sought the shrine of Our Lady of the Gesu, which to this day stands one of the most beautiful churches in Rome. The Madonna della Strada was placed in a richly decorated chapel of the new edifice. And here the faithful came in pious multitudes, and their loving trust in Our Lady of the Wayside was regarded by numerous miraculous favors. The blessed image was crowned in 1638, and again in 1885 on the occasion of the celebration of the third centenary of the day when it was placed in the chapel of the Gesu.

There is a peculiar and a deeply Catholic sweetness and tenderness in the title of "Our Lady of the Wayside," a title which suggests to our heart the happy truth that we cannot fail to be graciously and lastingly benefited if only we shall make frequent visits to the Sinless Mother of God, to Our Lady of the Wayside, as we proceed along the way of life.

The Most Pure Heart of Mary.

At the close of a mission given in the Cathedral of Autun, France, in 1648, occurred the first public act in honor of the Most Pure Heart of Mary. The Rev. Father Eudes Mazerai, who established the Society of Jesus and Mary, popularly known as the Eudists, interested himself very devoutly in the promotion of the Veneration of the Immaculate Heart of Our Blessed Lady, and through his efforts a Feast of the Sacred Heart of Mary was celebrated for the first time on February 8, 1868, by permission of

the papal legate, Cardinal de Vendome.

Thereafter, the Fathers Minor of France and Father de Gallifet, S. J., labored earnestly to bring about the official recognition of the Feast of the Heart of Mary, and Pope Pius VII finally granted the Order of the Clerks Regular of the Mother of God such a feast—the feast being celebrated in nearly every part of the Catholic world before long. This feast is kept on several dates, and more especially either on the third Sunday after Pentecost or on the Sunday after the Octave of the Assumption.

One of the most famous churches on earth is placed under the patronage of the Immaculate Heart of Mary. This is the miraculous Church of Our Lady of Victories in Paris. It was a very poor and obscure church when, in 1836, its rector, the Abbe Desgenettes, consecrated his parish to the Heart of Mary and founded the Archconfraternity of the Immaculate Heart of Mary for the Conversion of Sinners. But almost instantaneously after he had taken such action a quantity of miraculous conversions and cures attributable to the Heart of Mary and obtained by recourse to that Immaculate Heart at Our Lady's shrine in the Church of Our Lady of Victories caused the parish to become exceedingly pious and prosperous, and eventually caused the new Archconfraternity to become an universal institution with more than twenty thousand affiliated confraternities and millions of members.

The Church of Our Lady of Victories is, therefore, one of the sanctuaries which every Catholic who comes to the capital city of France is sure to visit and to love.

Our Lady of Perpetual Succor.

Among the many loving titles given to the Ever-Immaculate and Ever-Gracious Mother of God, the title of "Our Lady of Perpetual Succor" undoubtedly ranks high, because it expresses so fully and yet simply a glorious fact which every Catholic cherishes in his heart and mind—the fact that, as the "Memorare" says, Mary is never invoked in vain, that she is sure to help at all times, unfailingly, every soul and all souls addressing themselves to her with sincere confidence and love.

It is as Our Lady of Perpetual Succor that Our Blessed Lady is venerated in the Redemptorist Church of Saint Alphonsus in Rome, where may be seen the miraculous picture before which clients of Mary have knelt for hundreds of years to ask and obtain favors, help and mercy.

This picture is a very ancient one, since it is believed that it was painted as far back as the thirteenth century by a Greek artist. It was brought to Rome by a merchant from Crete in the fifteenth century and was then placed in the Augustinian Church of Saint Matthew on the street known as the Via Merulana. During the three hundred years that it remained there, so many miracles were granted at this

shrine that the picture was popularly called "The Very Miraculous Image."

In 1812, when the French, under Napoleon, occupied Rome, the Church of Saint Matthew was razed, but the picture was wondrously saved and lay in an abandoned and ruined chapel. Forty-two years later the Redemptorist Fathers built a church on the site of the old Church of Saint Matthew. Then, in 1863, a Jesuit Father, preaching at the Gesu on devotion to the Blessed Virgin Mother, spoke of this almost forgotten picture and said that Most Holy Mary wished to see it venerated again.

The suggestion was acted on by the Redemptorists, who petitioned Pius IX, of pious memory, for possession of the picture, and who, when their petition had been granted, exposed the picture for veneration in their Church of Saint Alphonsus. Within a few years the new shrine of Our Lady of Perpetual Succor was once more widely known as one of the holy spots where Our Blessed Lady bestows on suffering humanity her miraculous gifts of merciful help.

And it is such a spot today. Devotion to Our Lady of Perpetual Succor has spread throughout the Catholic world, and a copy of the Miraculous Image may be seen in almost every Catholic household. The Feast of Our Lady of Perpetual Succor is celebrated on June 24.

Our Lady of Mount Carmel.

The Feast of Our Lady of Mount Carmel has been a feast of the Universal Church for nearly two centuries, but it was kept by the Carmelite Order—which has always been especially dedicated to the Mother of God—as early as 1387. It is celebrated on July the sixteenth. And the devotion of Our Lady of Mount Carmel, generally known as the devotion of the Holy Scapular, has for centuries been practiced by almost every Catholic truly alive to the Faith, and is now flourishing in every part of the Catholic world.

From the East, where it originated, the Carmelite Order spread to France in the middle of the thirteenth century, and thence some Carmelite Fathers went to England, where they established their order and where it grew exceedingly—so much so, indeed, that an English Carmelite, Saint Simon Stock, became the sixth Latin (i. e. Western) General of the Order of Carmelites.

During this General's term of office came a time of great trouble and trial for the Carmelites and for true Christians generally in England. And the pious General naturally turned to the Blessed Patroness of his order and of all Christendom for help in this adversity.

While he was praying to Our Blessed Lady with all the fervor of his devout heart and soul, the Queen of Heaven rewarded his trust by appearing to him and giving him a Scapular (the first of the Scapulars known as "brown," or Mount Carmel Scapulars), telling him that the Scapular was "the mark of her confraternity, a sign of salvation, and a treaty of

peace and alliance to last for all time."

Almost immediately after this revelation the devotion of the "brown Scapular" became an universal one. Devout Christians in all Christian lands asked to be clad in the livery of Our Lady—kings and peasants alike. And many miraculous favors granted to the faithful wearers of the Scapular attested unmistakable the great value of the blessed practice.

Today the Confraternity of the Scapular of Mount Carmel numbers among its members a big majority of all practical Catholics.

Let it be added that Holy Church has attached an extraordinary number of indulgences—plenary and partial—to this devotion.

Our Lady of the Angels.

It is a very ancient shrine, that of Our Lady of the Angels, near Assisi, in Italy. During the thirteenth century a holy priest who was its chaplain, ceded it to Saint Francis of Assisi, that great Saint who rightly regarded religion as the joy of life, to be practised cheerfully, smilingly, happily, and in whose exercise faith, hope and charity were always inseparably entwined.

Saint Francis had just established his order, which ever since, remaining truly faithful to the spirit of its founder, has done so much for God and man as to make the name of Franciscan admired and loved in every Catholic country, and in not a few regions of the heathen.

No sooner was the Saint in possession of the chapel that, having decided to pass the night therein with the intention of placing his young order under the patronage of the Virgin Mother, he beheld the chapel filled with a heavenly light and was privileged to look upon our Savior Himself, accompanied by His Mother and an escort of Angels!

And, later on, Saint Francis received many graces from Heaven in this chapel of the King of Heaven's Mother. There he found again and again the inspiration needed to further his holy and glorious work, and there he obtained of God, through Our Lady's intercession, the plenary indulgences known as the Portiuncula.

From Saint Francis' day to this the ancient Chapel of Our Lady of the Angels has been the objective point of thousands upon thousands of pious pilgrims, and countless miracles—conversions, cures, instances of help in need—have evidenced the fact that devotion to Her as Our Lady of the Angels is very acceptable to Most Holy Mary.

By force of a decree of the Sacred Congregation of Rites of June 10, 1690, the three orders of Saint Francis are authorized to celebrate, on August the second, the Feast of Our Lady of the Angels as their principal patroness; but the faithful outside of the three orders of Saint Francis are directed to commemorate Our Lady under this particular title on her Feast of the Assumption—August 15.

Be it suggested to Catholic parents that they can do no better than to instill in the minds and hearts of their young children a loving devotion for

the Blessed Mother in Her beautiful capacity of Our Lady of the Angels.

Our Lady of the Snows.

A very beautiful legend, or pious belief though we are by no means obligated by Holy Church to believe it as a matter of faith, is the story of the miraculous foundation of the Church of Saint Mary Major in Rome, the dedication of which church—as the principal, if not the most ancient, of the Roman churches raised in honor of Our Blessed Lady—we celebrate on August 5, the feast day of Our Lady of the Snows.

This legend relates that in the middle of the fourth century, during the reign of the Emperor Constantius, a Roman patrician named Johannes (John) and his wife, desired to devote their large fortune to the glory of the Holy Mother of God, to whom both were lovingly devout. This pious couple had no children, and no near kinsfolk—wherefore Johannes and his wife could surely so manifest their love of Mary Immaculate without prejudicing the rightful interests of any one.

Having made this resolution, the two earnestly prayed the Blessed Virgin to let them know how she wished them to use the wealth consecrated to her. In answer to their prayers the Virgin Mother deigned to appear to each of them—in separate dreams—on the night of the fifth day of August, and declared to them that her Son and herself directed them to use their fortune for the purpose of erecting a church in her honor on Mount Esquiline, and that on this Roman mountain, or hill, they should discover not only the site but also the plan of the church, traced out on a space which would be covered with snow.

They made their dream known to each other and to some of the clergy, so that besides Johannes and his wife, several priests and friends went to Mount Esquiline—to find a large space covered with snow, though August in Rome is a month of great heat. And the church was speedily built, in accordance with the ground-plan marked by the snow.

As has been said above, we Catholics are not obliged to accept this pious belief as an article of faith. Nevertheless, there is no reason why we should not believe it, since by the will of her Divine Son, Our Blessed Lady has ever been active in the performance of miracles of tender helpfulness and piety, and since the purity of white, untrodden snow on a mountain's summit is strikingly emblematic of the Ever-Virgin's freedom from all taint or stain of sin.

Our Lady of Kevelaer.

The village of Kevelaer, or Kevlaar, in the Rhine country of Germany, may be called one of Our Lady's own homesteads upon earth. Since the year 1612, its miraculous image of Mary has attracted as many as six hundred thousand clients and petitions of God's Vigin-Mother, every twelvemonth. Not only from the Catholic parts of Germany, but from Holland, too, have all these pilgrims come to call on Mary's mercy at a shrine where that mercy

of hers stands amply proven through many miracles—cures of the body and the soul. And they have been coming in the nineteenth and twentieth centuries in no smaller numbers and with no smaller faith than they came three hundred years ago. How great and how widely spread is devotion to Our Lady of Kevelaer appears in a faultless Catholic poem in the translation of H. R. R. Hertzberg, who, far from being a Catholic, was a Jew by blood and an unbeliever by profession, Heinrich Heine.

Our Lady of Martyrs.

A famous shrine of Our Blessed Lady, situated within the borders of these United States, is that of Our Lady of Martyrs in Auriesville, New York, some forty miles from Albany on the western bank of the Mohawk River.

It has been erected on the spot where Father Isaac Jogues, S. J., one of the great earlier Jesuit missionaries among the North American Indians, with his companions, Brother Rene Goupil, S. J., and Brother Lalande, S. J., and other Christians died the martyr's death for the Faith. Where, also, Father Bresciani, S. J., was horribly tortured by the Indians, and where devoted Jesuit missionaries did their best and bravest for the greater glory of God until the year 1684 which witnessed the destruction of the Mission. And the spot stands, furthermore, distinguished through the fact that there was born the "Lily of the Mohawks," Catherine Teghaktwtka, a saintly Indian maiden whose spotless purity of life was made possible by her fervently constant devotion to Mary Immaculate, the cause of whose beatification has been introduced at Rome. The site of the shrine of Our Lady of Martyrs was bought in the year 1844, and during that same year the purchaser, the Rev. Joseph Loyzance, S. J., guided there the first troop of pilgrims. Since then our Lady of Martyrs has attracted thousands upon thousands of devout visitors from every part of the United States and also from foreign countries.

Our Lady of Lujan.

Some twelve leagues from the great city of Buenos Aires, in the Argentine Republic, stands the shrine of Our Lady of Lujan, (pronounced Looh-han, in default of the guttural sound which must be given the j, if we wish to pronounce the word quite correctly.)

This sanctuary of Our Lady disputes the claim made by the great church of Our Lady of Guadalupe in Mexico, to the distinction of ranking first among the New World's shrines dedicated to Mary. And there is no denying either of the two facts that the Basilica of Lujan, blessed in the year 1910, is indeed a splendidly beautiful church and that a very great number of miracles—cures and conversions—have been wrought at the Argentinian shrine since its establishment.

Lujan's miraculous image is a clay statue of the Immaculate Conception, which, according to a seemingly well-authenticated tradition, came to the place in an extremely extraordinary manner. It was being transported, safely boxed, as well as another statue

of the Madonna, in a wagon drawn by oxen, during the year 1630, from Brazil to the home of a pious resident of Cordoba, a then flourishing town, when the oxen, having reached the spot which is now Lujan, stopped still and refused to go farther. The other statue of the Madonna was lifted from the cart, but the oxen persisted in their refusal. But, when the box containing the statue of the Immaculate Conception was taken out of the wagon, the oxen moved on at once. Wherefore it was held that Our Blessed Lady wished the latter-named image to remain in Lujan, and an oratory was erected to shelter it.

From the first, many pilgrims came to honor God's Immaculate Virgin-Mother at this provisional shrine which was replaced by a real church in 1677. Around the church grew the town of Lujan and, by means of the people's loving devotion to Our Lady, it grew so swiftly as a devotional centre that a new and much larger church had to be built in 1763. Finally, the year 1910 saw the inauguration of the great basilica now housing the miraculous statue, which was solemnly crowned with a golden and richly jeweled crown blessed by Pope Leo XIII in 1887, amid the devout rejoicings of more than forty thousand loving subjects of the Queen of Heaven.

Pilgrimages to Our Lady of Lujan are taking place constantly each year. A pilgrimage of the Irish Argentinians on St. Patrick's day numbered not less than ten thousand participants.

It may be said that Lujan is to Catholic South America (i. e., to very nearly the whole of South America) what Lourdes is to Catholic Europe.

Our Lady of Montserrat.

The ancient sanctuary of Our Lady of Montserrat is one of the chief glories of Catholic Spain. Situated in the midst of the mountains of Catalonia, it is now in the custody of the monks of St. Benedict. Its existence as a shrine of Mary dates back to the tenth century, but it became especially famous—thanks to the miracles which took place there—three centuries later, and its present church was consecrated in the year 1562. Legends not lacking in beauty but by no means partaking of the nature of articles of faith tender various accounts of the origin of the miraculous image of Our Lady which is venerated at Montserrat. As a matter of sober truth, however, it is held that this miraculous image, found during the early part of the tenth century in one of the mountain caves of Montserrat, had been placed there by devout Christians who wished to save it from destruction or desecration at the hands of the Mohammedan Moors overrunning the country at that time.

An inscription on a tablet in the church apprises or reminds the visitor of the historical fact that Our Lady's shrine of Montserrat was the place where St. Ignatius Loyola, as a pilgrim at the outset of his change from the life of a soldier and worldling to that of a saintly servant of God, in 1522, passed a whole night, his "vigil in arms" in prayer before Our Lady's altar, placing his sword at her feet and

vowing to be henceforth a soldier in the army of Jesus and Mary.

From the thirteenth century on to the days of Charles V and his son Philip II, Montserrat witnessed an uninterrupted series of pilgrimages to which almost every country in Europe contributed great numbers of pilgrims. Nor has the shrine been deserted in later times. It continues to receive thousands and thousands of pious visitors each year to this day.

Our Lady of Czenstochowa.

On the slope of a hill not inappropriately known as "the Mountain of Light," above the little manufacturing town of Czenstochowa, in Russian Poland, stands the ancient chapel enshrining a miraculous picture of Our Blessed Lady said to have been painted by St. Luke and frequently spoken of in olden times—and not seldom these latter days—as the "Heart of Poland."

The picture was brought to Poland, some five hundred years ago, from Hungary, whence its origin is traced to the East. It is very simply painted on cypress wood and age has turned it almost black. Stars decorate the background to the figures of the Mother and the Child over whose heads angels are seen to hold crowns. Our Lady's face expresses deep benignity, and the Child's face is very like the Mother's.

By the middle of the seventeenth century, the shrine of our Lady of Czenstochowa was one of Europe's most popular pilgrimage places. And at that time it won still greater renown through the fact that when the Swedes came to besiege it with the intention of plundering its riches, they were compelled to retire in disorder. It was then, and in thanks for this victory, that Poland was solemnly consecrated to the Virgin-Mother of God.

Devotion to Our Lady of Czenstochowa has never languished in Poland, and thousands of ex-votos testify to the favors here bestowed on faithful and trustful clients seeking her help by the most merciful Mother of God. And now that Poland is once again a free country, the miraculous shrine of Czenstochowa, it may safely be assumed, shall prove to be the centre, the heart's core, of a Catholic national life even more intense than was that of the Polish people of the Middle Ages.

Our Lady of Mariazell.

At Mariazell (which means "Mary's house" or "Mary's chamber") in that mountainous part of German Austria which is properly known as Steuesmark and is called Styria in English, stands a shrine with an image of Our Lady to which for nine hundred years pilgrims have come in great numbers —one hundred thousand of them a year on an average, it is estimated.

The present church was built only six centuries ago, in the fourteenth century but the statue of Mary, placed on an altar of quaintly wrought silver, was venerated in Mariazell as early as the tenth century and its fame as the means whereby were wrought many and many a miracle of Our Blessed Lady's tender mercy has not only steadily held its own but has continued to grow every year of the thousand or

more years during which it has graced the little Austrian town.

The annual pilgrimage, i. e., the chief pilgrimage of the twelvemonth, is held during the latter part of June and the first half of July. It was formerly arranged by royal edict, and the great majority of Austria's rulers —the Hapsburg family, being traditionally very devout to Our Blessed Lady—visited Mariazell to lay their homage at the feet of the Queen of Queens.

The Miraculous Medal.

On November the 27th, is celebrated the Feast of Our Lady of the Miraculous Medal. Follows a brief history of the wondrous events which caused the establishment of that feast:

Sister Catherine Laboure was a humble, pious novice, in a Paris house of the Sisters of Charity. She was praying to Our Lady in the Sisters' Chapel, during the night of November 27, 1830, when Our Lady appeared before her eyes, presenting a medal she held to the novice's gaze. On one side of the medal was a figure of the Blessed Virgin, standing on a globe and crushing the serpent's head with her foot, while rays of light descended to the earth from her outstretched hands, and the other side showed a large M surmounted by a cross, and beneath the M two hearts, one of them encircled with thorns, the other pierced with a sword — these hearts meaning, of course, the Sacred Hearts of Jesus and Mary.

As Sister Catherine was looking with most loving veneration on the Virgin-Mother of Our Lord and noting the medal she held out, the sister heard a wonderously sweet, pure voice tell her that the rays on the medal were symbols of the graces which the speaker—Mary Immaculate—obtains for those who ask them, that Our Lady wished a medal to be struck after this model, and that those who wore the medal, properly blessed, in a spirit of true devotion, should receive special graces.

The novice told no one of her miraculous experience except only her spiritual director, and at the solicitation of the latter, she later made the fact known to the Archbishop of Paris, Msgr. de Quelen, by whose authority the first medals of the model shown through the apparition were struck in 1832. From the beginning, these medals proved most efficacious instruments of grace, and those who wore them obtained countless miraculous favors—conversions and cures, especially—until now the practice of wearing Our Lady's Miraculous Medal may be said to be a universal practice among devout Catholics.

At the instance of the late Pope Leo XIII, the Statue of Mary Immaculate of the Miraculous Medal which stands in the chapel of the Apparition, Rue du Bac, Paris, was solemnly crowned by Cardinal Richard on July 26, 1897.

A famous and glorious example of the wonders worked by means of the Miraculous Medal is found in the conversion of Alphonse Ratisbonne.

Enemies of, and scoffers at, Catholic faith and practice particularly delight in calling devotion to Our Blessed Lady, when it is evidenced by the

wearing of her Miraculous Medal, a "childish thing." But such devotion is not childish. It is childlike, instead. And being childlike, showing—as show it does—the wearer's loving trust in the Heavenly Mother, the Catholic's practice of wearing the Miraculous Medal of the Immaculate Virgin cannot fail to make every one who follows it truer and better, by constantly recalling to the heart and the mind she who is not only purity incarnate, piety itself, tenderness unbounded, flawless virtue, but also the Mother of God, and, by His will, our own Mother and Patroness.

The Feast of Our Lady Mater Admirabilis.

Permission to celebrate the Feast of Our Lady Mater Admirabilis (Mother Most Admirable) was granted in 1849 by Pope Pius IX, of saintly memory, and the date of the Feast was set for October the twentieth.

It is in the chapel of the Convent of the Sacred Heart, at Monte-Pincio in Rome that may be seen the miraculous painting of Our Lady Mater Admirabilis. It represents the Immaculate Virgin as a maid of twelve or thirteen. She is spinning and, at the same time, meditating on the glory of God. At her left, a lily rises from a vase and bends its stem toward her—the lily, the flower of purity, being especially the flower of the Most Holy Queen of Purity, of course.

This image of Our Blessed Lady is not of great antiquity, but the quantity of votive offerings covering the walls of the chapel testify eloquently to the fact that the Virgin Mother of God has been pleased to shower miraculous graces and favors on those who prayed before the painting, invoked her under the title of Most Admirable Mother. It is admitted by all who have looked upon the picture that Our Lady's gentle, humble purity is so well expressed thereby as to fill the heart of the pilgrim with the deepest devotion, the truest love for the Virgin of Virgins.

As said Pius IX, when he visited the Chapel of Our Lady Mater Admirabilis (in 1846), prayed before the painting, and solemnly blessed it. "It was a pious thought to represent the Most Holy Virgin at an age when she seems to have been forgotten."

Our Lady of Fourvieres.

A blessed distinction enjoyed by the shrine of Our Lady of Fourvieres, the great and beautiful church which towers high above Lyons, the second largest town of France, is that the first celebration on French soil of the feast of the Immaculate Conception of the Virgin-Mother of God took place in this church, and another lies in the fact that immediately after the establishment of the feast of Our Lady's Nativity by the General Council of Lyons, a Roman colony in Gaul, had Mary's Nativity became the patronal feast of Our Lady of Fourvieres (Notre Dame de Fourvieres) to be observed most lovingly and splendidly each year.

Lyons, a Roman colony in Gaul, had

for its first Bishop, St. Pothinus, who died the martyr's death near Fourvieres, in 177. It was he, it is said, who brought to Ludgunum (the Latin name of Lyons) a picture of Our Lady placed by him in a grotto which later was made into the crypt beneath the church of St. Nazaire, where it remains to this day.

But the first chapel of Our Lady of Fourvieres was not built before the year 840, enlarged in 1168, it underwent complete destruction at the hands of the Calvinists in the sixteenth century. The church erected in its place was again destroyed by an impious mob at the time of the French Revolution. So that the shrine of today dates back no farther than the beginning of the nineteenth century, when it was consecrated, in 1905, by Pope Pius VII in person.

The devout Christians of France regard the shrine of Our Lady of Fourvieres as a favorite pied-a-terre ("foot-rest" or "occasional home") of Mary Immaculate.

And they substantiate their opinion by pointing out the countless favors—miraculous cures, conversions, and graces of many kinds—granted to pious pilgrims during a period of more than a thousand years, of which favors let there be mentioned the deliverance of Lyons from pestilence not once but several times in the course of the Middle Ages.

Our Lady of Loretto.

The feast of the Translation of the Holy House of Loretto—which, while not a universal feast, can be found on the calendar of a great number of churches—is celebrated on the tenth day of December and was instituted in 1632.

When the followers of Mohammed conquered Judea, the town of Nazareth fell into their hands with all the rest of the country. It was in Nazareth that stood the humble cottage where dwelt the Blessed Virgin Mary; where she was praying to God at the time that God chose to announce to her, through the Archangel Gabriel, the Sublime Mystery of the Incarnation of the Divine Word. When she consented by saying, "Behold the handmaid of the Lord, be it done unto me according to Thy word," to become the Mother of the Redeemer; where, in short, the wondrous plan of salvation by means of Christianity began in so far as this earth is concerned. Therefore, this house—humble cottage though it be—was too holy to remain in the possession of heathens, who denied Our Lord, by far too holy since it had contained the Immaculate Mother of God and God Himself. This being the case, there is nothing incredible, but much that seems deeply reasonable and logical in the pious belief that the holy house was taken away from Nazareth by angels and transported to Sclavonia, a Christian country. However, as the Sclavonians of that day were apparently not pious Christians, but lukewarm ones, they were not deemed worthy of having the holy house among them, and angels once more carried it away. They took it to Italy, into the march of Ancona,

near the town of Recanati, and set it down not far from the field of a saintly widow named Lauretta, from whose name is derived the french Lorette and the English form Loretto.

Almost from the first moment of the holy house's arrival there, the sacred edifice became a very homestead of miracles. The sick were healed, the most obstinate sinners were converted when they entered it, and it soon attracted hosts of pilgrims from every part of the Catholic world.

Belief in the Holy House of Loretto is not an article of faith, i. e., we do not sin against the Faith by not believing in it. But the truth of the pious tradition certainly seems to be well established — thanks not only to the many miraculous favors obtained at Loretto, but also to the expert opinions of archeologists and other learned men.

Our Lady of Youghal.

The old, old town of Youghal, which lies at the mouth of the Blackwater in Ireland, was once the objective point of thousands upon thousands of pilgrims, who came to pray before a miraculous image of Our Blessed Lady in a Dominican Abbey, the Immaculate Mother of God being there invoked under the titles of "Our Lady of Graces" and "Our Lady of Youghal."

It was early in the fifteenth century, some five hundred years ago, that a number of fishermen standing on the western shore of Youghal saw the incoming tide carry to the land a very large beam of timber. This they did their best to carry away, but although ten powerful horses were yoked to the beam it could not be budged even an inch. However, the next rising tide bore the beam toward the Dominican monastery in the northern part of the town, and two of the Fathers from the abbey found it easy to lift the beam and to transport it, unaided, into the courtyard of their convent.

A few days later, the prior of the Dominicans learned, through a vision, that the beam contained an image of her who is the Virgin Most Powerful. Thereupon, the beam was opened, and from it was taken a very small statue, not more than three inches high—of the Holy Mother of God. The statuette was carved out of ivory, showed our Blessed Lady seated and looking half sadly and all lovingly, on her Divine Child. The Infant Jesus, standing on her knee, steadied by her right hand, and extending His right hand as if He were giving His blessing. In her right hand Our Lady held a white dove and on her head there was a crown.

From the very beginning of the image's advent to Youghal, Mary Immaculate worked wonders of mercy in behalf of the pilgrims who came to do her honor, in the chapel of the Dominican abbey, where the image was housed. The blind and deaf, the lame and those stricken with plague, were healed there in great numbers, so that the fame of Our Lady of Youghal spread, not only throughout Ireland, but even to far countries in the continent of Europe, whence many sufferers made their way to the miraculous shrine.

After a century and a half, however,

the English began their long course of persecution against the children of the Holy Church and the Dominican abbey of Youghal was burnt to the ground. But the blessed image of the Blessed Mother was saved, and is today the foremost treasure of the Dominican fathers of St. Mary's church. Pope's Quay, in the City of Cork. A copy, in carved stone, is the pride of the parish church of Youghal, and serves to keep alive a fervent devotion to Our Lady of Youghal in the place where God's Mother was first venerated under that title.

Let it be said in this connection that the Irish have been distinguished by a true and constant love of Mary Immaculate ever since they were converted to the Faith. Witness the fact that a beautiful Gaelic litany of Our Blessed Lady and a number of Gaelic hymns and prayers in honor of and to the Queen of Heaven date back as far as the eighth century.

The Shrine of Maria Pocs.

In the heart of Hungary is the shrine of Maria Pocs, called the Hungarian Lourdes. It is about twenty-five kilometres from the city of Nyiregyhája in the county of Sjaboles.

The origin of the shrine is shrouded in mystery. The oldest records refer to it as in existence at the time of their writing. The devotion is grouped about a picture of the Blessed Virgin, called the miraculous image of Maria Pocs. For centuries people have visited the shrine. There are evidences of relief from distress, crutches, etc., built about it in huge piles.

Among the numerous legends connected with the image is a story that one of the Hapsburg emperors took the revered picture to Vienna and that it was returned immediately. Some people say it flew back. The image is often seen shedding tears and the tradition is that this always foretells calamity of some sort.

Until very recently when the image was redecorated it had remained for a long time in a very ancient framing which emphasized the piety and devotion of long gone generations. A magnificent cathedral built in the town to care for the thousands attracted to the devotion is another proof of the affection of the people of Hungary towards their national shrine.

At this shrine and in hundreds of other churches throughout the country people paid a wonderful tribute to the Blessed Sacrament during the year preceding the International Eucharistic Congress at Chicago. A Spiritual Bouquet testifying to thousands of acts of piety was forwarded to Cardinal Mundelein, Congress sponsor, as proof of their prayer for its success from the Hungarian people.

CHAPTER TWENTY—Part 2.

Catholicism and Americanism.

By MOST REVEREND JOHN IRELAND, D. D.

Religious and Civil Faith of Catholics—Separate Zones of Thought—Teaching of Church on Relations of Church and State—Pope Leo XIII. The Pope Not Ambitious to Rule America—No Room for Discord—Religious Freedom for All—Catholic Schools Not Un-American—Catholics Do Not Ask Special Privileges—Catholic Voters Free to Choose—Father Corby at Gettysburg—Profession of Faith.

My religious faith is that of the Catholic Church—Catholicism, integral and unalloyed—Catholicism, unswerving and soul-swaying, the Catholicism, if I am to put it into more positive and concrete form, taught by the supreme chieftain of the Catholic Church, the Bishop, the Pope of Rome.

My civil and political faith is that of the republic of the United States of America—Americanism, purest, and brightest, yielding in strength and loyalty to the Americanism of none other American, surpassed in spirit of obedience and sacrifice by that of none other citizen, none other soldier, sworn to uphold in peace and in war America's Star-Spangled Banner.

Creed and Country.

Between my religious faith and my civil and political faith, between my creed and my country, it has been said, there is discord and contradiction, so that I must smother something of the one when I bid the other burst forth into ardent burning, that I must subtract something from my allegiance to the one when I bend my full energy to service to the other. Those who so speak misunderstand either my creed or my country; they belie either the one or the other. The accord of one with the other is the theme of the address I am privileged this evening to make.

No room is there for discord or contradiction. Church and State cover separate and distinct zones of thought and action. The Church busies itself with the spiritual, the State with the temporal. The Church and the State are built for different purposes, the Church for heaven, the State for earth. The line of demarcation between the two jurisdictions was traced by the unerring finger of Him who is the Maker of both; the law of God is: "Render to Caesar the things that are Caesar's; and to God the things that are God's."

Church and State.

I rehearse a vital dogma of Catholic faith with regard to the mutual rela-

tions of Church and State—the solemn teaching of sovereign pontiff, Leo XIII. The Pontiff writes: "God has divided the government of the human race between two principalities, the ecclesiastical and the civil; the one being set over the divine, the other over human things. Each is supreme in its own sphere; each has fixed limits, within which it moves. Each is circumscribed to its own orbit, within which it lives and works in its own native right....Things civil and political are subject, as reason and equity demand, to the civil authority, Jesus Christ Himself having commanded that the things of Caesar be given to Caesar, as the things of God are given to God. Language could not be plainer, more emphatic, more authoritative, with regard to the rights of the civil power, its independence within its proper zone of action. The position of the Catholic Church, consequently of Catholics, toward the nation or state, is defined in clearest terms by the highest authority of the Church.

Place of the Church.

What is to be feared from the Catholic Church? To priests, to bishop, or to Pope, who—I am willing to consider the hypothesis — should attempt to rule in matters civil and political, to influence the citizen beyond the range of their own orbit of jurisdiction—that of the things of God. The answer is quickly made: Back to your own sphere of rights and duties, back to the things of God! Or, in like manner, should the state or its officials, in law or in act, step beyond the frontier of temporal jurisdiction and dare lay hands upon the things spiritual and divine, the answer is: Beware, touch not the things which God has reserved to his duly appointed representatives in the spiritual order.

Allegiance to a Foreign Power?

A recent proclamation from an anti-Catholic association in America reads: "We hold that no citizen is a true patriot who owes superior temporal allegiance to any power above that of his obedience to the principles of the Constitution of the United States." The shaft is loosed against a supposed tenet of the Catholic Church; it pierces the vacant air; it is a missive of pitiable ignorance.

The Pope and America.

And now, in America, some do say that the Pope of Rome is ambitious of temporal rule over America, of planting here the "Yellow and White," instead of the Star Spangled Banner; that priests and bishops are active agents of his yearnings; that Catholics dream of the day when his command in civil and political matters will sway the White House and Capitol; that to do this intent associations are nightly befitting themselves, by sanguinary oath and secret drillings, to murder their fellow-citizens and in the name of a foreign potentate take forcible possession of the land of the brave and the home of the free. I allude to such wild elucubrations of diseased brains only to ask, in unanswered wonderment, how such fol-

lies can be thought out and acted upon, even by a handful of men, in the twentieth century, in America? But, of course, the insane are ever with us, and all the insane are not put into safe keeping.

The partition of jurisdiction into the spiritual and the temporal is a principle of Catholicism; not less is it a principle of Americanism. Catholicity and Americanism are in complete agreement.

No Room For Discord.

The Constitution of the United States reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." It was a great forward leap on the part of the new nation toward personal liberty and the consecration of the rights of conscience. Not so had it heretofore been on the soil of America. Save in Maryland, while reigned there the spirit of the Catholic Lord Baltimore, and in Pennsylvania under the sweet-tempered rule of William Penn, religious freedom was barred by law in the colonies—Protestant creeds warring one with the other, all warring with the Catholic. But it was decreed—the new flag must be unsullied by religious persecution, the new nation must be, on every score, the daughter of freedom, the guardian angel of personal rights in each and every American.

By the terms of the Federal Constitution as by the teaching of the Catholic Church no room is given in America for discord between Catholicism and Americanism, between my Catholic faith and my civic and political allegiance.

No Conflict.

America is a republic; the spirit, the form of government is democracy—the government of the people, by the people, for the people. Is there not here, it is asked, at least a touch of conflict between my religious faith and my civic and political faith? I tread upon easy ground, so plain are the teachings of the Catholic Church in favor of the rights of the people in matters of civic and political government. I again quote from the encyclical letters of Leo XIII.

The Pontiff writes: "There is no power but from God. The right of command, however, is not in itself likened to any one form of government. One or the other form the commonwealth may rightfully give to itself, provided such be really promotive of the common welfare. No reason is there why the Church should prefer one form of government to another, provided the form that is chosen be just in itself and favorable to the common good. Therefore, the rules of justice being duly observed, the people are free to adopt that form of government which befits their temper, or best accords with their traditions and customs." America declared itself a republic; its government is organized democracy. In America, according to the teachings of the Catholic Church, the republic is the sole legitimate government; to the republic Catholics are in conscience

obliged to yield sincere and unswerving obedience.

God is the source and giver of all power; of themselves men have no authority over other men. The authority of the parent over the child is from God, who created nature and so created the family; the authority of the state is from God, who willed that men should live within the fostering embrace of a social organism. In this sense, but in none other, a government, whatever the form, rules by divine right. God gives the power, but the people choose those that hold it, and mark out the conditions under which they do hold it. This is supreme democracy; it is the dogma of Catholicism.

Our Republic.

In America the government is the republic—the government of the people, by the people, for the people. With you, fellow Catholics, with you, fellow Americans, I salute the republic. I thank God that the people of America are capable of possessing a government of this form.

Would we alter, if we could, the Constitution in regard to its treatment of religion, the principles of Americanism in regard to religious freedom? I answer with an emphatic no. Common sense is ours. Common justice is ours; a regard to our own welfare and safety is also ours. The broad fact is that the American people are divided in matters of religious belief. To the American people, to the whole people, does the country belong. What else, then, could the framers of the Constitution have done, what else since their time could the legislators of the land have done, in equity towards all, in equity to the country as one nation, to its people as one people, but solemnly decree, as they did, as they continue to do, equal rights to all—rights to all, privileges to none? Necessarily, religious freedom is the basic life of America, the cement running through all its walls and battlements, the safeguard of its peace and prosperity. Violate religious freedom against Catholics; our swords are at once unsheathed. Violate it in favor of Catholics, against non-Catholics; no less readily do they leap from the scabbard.

Catholicity and Freedom

Does Catholicity in America suffer from religious freedom allowing equality to Catholics and to non-Catholics? Compare the lot of Catholicism in America to that of Catholicism in so many trans-Atlantic lands, where the tenets of pagan Caesarism, as to the supremacy of the State over the conscience of its subjects, do still prevail. There manacles bind hand and limb the bride of Christ; here she walks, in queenly mien, and unfettered, putting forth, without let or hindrance, the full exuberance of her native force and beauty, proving at every stepping that her life is all her own, since she lives it without outward help or prop; that her blossoms and fruit are all her own, since they spring exclusively from her bosom, and of their own vigor defy trium-

phantly darkening clouds and battling tempests.

Had the Catholic Church not lived and thriven in freedom, truth were not its armor, grace from heaven were not the comeliness of its countenance.

They know us little who accuse us of coveting civil and political power, that we may dim the splendor of the fairest flower in the garden of Americanism. Our combats, if combats there be, are never against the liberties of America, but in defense of them; never against Americanism, but against such of its sons whose souls never yet have thrilled in full response to its teachings and inspirations.

The Church Un-American?

The charge is made; if not anti-American, the Catholic Church is un-American—it is in America an alien insitution. More definitely the charge is this: The Catholic Church does not bear the stamp, "Made in America." It is un-American to go across the Atlantic or the Pacific for aught that America uses or needs—even for its religion. Now, the head of the Catholic Church is the Bishop of Rome, a foreigner; its general councils, composed of men of all nations—foreigners in the majority, Europeans, Asiatics, Africans, legislate in faith and morals for America. Why not a Pope strictly American? Why not councils, as those of other religious bodies, exclusively made up of Americans—capable, as only Americans may be supposed to be, of interpreting the American mind and guiding the American aspirations?

American Faith and Morals.

Faith and morals made in America on a design strictly American! Great and good as is America, it must not arrogate to itself the realm of the Almighty God, that of faith and morals. Shall we call the Almighty God a foreigner? Yet he is not exclusively the God of America. Shall we call the Savior of Calvary a foreigner? Yet He is neither a native nor a naturalized American and His message was, "Teach all Nations"—instead of "Teach only America!" And now shall we call the Bishop of Rome a foreigner, "an alien," because he stands before the world the universal teacher, the Vicar of Jesus Christ, teacher of all nations, teacher of the whole human family?

Argue that the Almighty God is not the supreme author of an eternal righteousness, that Jesus Christ is not the proven revealer of the thoughts and the love of the Almighty God, that the Bishop of Rome is not the historic successor of Christ's apostolate—then, counsel, perhaps, you may, an American-made Church for Americans, an American-made code or faith and morals. But religion is not a product of the mind of the individual man, or of the environment within which he lives; it is not a sheer human growth, changeable as the seasons of the year, fitful and capricious as the likes and dislikes of man and of peoples.

Religion is the mind and the will

of God, existing as God exists, objectively outside of men and of peoples, superior to all in men, exacting from man the obedience due by the creature to the Creator. The question is never what is it that suits a man, or a people, but what is it that God has imposed upon men by the eternal laws of his supreme righteousness, or by the teachings of his historic revelations? What Americans require is, not an American-made, but a God-made religion.

The Church Super-National.

The Catholic Church is extra-American, super-national, begotten for all nations, not for America alone; its supreme Pontiff is extra-American, super-national—a foreigner on no spot of earth's surface, everywhere at home, as the spiritual father of all tribes and of all people who seek divine truth from a universal God and a universal Savior.

And this, the beauty, this, the grandeur of the Catholic Church, that it is Catholic, as the eternal God is Catholic, as the salvation given by Jesus Christ is Catholic. Narrowness, provincialism in religion, in faith and morals, is a perversion of God's eternal law, and of the revelation given to men 1,900 years ago. The days of tribal religions are past; they must not be revived in America.

Catholics and Schools.

Another charge of un-Americanism —the attitude of the Catholics toward state schools. My answer is quickly at hand. The state takes to itself the task of instructing the children of its people in branches of secular knowledge; in order that this be done the more efficiently and the more generally, the state pays from the public treasury the financial cost of the schools opened under its patronage. Do Catholics make objection to the task or to the financial expenditure it entails?

Convinced they are, as the most zealous supporters of state schools, that no child, whether for its own, or for the sake of the state, should grow up without an adequate share of secular knowledge; and convinced no less are they that it is right and proper on the part of the state to disburse its funds in favor of universal secular instruction. What then our claim? One that we most licitly put forth on behalf of America itself: that this secular instruction be given so that the religious creed of the least of the little ones be not made to suffer; that it be given so that the influences of religion—influences, however much outside the direct grant of the civil power, still vitally necessary to the social life and security of the state itself, as they are to the spiritual life of the souls of its citizens—be not contaminated or nullified. Not against state schools, as such, do I raise objection, but as to the methods in which they work — methods that, whatever the theory, do in fact consecrate secularism as the religion of America, and daily are thither driving America with the floodtide of a Niagara. Some-

how, secular knowledge should be imparted to the child so as not to imperil its faith in God and in Christ. Prove to me, I say, that this contention does not fully fit into the Constitution of the United States, that in making it, I have not in mind the welfare, the salvation of America—prove this before you denote me as un-American.

A pernicious mistake is made regarding our complaint of the methods in which state schools are conducted. It is, that Catholics are looking exclusively to themselves and to their financial interests. Not so at all: we look to ourselves, but even more we look to the people of America. We need not be much concerned for ourselves. We have our Catholic schools; to-morrow we shall have them in greater numbers—schools where our children receive secular knowledge without peril to faith and morals. Nor do we count the cost of maintaining those schools, in view of the priceless protection they give to faith and morals. But the vast population around us is limited to schools of secularism, and in this way secularism is fast becoming the religion of America. Say what you will, today, in America, the evil is the decay of religion, and in logical sequence, the decay of morals. In both instances the cause of the decay is the enforced secularism of the state schools. Others than Catholics, heedful observers and intelligent thinkers, admit the evil, admit the cause, and give the alarm. I trust to the awakening common sense and patriotism of the American people to discover the remedy. Meanwhile in telling of the evil and of the cause, my right hand on my conscience, I rank myself among the truest and most loyal Americans.

The Square Deal.

An axiom of Americanism is equal rights for all, fair play, "the square deal," as it has been termed. That, and naught else, is the demand of Catholics in America. Catholics demand their rights—all the rights guaranteed to American citizenship by the letter and the spirit of the Constitution; and for the acquisition and the preservation of those rights they shrink from no means or methods sanctioned by the Constitution and the laws of the land. Were they to act otherwise, they were the unworthy sons of America. The rights of Catholics are the rights of the personal conscience of the Catholic citizen. It is not the Catholic Church in its official name that comes into issue; it is the American citizen, whose religious faith is the faith of the Catholic Church. Not to know one's rights is low mindedness, not to defend them is cowardice. The true American, differing from us in religion, would despise us if we laid down our arms before bigotry and injustice, and by so doing disgraced the shield of Americanism, ever vowed to justice and to valor.

No Special Privilege.

Do we, however, demand special privileges not accorded to other cit-

izens of America? No—never—no more than we would allow others special privileges not accorded to ourselves—less even than we would allow such privileges to others. If the members of a church, or a religious or a semi-religious organization of any kind arises in America, calling for special privileges, be the shame of un-Americanism their portion. Such a contention never will be the disgrace of Catholicism. The common law of the land is what Catholics propose for themselves; it is what they propose for others.

Of the American people this must be said—I say it from my heart, in full knowledge—a people more deeply penetrated with the sense of civic and political justice, more generous in concession of rights, where rights belong, more respectful of their every brother, their every fellow-citizen, is not in existence on the broad surface of the globe. This my tribute to the American people, this my verdict, my fifty years of private and public commingling compel me to pronounce.

Citizenship.

Good citizenship is the need of America, the basis of its safety, the spring of its hopes. It is the imperious law of Catholicism. I say, the law of Catholicism — the law, consequently, of all who live its spirit, who obey its mandates. Those who bear the name of Catholic, but are faithless to the injunctions of their religion I disown. They are bad citizens despite their creed, which with all the forces innate in it makes for good citizenship. To the Catholic, obedience to law is a religious obligation, binding in God's name the conscience of the citizen.

I do not discuss the hypothesis of laws wrong in morals, clearly beyond the province of the civil power, violations of the rights of the personal conscience. Such laws were not ratified by the supreme Master of righteousness.

It is Americanism that the ballot box is the sanctuary of good citizenship, opening its doors for the weal and honor of the country. A sacrilege it is to step towards it with bribe in hand, fraud in mind, to reach towards it the offering of selfishness or injustice. None more careful of the unstained ballot box than the good Catholic loyal to the Catholic faith; America is the sole issue before him—its weal and honor. Aught else in mind or in heart, he is a traitor to his creed, as he is a traitor to his country.

The best man for the office, whatever the religious creed of the man. To put a Catholic into office, merely because he is a Catholic, though otherwise unworthy and incapable, is a crime against America, a sin against Almighty God.

Catholic Voters Free.

In choosing his candidates, the Catholic voter is the freest of the free. It is a calumny that we deeply resent to say that in civic and political matters Catholic voters are under the influence of the Church. Priests and bishops do not dictate the politics of

Catholics; if they strove to do so their interference would be promptly repulsed. It is of public knowledge that the Catholic vote is distributed among the several political parties of the country. To speak of myself, privately and publicly as a citizen, I give my allegiance to a particular political party. Do I dare preach from my pulpit the tenets of that party to the discredit of another? Do I dare allow that, if heeded at all by others, my choice of a ballot should or could receive other attention than that due to its civic and political merit? As a matter of fact, legions of Catholic voters in America believe me hopelessly wrong in politics. As a citizen I may regret that my political influence is not wider; as a Catholic I am glad of the independence of the citizenship of America.

There is in America no Catholic political party, nor should there be. As a matter of course, were a special issue raised in which rights of Catholics were menaced, the conscience of Catholics were impelled to defend those rights on the ground of American fair play itself. That—and nothing more.

Now and then, I myself made the complaint that in America Catholics are not represented in the higher offices of the land proportionately to their numbers. My words were interpreted as if I had urged Catholics to take political control of State and nation in the interest of the Catholic Church. Nothing is further from my mind. My sole contention is that seemingly Catholics are lacking in legitimate civic ambition, or in high civic qualifications, else their fellow-Americans would have been more willing to honor them. Is this position not squarely American-equal rights to all, provided the merits be equal? I repeat the lesson to Catholics who now hear or may read my words. For your own sake, for the sake of America, upward be your march in social and political ambition, in ability to render service to the country, in moral worthiness, intellectual culture; then trust yourselves to the social and political justice of your fellow-Americans. I have said: trust to the justice and fair play of your fellow-citizens. Should, however, the particular case arise where it is plain you are set aside solely because you are Catholics, then, in the name of Americanism, protest—so loudly that never again will similar insult be offered to your American citizenship.

Catholics in War Time.

I have told of the American Catholic in time of peace. Shall I tell of him in time of war? Here I proffer no argument; I relate a historic occurrence. It was at Gettysburg, fifty years ago the second day of July, 1863. The command is hurried to the Irish brigade to check the onrush of Gen. Anderson's Confederates. The chaplain, the Rev. William Corby, leaps to the top of a large boulder stone: "The Catholic Church," he shouts, "refuses Christian burial to the soldier who turns his back to the foe or deserts his flag," adding that

he is ready to impart sacramental absolution to those who in their hearts make a sincere act of sorrow for sin. All are on their knees; Gen. Hancock, in his saddle, removes his hat; the absolution is given; the charge is made; the Confederates flee. Gettysburg is but one of a hundred instances my tongue could easily name.

Need America fear the spread of the religious creed of Catholicism? In reality the question is none other than this: Need America fear the spread of the Gospel of Christ? If the Catholic Church wins in the battle with unbelief, or with the present varied forms of Christianity, it will only be because it demonstrates in itself the perpetuity of the Kingdom of Christ, to which solely it makes its appeal. Its doctrines, its life and action, must be those of Christ; else, as it should do, it vanishes from the scene. Argument in opposition to its claim as the religion of Christ, it calmly awaits. Of arguments it does not complain. It only asks that passion be absent from the contest, that calumny and misrepresentation be not made use of. . . . The work of expansion, as done by the Catholic Church, will be the work of peace and of love. No social discord can come from it—no break in the harmony that should sweeten the ties binding together fellow-citizens and neighbors in the common service of a common country.

The Message of the Church.

To the civil and political institutions of America no harm can come from the spread of Catholicism. Yea—to those institutions Catholicism brings elements most vital to their life and growth, those of a positive, authoritative religion. Never does materialism beget or sustain a well-ordered social organism; never does a vague uncertain Christian sentiment give to it strength and cohesiveness. The Catholic Church puts forth a clear and definite message; it speaks with authority. In its dogmas and enactments it is thoroughly social, laying supreme stress on the principles of law and order, so necessary to society, especially in a free democracy.

It teaches that disobedience to law is a sin against God; that society is from God; that to undermine the foundations of society, to make null its purposes and mission, is to resist the ordinance of God. It teaches the sanctity and the indissolubility of marriage, setting its whole power in restraint of that terrible plague of divorce, so ruinous to-day of the family hearthstone, the fundamental unit of the whole social organism.

I repeat my profession of faith—my religious faith, Catholicity; my civil and political faith, Americanism.

Some twenty years ago, on a memorable occasion, an illustrious prelate, at that time the official representative of Pope Leo XIII, said to the Catholics of America: "The Gospel of Christ in one hand, the Constitution of the United States in the other, go forth to work and to victory." Our signal of combat! It is the work of Francis Satolli: it is Catholicity and Americanism.

Our Country.

A Stirring and Masterly Address on the Subject of Our Civil and Religious Faith.

By HIS EMINENCE CARDINAL O'CONNELL.

America's Resources—Freedom—The Place of Religion—History's Warning—False Teaching—Religious Influence—Catholicity—Our Country.

A land broad and fair and free, its shores washed by two mighty oceans; its giant mountains guarding priceless treasures; its trackless forests yielding the hoarded wealth of centuries; its mighty rivers bearing the fortunes of untold millions; its endless myriads of resources still but scarcely touched and beneath their surface boundless realms of prosperity and abundance; that is our country—that is what in our admiring love for it we, the children of this great nation, are wont with good reason to call God's own country, America. No empty rhetoric is this; not fancy but fact furnishes the reason of our enthusiasm for such a birthplace as every citizen of America can call his very own.

Were this a gathering of financiers eager for still greater wealth, of merchant princes yearning for still bigger markets, of adventurers sighing for still richer fields, the story of this country's material resources, of mines still hidden, of rivers still wasted, of railroads still unplanned—in a word, the recounting of the money power of all these things still waiting to be energized, would be a theme to thrill such an audience eager to learn more and more of all of America's future and America's promise to those who can wrest her secrets from her and lead the way to her boundless treasure-house.

America's Resources.

And yet, when all that fascinating story has been exhausted, the true core of the hold America has upon our faithful love still remains unrevealed. And so, to those who like you here present are dominated not by mere material aims and hopes and selfish purposes, but by nobler and higher impulses and instincts and ideals, the enumeration of the sources of wealth of our country, while interesting enough to hear, will still leave you not unimpressed but almost apathetic and cold. And the reason is not far to see.

For well you know that out of the teeming millions of our population, few indeed will ever be asked to sit at the banker's desk, few, very few, will ever occupy a chair at the board meeting whose sole business is to

count its wealth and make it grow to even larger proportions. By far the great bulk of the people in America, as elsewhere, will ever bear the burden of the day and the heat, and the unknown millions here as in every other land must daily bend to the weight of toil and labor—a toil and a labor which well we know grow at times into a burden almost intolerable. Surely, to these millions the story of the wealth and resources of America must have but a small fascination, since they know full well that they will never either see them or touch them or hold them. There is but one thing in all this world that for these millions of toilers can lighten their burden and lessen the weight of their labor. It is that sacred light shining through the gloom of the workman's life which converts his heavy burden into a joyous hope. It is that sacred spark of heavenly fire which, amid all the benumbing pettiness of a sordid life, gives him the courage and the spirit to lift his eyes to the level of every man, however far above him, with a sure sense of fundamental equality.

Freedom.

It is the knowledge that he is a man as any other man, whatever his station; that he is neither chattel, nor thing, nor possession, but an individual, a person, free in body, in mind and heart; in a word, the one thing that constitutes his earthly happiness is his freedom. That is the wealth dear to the human heart beyond all the kingdoms of the world. And that, more than all else, infinitely more than all the treasures of this country, is the very heart and core of the love we all bear for America.

It is because America is the home of freemen and because over all alike waves her sacred banner of liberty, that we love her with a love next only to that we owe to the Kingdom of God. It is because every man living on her sacred soil can say those three little words, "I am free," whether he be rich or poor; that whatever his race or color or creed, he can tread the earth upright, and freely measure the power of his brain and the strength of his sinews with all the other millions of men about him; it is because he has a government which he helps to make and an opportunity which he helps to create, that he is hemmed in by no legal disadvantages, that he is neither bondsman nor serf nor slave; it is because of this and this alone that every citizen of this land loves her with an undying love and strives for her stability and perpetuity.

Take away freedom from a nation and what is all the rest? The deep mines of gold and silver and copper, the endless wealth of industries, with the comforts and luxuries they purchase—what are all these without freedom? Nothing, nothing, less than nothing. It is as if you had blinded a man and then in mockery bade him gaze at the beauty of the heavens. Even in a gilded cage the prisoner beats upon the bars, tears them and

rends them, or dies still crying the heart-rending cry of the human soul—liberty.

Liberty.

And what is liberty? Since it means so much to all human life that nothing can take its place or supplant it, it is well to study just what it is and what depends upon it. One thing we know is certain, that upon our answer hangs not only our own individual happiness, but the very existence of America itself. For if it is true that America has given us liberty, it is truer still that liberty alone can preserve America. This is no paradox, but the simplest truth. Let us see. If by liberty is meant that every American is a law unto himself, then let me say here, frankly and fearlessly, that neither America nor any other land ever had the right to grant such liberty. For America, good as she certainly is, never has intended to be so good as to destroy herself. And nothing is more certain than this, that any nation granting to each man the right to be a law unto himself—that moment signs her own death warrant.

Freedom With Restraint.

There certainly can be no need to labor this argument. Is there any one in the whole land who does not see that under such terms of liberty there can be neither crime nor criminal, neither court nor prison, neither law nor law-giver, nor property, nor rights, nor state, nor government. Such liberty of America would mean her suicide. That much must be clear to everyone. And since we see all about us courts and legislatures, the officers of government and the prisons for criminals, the clear interpretation must be that even American liberty means freedom with restraint, a freedom according to standards, fixed and settled by law. Indeed, liberty and law must always go hand in hand.

Now let me ask, since restraint must ever accompany true liberty, in what is a free man truly free? The only answer to that question is, he is free for good, not for evil. And here we are at once before another all-important question—what is good and what is evil? And since it is the purpose of civilized government to answer that question in every statute it frames, we pass immediately to the dilemma, between the horns of which every organized state must finally be driven, either the absolutism of tyranny formulating its own inflexible decrees of right or wrong, and maintaining itself by force alone, or the divine right of justice resting upon the eternal principles of God and inscribed upon the nation's statute books as the highest guide to all her citizens.

This means, if it means anything at all, that as there can be no liberty without law, there can be no law without God. And so every human being in search of liberty must inevitably accept one or another of these three things—absolute anarchy, absolute state tyranny, or the law founded upon the eternal principles

of divine justice; either the whim of a tyrant resting alone on force of arms, or sacred law founded upon the principles of religion, or no law at all. Let him seek and seek forever, but from this inexorable logic he can never hope to escape.

The Place of Religion.

It follows very clearly from this that the state which throws off religion must by inevitable necessity accept either anarchy or tyranny, and both end in utter destruction. No one who knows anything at all of past history can help seeing that this is the positive teaching of facts. The whole story of Rome and Greece and Assyria and Egypt point clearly to this one only conclusion. Every single one of them was founded on a religious basis of law. And whatever of strength they gathered or gained they wrested from popular faith in those principles. As in time the falsity of their superstition became manifest, their false divinities were thrown to the winds. Yet, utterly false as they were, they lent some fundamental ideas of a spiritual responsibility to a power outside and above themselves.

So long as that idea of responsibility lasted it gave strength to authority and power to the nation. When the people discovered the folly of their own incredulity all authority went with it and anarchy was at the door. And soon luxury, effeminacy, avarice and the whole family of human vices weakened every shadow or law, and the greatness and power of all these nations utterly disappeared. For a short while the tyranny of absolutism was substituted for the restraint in which even their superstitions served to hold them, but soon the tyrants met the usual fate of all tyrants, the door was suddenly wrenched open, the eternal enemy, the barbarian, stood in the threshold and a great empire had fallen.

History's Warning.

It is a far cry from America to ancient Assyria and Egypt, and yet from out the graves of fallen empires the warning voice of history speaks even to this youngest of all the nations, our own America. But nearer, much nearer, comes many another warning. Not once, but a hundred times, have even the modern Christian nations learned the awful cost of that lack of eternal vigilance which alone can safeguard liberty. And even today, poor blood-drenched Europe, though she strive to hide even from her own eyes the true cause of this suicidal war, is at last thoroughly convinced that the Voltaires and the Vivianis, the Haeckels and the Nitzsches, the Tolstois and the Huxleys, the Kants and all the rest of that monstrous brood, who for now many years have poisoned the thought and embittered the heart of the student youth, are now reaping their terrible but abundant harvest.

The children before whose eyes the crucifix—the sign of renunciation and restraint—was torn from the wall of the schoolroom, and from whose little books the very name of God was blotted out in infamy, the genera-

tions trained in the selfish principle whose chief dogma was: "Let us live for today, for tomorrow we die," are dying by the millions. And unless an all-merciful God soon rescues Europe, only a small fragment will be left to tell the story, the bitter, heart-rending story of how much sorrow and suffering it takes to lead a nation out from the blindness of infidelity up again to its ancient vision of God, of the law of Christ, and of the happiness of a Christian state.

No, the lessons are not far to seek, but who, even now, takes the pains to read them? Even today when all Europe is expiating its crime against God and its desertion of His law, on every square of our great cities an apostle of open infidelity is shouting his gospel, his appeal to the millions. Freedom, freedom, is their cry and their shibboleth. Free thought, free life, free love—that is their Trinity and their whole gospel. We know there are thousands—yes, hundreds of thousands—who are rushing to meet that cry, men who want neither law nor restraint nor government of any kind. Their conventicles are wide open; their existence is no secret.

False Teaching.

But there are millions, yes, millions—and the number is growing yearly—who, though not openly joining their ranks, have accepted their principles. Any one who knows anything at all of this country must know that this is the actual condition of things; and, knowing that, can he for a moment doubt that this government and this nation are on trial for their very life in a thousand tribunals all over the land?

Do you think people like these who have cast aside God and law are merely looking calmly on while a few, by fair means or foul, are gathering in such wealth as even emperors have never dreamed? And do you think that the child, whose only catechism teaches him that God is a myth, that property rights are legal robbery and that marital laws are sheer nonsense, is going to grow up tomorrow an inactive witness of the intolerable conditions all about him? Do you think that he is not waiting for the day when he will be big enough and strong enough to put into violent practice the solemn lessons so sedulously taught him? Why, the very streets of the whole nation are filled with the cries of every manner of doctrine against organized society and all that it stands for and everything upon which it rests. Here under our very eyes the axe is being laid to the root of the tree. We have only to look to realize that the very corner-stone of our government is menaced from a hundred different angles.

Religious Influence.

If ever America needed the whole-hearted love of her children, it is today. If ever she needed to prepare not merely to guard against dangers which threaten her very existence, it is today—dangers all the more insidious that they don the cap of freedom and clothe themselves in the garb of Guardians of Liberty. I know there are thousands—yes, millions—of our

best citizens ,who see these dangers and are alert to their malicious and corrupting influences. But of all that vast array of those who love America, upon none may she so surely and reliably depend in every need and emergency as upon the eighteen millions of Catholics, who are proud to be at the same time subjects of the kingdom of God on earth and citizens of America. It is not we Catholics, but the leaders of all the non-Catholic bodies who openly declare that Protestanism has lost its hold upon the masses—that every year hundreds of their churches are closed and those still left open are half empty. It is not we but the Protestant leaders themselves who say that the descendants of those who a century ago had a living faith in God, in Christ, and in the tenets of their belief have in our own day drifted into open infidelity and scepticism which has eaten out the whole fabric of their faith. And if they who best know avow these things, then undoubtedly they must be true. And if this is true, then it means just one thing—that the moral fiber and the moral principles upon which alone this government depends for its strength are just by so much the weaker; and it is equally true that American liberty has just so many less to defend it and to safeguard it.

Catholicity.

We are making no accusations here —we are merely repeating the very words of hundreds of those who are recognized as leaders and prophets among their own co-religionists. But side by side with these admissions is the other fact which we know and which they all know quite as well as we; one of the startling phenomena of the age is the tremendous growth of Catholicism in America—a growth so startling and so impressive and so urgent that each year it taxes to the utmost capacity the ever-increasing number and size of the churches and the tireless labor of bishops and priests whose care it is to minister to them. And it is well for the present and future of America that this is so, for here at least is a religious organization upon whose sterling and steadfast worth she can absolutely rely, as the very corner-stone of law and order, the prop and support of government, and a bulwark against the corrupting forces of anarchy and decay, of irreligion and infidelity. Look out over the whole field of the nation's activity and tell me what other organization in that whole field has her experience in dealing with the great masses of the people. What other organization has won as she has, and as she today right here in America possesses, the full confidence and loyalty and respect of the general population? Why are her churches forever overcrowded and her ministers forever overworked? Surely there must be an answer to this suggestion.

Hold Upon the People.

Ask the ordinary man in the street and he will tell you — it is because no government owns her, but all government needs her. It is because she

will minister to the rich, but not one nor a thousand capitalists can purchase her or dominate her. It is because she holds the rich to a moral reckoning, and the richer and more powerful they are the less she flinches. It is because in a world which has gone mad for wealth she stands by the poor. It is because even from the poor she can still exact duty and virtue. It is because, though she loves all the outcasts and victims of the selfish world, she can unflinchingly make them throw down the arms of vengeance and take up the cross. It is because she loves even the blackest sinner and sends to his knees the false-hearted pharisee. It is because before her altar all men are equal, not in word, but in very truth. It is because not one of the twenty millions who in America call her by the tender name of Mother, but knows that though all the world forsake him, whether in shame or disgrace, in sorrow or in black despair, her arms are always open, through the whole day and through the darkest night in love to his embrace, to strengthen him, to guide him, to comfort him. It is because of all the whole world he has found her alone always the same.

These and a hundred other motives, if you care to listen, the man in the street will give you as the reason for the Church's hold upon the people and the people's unwavering affection for the Church. And this wonderful and universal influence over the hearts of men is the reason why no one who has the welfare of the whole people at heart can afford to ignore her.

Suspicion and Jealousy.

We are well aware of the suspicions with which she is regarded, the jealousy which her influence arouses. To the suspicious she answers: "Here are my principles; read them: they are no secret but the same for all alike." And to those jealous of her influence she replies: "Is thy eye evil because I am good?" Though her enemies and those who distrust her ask her brutally: "What do you want, and what are you after here?" she answers frankly, honestly and sincerely—"Nothing but liberty. We want only what is our right, the right of every legitimate organization in this whole country—no more, no less."

Church Teaching.

We are strengthening your hand as a nation by strengthening the moral fiber of the whole people. We teach them to love America even when often they can see small reason for unselfish affection. We teach them to obey your laws and respect your authorities; we care nothing for your mines, your wealth, or your riches. We are neither a trust nor a syndicate who seek to control your franchises or exploit your resources. We inculcate truest patriotism founded upon divine law. We are here to help men to keep alive the light of their souls, the hope of heaven, the love of God. That and that alone is why we are working here. And for that we demand and insist upon our perfect lib-

erty—a liberty which in the end, brings far more help to you than you can summon from any other organization living under your flag.

We have not committed to this country the safeguarding of our lives, our fortunes, our property with any other understanding than that in return for our loyalty you guarantee us protection in what to us is the most essential of all human rights—religious liberty.

Representation.

We ask no favor. Your protection of our liberty is no favor—it is a part of this dual contract between our country and ourselves. We pledge ourselves to keep our part—see to it that you keep yours as sacredly. We have a right, an unquestionable right, to legitimate representation in all the affairs of the country. If you discriminate against us, you are not keeping your contract; we are not getting true liberty.

If because a citizen is a Catholic, a thousand plausible pretexts are set out to discard him and discredit him in your cabinets and your courts you are not keeping your contract: this is not liberty. If you stand by inactive, while under your very eyes, yes, through your very mails, which we pay for, we are insulted, scurrilously maligned and openly vilified in filthy journals and nasty, indecent literature unfit to be printed or read, spread broadcast that dupes and bigots may be poisoned against us, so that we may be robbed even of our public rights—then you are not keeping your contract—this is not liberty. You are only wounding the hand, the strongest hand held out to help you; you are spurning the aid of those who again and again you have found in your hour of direst need the most willing to die for you. O yes, we know very well the whole litany of accusations against us. We give only a divided allegiance. We are scheming for government. These are all lies so patent that they need no answer. Indeed, those who fling them out will never listen to my answer. But I am going to answer them once and forever here tonight.

As a Cardinal I may be supposed to know what I am saying on this subject. And on my word as a gentleman of honor I am speaking the simple, absolute truth. I have known intimately, personally and officially three Sovereign Pontiffs—three Popes of the Catholic Church. I am a priest now thirty-two years; I am a bishop fifteen years and a Cardinal five years. I have had the closest relation with not only the Pope, but the whole Roman curia. I know well every priest in my diocese, and every bishop in this country. Yet, never, never in all that experience have I ever heard spoken, lisped or whispered, or even hinted by any or all of these, anything concerning America and American institutions but words of affection, of tender and kindliest solicitude for her welfare; never a syllable that could not be printed in the boldest type and distributed throughout the land; neither plot nor scheme nor plan—but

only sentiments of admiration and love. If there is plotting I ought to know it. Yet absolutely and honestly of such things I have never heard even a whisper. This is my answer to all these insinuations. That I know the truth I think no one will deny; that after such a pledge I am still concealing the truth, that I must leave to those who, I repeat, will never listen to my answer.

Civil Allegiance.

The Catholic civil allegiance divided? Why, look across the sea, to where all Europe is in arms. Every Catholic is fighting loyally, giving his very life for his own country. And though some of these countries have merited little gratitude from any Catholic, still the very priests are in the trenches, each a defender of his native land. Where, I ask of any honest witness of these facts under his very eyes, where is this divided civil allegiance? And the Pope—is there one in this country who after this war will ever dare to accuse the Pope of interference in civil affairs or of weakening the loyalty of citizens? Behold him the universal Father of the faithful, looking out over all the world, and weeping and praying for the peace of all the nations, offering solace and counsel to all alike—a lonely, pathetic, figure, like Christ—begging the world to listen that he may heal all and help all. The world knows the truth today of the position of the Pope in relation to all the nations. Not another word is needed.

Our country—the land which above all others we love most—God keep you free from such enemies, the worst of all that confronts you, whose hate would rob your most faithful sons of that for which they love you—liberty, blessed holy liberty—the freedom to worship God. Beyond our lives we love our Faith, and with these same lives we stand ready to defend the land which gives us liberty.

This great metropolis may well be proud of this gathering here tonight; yes, and America may well thank God that the Catholic Church, heeding neither malice nor slander, goes peacefully along her glorious way, fortifying the souls of men with the hope of a blessed immortality and building up the strength of the nations as she passes. For they who adore the Kings of Kings and recognize His dominion over the world are always they who also learn to bow reverently to the just mandates of earthly authority. Such, America, is your good fortune—that while from a thousand sides your very existence is threatened by false and pernicious principles, the Catholic Church and this Catholic Federation stand ever ready in your defense by safeguarding the sanctity of law and the sacred principles of government. The Catholic Church and all her children abiding here love America with a sacred and undying love for the liberty she has promised to secure for her. Let America also learn to love the Catholic Church and Catholic Federation as the staunchest safeguard of American liberty.

Why a Catholic Cannot Be a Citizen of the United States.

A Splendid Address, Illustrating Our Civil and Religious Faith by One of the Foremost Orators of the Middle West.

By VERY REVEREND F. X. McCABE, C. M., D. D.

Sufferance, Christianity in the Catacombs—The World Against the Cross—Present Day Religious Bigotry and Intolerance—Slander, Vilification—Columbus' Trials—Lord Baltimore—Father John Carroll—Charles Carroll—Jack Barry—DeLancy—Shea—The Miles Brothers— Kosciusko—Pulaski—Lafayette—Catholic Development—Laymen—Priest and Sister share in Defence, Again—Why Cannot a Catholic be a Citizen of the United States?

The immortal bard puts in the mouth of Shylock these words: "For sufferance is the badge of all our tribe." And well might he have put the same words in the mouth of the Christian Antonios. To suffer has been the lot of Christianity from its very beginning. From the moment Christ came into the world the power of the world was arrayed against Him. When He, Eternal Truth, came into the world, they nailed Him to an infamous gibbet. Scarcely had the Pentecostal fires been lighted when the world rose up to crush out the life of Christianity. For four centuries pagan imperial Rome used all her physical power to crush out the possibility of the influence of Christianity, and Diocletian, the last of the persecutors, swore by all the gods of Rome that he would drown the name of Christian in Christians' blood. Then Constantine saw the Cross on heaven's brow and immediately made it the standard of the imperial legions of Rome.

Christianity.

After that followed the proclamation of religious liberty to all men, and Christianity—which is Catholicity, for there is no Christianity without Catholicity, and no Catholicity without Christianity—came forth from the catacombs to begin its great mission in freedom. Pride of intellect and stubbornness of will took up the work of persecution where physical force had left it off. When the barbarian hordes swarmed down on Europe and threatened to blot out all the civilization of the past, the persecutors were too busy hiding themselves to bother the Church, which stood alone as the only organized power in the world capable of handling the awful situation. Then it was that she, in her strength, rose up and, going forth, seized the bridle

of their leader's horse and bade him and his followers go down on their knees in worship before Christ crucified. She Christianized them, and she laid broad and deep the foundations of all that is great and glorious in the civilization of our day. These things you will not find in the histories that are put into the hands of the children in the schools of this, our day.

Persecutions and Slander.

Notwithstanding all these things that cannot be blotted out when the truth is told in the so-called histories of the day, persecution has not ceased. I know that some will tell me that the day of religious bigotry and prejudice is passed; that we are living in a day of broader intelligence and, therefore, toleration. Such, ladies and gentlemen, are words that are heard only from the lips of the spineless Catholic, the jelly-fish Catholic, the pigeon-livered Catholic who is too much of a coward to call his soul his own when it is going to touch his pocket.

We are living in an age when individuals make bold to slander and vilify a noble body of women consecrated to the great work of turning out boys and girls that make the noblest and the best in American citizenship—when individuals who have never smelled powder in the defense of this country will tell us that because I am a Catholic priest, and because you are Catholics, we cannot be citizens of the United States. We are living in an age when our government permits itself to be used to spread against sixteen millions of her best citizens the vilest slanders, and this without even moving a hand to protect them from being insulted and wronged, in opposition to everything in which the constitution guarantees to protect them.

Why?

I have pondered these things over and over again in my thoughts. I have wondered why it was that I, a Catholic, cannot be a citizen of the United States.

Then I saw the reason, for I was carried away to far-off, sunny Italy, and there I saw a little child born of Catholic parents. I saw him brought to the baptismal font and regenerated in the water of life. I saw him kneeling at his Catholic mother's knee, learning to lisp the names of Jesus and Mary, and later on learning even in his childhood the principles that were to make him a man of character. I saw him entering the service of the sea. I saw him standing on the deck of his ship looking out over the trackless sea, unfurrowed by the prow of any ship. I saw his face aglow with a holy light as he conceived the thought of sailing straight across the broad expanse of water to bring the light of faith to those living in lands yet undiscovered.

I saw him start upon his journey in quest of someone to aid him in the carrying out of his plans. I saw him enter one court and leave in discouragement, but still determined, he entered the Spanish court. There he explained his plans before the king and queen, the Cardinals, Archbishops, Bishops, priests and men of the court,

who pointed their fingers to their heads to express their doubt as to his sanity. Spain had fought a constant battle of eight hundred years in defense of the Cross against the Crescent. Her funds were gone. Spain rejected the plans of the dreamer.

Columbus.

Weary, footsore and almost in despair, he journeyed on, and as he walked he heard the bell of the monastery ring. He came to the door and knocked for admission, and a Catholic priest, the confessor of the queen, opened it to admit him. I heard him tell his story and heard the words of the good priest: "Son, be of good heart. I will speak to the queen, and she will hear you again."

I saw him stand before the Spanish queen and her council, and again I heard them refuse his request because of lack of funds. Then it was I saw Isabella, the Catholic—and I use the title Catholic with a purpose, because the histories of the schools of our land refuse to print that title, in which she gloried more than in the crown of Spain—step from her throne and utter these words: "I will pledge my jewels that means may be furnished for the voyage."

Then Columbus, the Catholic, aided by Isabella, the Catholic, under the direction of Father Perez, the Catholic priest, in the Santa Maria, under the Cross of Christ, and accompanied by the Nina and Pinta to the singing of the "Salve Regina" evening after evening, sailed the unknown seas in search of the new land. Mutiny arose to make the difficulties all the greater, but the faith of Columbus never wavered. I saw him as he sighted land, and again I saw him as he landed and cast himself upon his knees at the foot of the Cross he had just raised as the first standard raised in the new world.

Columbus, the Catholic, financed by Isabella, the Catholic, directed by Perez, the Catholic priest, discovered my land, and I, because I am a Catholic, cannot be a citizen of the most glorious republic of that land!

Missionary Zeal.

The missionaries that came with Columbus and the explorers that followed him did not believe, as did their Puritan successors, that "the only good Indian is a dead Indian," but rather that the Indian had an immortal soul for which Christ died, and, therefore, he was to be Christianized and civilized. Along the western slope of the Rockies to the Pacific, down the valley of the Mississippi, all across the southland, the Cross could be found and Catholic prayer and hymn heard.

Lord Baltimore.

Then came the beginning of the colonies. To escape persecution, religious and political, men left Europe to seek liberty in the new world, and refused to others what they themselves were seeking. Only when Lord Baltimore came to found the colony of Maryland was there a place in which all might be free to worship according to their conscience, through the Catholic Lord Baltimore's decree of religious liberty within the confines of his colony. Yet

I, because I am a Catholic, cannot be a citizen of the republic of which this colony became a state!

The Carrolls—Jack Barry.

When the dark clouds of oppression hung low upon the colonies, and New England's Puritan narrowness in regard to the Quebec Act had angered the well-intentioned Canadians, it was the Catholic priest, Father John Carroll, who accompanied Franklin and Chase to obtain Canadian neutrality, if not Canadian co-operation. When the patriots of 1776 gathered for the signing of the Declaration of Independence it was the Catholic, Charles Carroll of Carrollton, the richest man in the colonies, who was ready to sacrifice his all with his fellow-patriots for his country. Saucy Jack Barry, whom the bigots in the rewriting of the so-called history for the schools have tried to rob of the title of Father of the American Navy—Saucy Jack Barry, the Catholic, who never missed the target when it was a British ship—Saucy Jack Barry, the Catholic, it was, who, when his ship was icebound in the Chesapeake and watched closely by the British outside, took his men, Catholics like himself, and marched overland until he reached the side of Washington to lend a hand in thrashing the British.

When the Conway cabal was formed to oust Washington and make Gates commander-in-chief, it was the Catholic, Charles Carroll of Carrollton, then on the war board, who foiled them and saved Washington as the Father of our Country. When Washington was going through his Gethsemane at Valley Forge, your history of today tells you that Robert Morris sent him funds for his men, but your history does not tell you that DeLancy, Shea and the Miles brothers, four Irish Catholics, gave Morris the fifty-five thousand dollars to put shoes on his soldiers' feet, food in their stomachs and clothes on their backs.

European Assistance.

It was Kosciusko, Pulaski and Lafayette, all Catholics, that taught our Continental army all it knew of military tactics, cavalry practice and fort-time. The story of the heroic sacrification of position. It was Father John Carroll, afterwards the first Bishop of Baltimore, and Charles Carroll of Carrollton, the Catholics, who, by their influence in France, made more easy the entree of Franklin into the French court to obtain from the Catholic king of France Catholic money, Catholic soldiers and Catholic ships manned by Catholic sailors, that made it possible for us to win our independence.

Real History.

Will your history in the schools of today tell you these things? Look and see. So I might go on through the period of construction and down through the Civil war and to our own time. The story of the heroic sacrifices of our Sisters in the Civil war and the Spanish-American war would take a whole evening to relate. In the face of all these facts I am told by the Guardians of Liberty, whose founder and model was the unspeakable

Benedict Arnold, who tried to sell his country to England, that I, or any other Catholic, cannot be a citizen of the United States.

The Fawning Type.

I have no time for the man or men who, when some crumb of an appointment is handed to one who is a Catholic, throw up their hats and shout hurrah! as if a tremendous favor had been done. We ask no favors. Our forefathers discovered and explored this country. Their minds and their brawn helped tremendously in its development. There is not an undertaking in any of the various fields of decent activity today in which the mental ability, physical power and material wealth of the Catholics are not to be found united for the greater progress of our beloved country. Our enemies are the enemies of the republic and its institutions. Self-respecting and intelligent non-Catholics will and do condemn the vile methods in use in our day by these contemptible cowards, who have always been missing in the firing line of our country in time of distress.

Catholic Defenders.

When Catholic priests and Sisters and soldiers stood shoulder to shoulder during the days of the Civil war, fighting and ministering on both sides for the cause they believed to be right, the class to which belong the creeping vipers of today beat a hasty retreat from the danger zone and attracted notice only when endeavoring to cut the throats of those noble men and women at the front. At that time the voice of the Know-Nothing was silent. So, in the days of the disreputable A. P. A.'s, when the first gun of the Spanish-American war was heard, they all scurried to shelter, whilst Catholic priests and Sisters and soldiers went shoulder to shoulder with their non-Catholic fellow citizens to stand the brunt of battle and hold aloft the Stars and Stripes.

Rights.

Now, cannot I, a Catholic, and you, Catholics, be citizens of this glorious republic? We represent sixteen millions out of one hundred millions of our population. We ask no favors. We demand our constitutional rights, and decent, fair-minded, non-Catholic fellow citizens are ready to join with us to see that we get them.

Charity in America.

A splendid consideration of this subject, with attention to it as a virtue, was given by the Right Reverend Philip R. McDevitt, D. D., Bishop of Harrisburg, Pa., at the National Conference of Catholic Charities held in Washington, 1922. Bishop McDevitt's address was published in the Catholic Press, from which we reprint.

"At the font of Baptism, the Catholic child through its godparents promises to renounce the devil and serve God. In later years the promise is renewed in Confirmation and is repeated time and time again in the Sacraments

of Penance and of the Holy Eucharist. Because of this declaration of loyalty to God, repeated frequently and on solemn occasions, Catholic men and women have obligations of a twofold character, first as individuals and then as members of a great organization, the Catholic Church; for every Catholic is bound to believe that by the grace of Baptism he enters into the divine institution which Christ founded in order to bring to all men the fruits of the Redemption.

"As individuals, Catholics must discharge the duties of worship and service which rational creatures owe to their Creator. As members of an external and visible body of which the Pope is the head, they must fulfill certain responsibilities which are over and above those that rest upon them as individuals.

"Aptly and truthfully it may be said that Catholics belong to a family of which Christ is the Head and in which all the faithful are brothers. They belong to a commonwealth of which Christ is the Supreme Ruler and in which all Catholics are citizens. As loyal members of the family should have a deep concern for the good of the entire household and as patriotic citizens should further the welfare of their fellow-countrymen, so worthy children of the Church should show a sympathetic encouragement of and a practical interest in everything that bears upon the high mission to which the Church is consecrated, the welfare and salvation of souls.

"As the impressive gathering this morning of the representatives of the Catholic charitable organizations of America illustrates concretely the interest in the affairs of the Church which becomes every member thereof, I deem it fitting to offer on this occasion a few thoughts as to the need and wisdom of lay co-operation in all that the Church is endeavoring to accomplish for humanity, and likewise to express the conviction that a more active and widespread participation of the laity in works of religion, education and charity is one of the pressing needs today of the Church in America.

"While giving utterance to this opinion, I take it for granted that the activities of the laity, which I feel are so vital to the interests of the Church in these crucial times, shall not deal with matters which fall exclusively under the authority of those whom Christ has appointed as rulers in His Kingdom on earth. I am not unmindful that the Catholic Church is a hierarchical Church by divine ordinance, that the members of the hierarchy, through no choice of their own, must rule and direct the affairs of the society that Christ founded, that the nature of the Church cannot be changed, and that the spiritual authority of those who by divine appointment direct her destinies can never be questioned.

"The recognition of the simple truths I have enunciated in no way lessens another important fact that the Church, Catholic and Apostolic, one and holy, is the congregation and federation of all the faithful; that Pope, Bishops and priests are not the Church. They form

one part, and the laity the other part. There are in the Church two orders, the one ecclesiastical and the other lay. Though distinct and separate, these two divisions are not independent one of the other. The members of each division are inseparably associated in the most intimate relation of teacher and pupil, of leaders and followers. As the efficiency of an organization depends upon the activity of the component parts, so the success of the Church in fulfilling the purpose of her foundation rests not on ecclesiastics alone, not on the laity alone, but upon Bishops, priests and people acting as one, as brothers in Christ, as professed followers of Christ, in furthering the interests of God's Kingdom on earth.

Unity Implies Co-operation.

"In this imperative need for the unification of all the elements in the Church, one mighty force for good is found the first reason for lay co-operation. The full significance of this reason may be understood when it is recalled that in the Church, a divine society which is in the world though not of it, there are matters of strictly hierarchical concern and those which are not so. In those subjects which do not fall directly and exclusively under the spiritual leadership which ecclesiastics hold by virtue of divine mandate is afforded the opportunity for the service of the laity.

"A second reason for lay activity is the necessity of developing the higher and better self of the individual members of the Church's fold.

"Though it is true that the love of God and the love of neighbor for God's sake seek their natural expression in service, yet in turn habitual service strengthens the virtues that inspired it. Virtue grows by what it feeds on. Unselfishness finds its nourishment in unselfish deeds. Generosity waxes strong on generous and whole-souled actions. Brotherly love and Christian charity, the tests of true fellowship with Christ, burn more actively in the soul when Catholic men and women, either as individuals or as members of the Church, bear their just burden in the social, industrial, intellectual, charitable and religious movements that look to the protection, the welfare and the betterment of their fellow-Catholics.

"This participation in good works is necessary not only that character may be developed, but likewise that it may be saved from deterioration. When a son of the Church takes no part in the spiritual and corporal works of mercy, when he neglects to ally himself with associations that the Church organizers or fosters, his faith and loyalty, his love of God and neighbor lose their vigor and vitality.

"But the evil consequences that flow from the lack of a zealous, enthusiastic and thoroughly loyal Catholic spirit and interest in the things that look to the betterment of the world react disastrously not only on the character of the selfish and indifferent individual, but likewise on the general life of the Church. As in the physical organism, when muscles are partially or totally inactive, the health of the

FIRST EASTER DAWN.

Tradition has it that one of the first to whom Our Savior appeared after His Resurrection was His Mother. The artist here pictures the scene.

whole body is affected, so in the Spiritual Body of Christ—the Church—when individual Catholis see nothing beyond their personal concerns and have no vision of the world mission that was announced when Christ said to His Apostles: 'Go teach all nations,' the whole Church suffers the penalty in the dimunition of a stirring and enthusiastic spirit.

"In addition to the rendering of personal service in the works of the Church, Catholics should likewise give a portion of their earthly goods to aid religion, charity and education. Catholics may not evade their duty in this respect. They may not forget that man is not the absolute owner of anything he possesses; he is the guardian only. Everything he claims as his is lent by God for the individual's salvation and the good of others. Neither may Catholics ignore their obligation concerning the distribution of the things of this world. The will of God in this respect was made known to the Jews of old when it was ordained that: 'All tithes of the land, whether of corn or fruits of the trees, are the Lord's and are sanctified unto Him. Of all the tithes of oxen and sheep and goats that pass under the shepherd's rod, every tenth that cometh shall be sanctified to the Lord' (Lev. xxvii, 30, 32).

What Shall Be Our Standard?

"God exacted a tithe or a tenth in the Old Dispensation in order that man might acknowledge the Creator's goodness and recognize His ownership of all things. The truth underlying the tithe has not lost its force in the New Dispensation, for God grants to no one a freedom from giving. The only question that can be raised is whether or not the standard of the Christian shall be above or below that of the Jews when the duty of returning thanks to God and confessing His supremacy is to be fulfilled.

"With all these truths before us, dare we think that Catholics meet the requirements of Divine Providence who in life and in death return practically nothing of their wealth to Almighty God, the Dispenser of all gifts? Rather is it not a public scandal when those whom God has blessed with health, strength and prosperity die and leave their wealth to relatives and only a pittance to charity and education? Far better for men and women of this character never to have had the goods of this world, if their last wills make known that the weal and spread of the Kingdom of God on earth was no concern of theirs. There is fear, indeed, that they who thus forget God's claims shall be forgotten by God in the hour of their greatest need. Few Catholics there are who are unable to devote a portion of their means to charitable purposes. The practice of doing so characterized all classes of the faithful in the ages of Faith. The historian of those days when Faith was a living reality tells us: 'It was rare—very fare—for any man or woman of substance enough to make a will not to leave some sort of legacy to the parish, varying according to the wealth or proverty of the testator, from a

widow's wedding ring to the greater bequests of the well-to-do' (London 'Tablet,' July 22, 1922).

"At all times Catholics should render the service which membership in the Church calls for, but especially in our day when the difficulties of the Church in carrying out the commission of Christ to teach all nations are immeasurably increased by the organized and persistent attacks of the forces of evil against the Church as well as against the fundamental principles of Christian truth and morality. Neither doctrines nor institutions are spared by the present-day teachers of error who boldly and defiantly proclaim, with dogmatic finality, that churches, creeds, dogmas, ceremonials, rituals, public worship are unnecessary that laws and forms of government are useless; that each individual is a law unto himself; that the family is an obsolete institution; that marriage is merely a civil contract to be observed or violated as the parties thereto may decide; that the State and not the parent is the master of the child; that education is exclusively the function of the state; that religious teaching is out of place in the day schools of the country; and that morality is something wholly distinct from religion.

Church Sole Safeguard.

"The Catholic Church, because of her divine origin, is the only organized force with authority and strength sufficiently great to offer effective resistence to these doctrines, which, if logically carried out, would wreck the individual, the family and society. Nevertheless, though destined to come forth unscathed in the battle for truth and morality, the Church calls upon her children of every class for assistance in order that she may be the more successful in maintaining unimpaired the doctrines of Christianity in regard to law and order, the integrity of the family, the sanctity of marriage, the right of the parent to educate his child, the freedom of education, the necessity of religion in education, and the inseparable union of morality and religion. Only when her children heed her bidding and accord to the Church a prompt, generous and enthusiastic support is she able to carry out with highest success her lofty mission as the divinely appointed guardian of faith and morals. Unfortunately, there are Catholics who, for one reason or another, remain indifferent to the invitation of the Church to take an active part in the great work she is doing for humanity. Wrapped up in their own immediate affairs, they seem unaware of the vital fact that Christ established a Church and that He demands service of every member thereof. Were this selfish devotion to individual interests universal among Catholics of every class, efforts to further the spiritual and temporal progress of the world would have little fruit. Happily, however, there are laymen, priests and religious who recognize the duties imposed upon them by followship in a divinely established organization and who respond to the appeal of the Church to help carry on

the works of religion, charity and education. But though on every hand Catholic laymen are conspicuous for their zeal, loyalty and self-sacrifice in civic and religious movements, yet the fact stands out that the Church is relying mainly on priests and religious in the actual fulfilling of the responsibilities which are hers as the representative of Christ.

"The character and extent of this dependence of the Church upon certain classes of her followers for the success of many of her undertakings may be learned by a study of the Catholic educational system. An examination of the institution which is shaping the destinies of two millions of Catholic children will show that the dominant element therein is the self-sacrifice of the men and women who are devoting their lives to the sublime vocation of Christian teachers with little compensation other than what is barely sufficient for their necessities. Because of the inexpensive, though highly trained teachers whose services Catholic education commands, every Catholic school is the beneficiary of a sum of money equal to the difference between the small salary of the religious teachers and the far larger salary lay teachers are accustomed to receive. Without this saving, which is due to the meagre pay of the men and women of the religious orders, it would be extremely difficult for Catholic schools to maintain an existence, unless through an endowment or large and frequent donations. In the light of these truths, it is a conservative estimate to say that the self-sacrifice of our religious lifts from the shoulders of our Catholic people a substantial, if not the principal part of the burden and expense incurred for the maintenance of Catholic education, and at the same time assures the continued existence of our Catholic schools. The truth of this second declaration would be seen if at any moment the men and women of the religious orders abandoned their vocation and returned to their families. Lay teachers would be required to take the vacant places in the various schools. Small salaries would cease, because lay teachers could not support themselves upon the amount of money which the religious are receiving at present. It would be unreasonable to expect them to do so. A candid and serious consideration of the situation created by the disappearance of the religious from our schools points unmistakably to the conclusion that our educational work, practically speaking, would come to an end, because of the utter hopelessness of securing the means amply sufficient to pay for efficient lay teachers.

Catholics Unappreciative.

"It is doubtful that the vast majority of Catholics appreciate the significance of these startling statements. That they do not is because too many Catholics fail to note that works of charity and education among non-Catholics continue because of the service that money pays for, but that the same kind of works among Catholics continue because of the life-offering of

men and women who consecrate themselves unreservedly to the welfare of humanity.

"The more the factors that enter into the works of the Church are examined, the more clearly it becomes evident that the burdens imposed by religion, charity and education are not evenly distributed among all classes of Catholics. The inequality of distribution might be overlooked if it were not accountable for the lack of men and means needed by the Church to spread the Kingdom of Christ on earth. The corrective of a condition that compels the Church to depend upon the few rather than on the many and that leaves her without adequate resources will be applied when the Catholic laity manifest a more active and generous participation in everything that the Church attempts for the good of humanity, and, furthermore, when they put aside the fatal delusion that an exclusive devotion to personal affairs, together with a simple attendance at Mass on Sundays, a perfunctory performance of a few practices of piety, and a studious avoidance of gross sins, satisfy the requirements of membership in the Church of Christ. Only when Catholics unite with their brethren to work good to all men, but especially to those who are of the household of the Faith (Gal. vi, 10) can it be said that they walk worthy of the vocation in which they are called (Eph. iv, 1).

"In this plea for the participation of the laity in the works of the Church, I would express the opinion that their part should be not merely a passive but an active participation, whereby responsibility will be placed upon them to bring to a successful conclusion affairs of great moment that concern not only the welfare of the Catholic body but of the whole country.

"But whilst urging a policy, the carrying out of which will make the laity more keenly sensitive of their obligations as members of the Church, perhaps I should speak the word of advice that the service which Catholic men and women render in order that the Church may function properly and effectively must find its inspiration not in benevolence, in philanthropy, in condescension, in paternalism or fraternalism, but in the love of God and the love of one's fellowmen for God's sake. Money shall hold a small part in the service, which shall consist chiefly of the thought, interest, loyalty, co-operation, mind, talent, and whatever one has to give according to his station, education and influence for the welfare of the great organization itself, and for the well-being of all its members who need comfort, protection, instruction and guidance in the social, industrial and moral spheres.

Awakening in America.

"It is a consolation and a gratification to know that within the last decade, in particular, there has been a wondrous awakening in America to the imperative need for the laity to take part in the works of religion, charity and education, and thus discharge the duty which is theirs as in-

tegral parts of the great Catholic Church.

"Not less gratifying than the radical change in the laity in regard to their responsibilities as members of the Church have been the evidences that parochialism and diocesanism, which see little beyond merely local interests, are yielding place to that truly Catholic spirit which gives life, vigor and power to the glorious organization which Christ founded for the salvation of the world, a Church eloquently pictured by one not of her fold as:

" 'A vast community that spreads from Andes to the Indus; that has bid defiance to the vicissitudes of fifteen centuries, and adorned herself with the genius and virtues of them all; that beheld the transition from ancient to modern civilization, and itself forms the connecting link between the Old World in Europe and the New; the missionary of the nations, the associate of history, the patron of art, the vanquisher of the sword' (James Martineau: A Biography and Study, p. 53).

"In bringing about those momentous changes, the meetings such as the one which opens this morning have been important factors. Accurately and dispassionately the distinguished and honored head of the Catholic university, at your annual meeting in 1916, dwelt upon the far-reaching effects of these national assemblies. He declared:

" 'The National Conference of Catholic Charities has definitely closed the old parochial epoch of isolation and has opened an era to be governed by our new national outlook and the inspirations that come from it. * * * It has tended greatly to correct extremes of conservatism and radicalism by setting forth clearly and temperately the Catholic spirit and traditions of relief work, and by endeavoring to absorb all that is wholesome and approved in modern philanthropy. * * * It has provided a place where the charity of Christ may meet scholarship and experience, and it traces the pathway along which all three may walk hand in hand toward the better day for which we hope' (Fourth National Conference of Catholic Charities, 1916, pp. 59, 60, 61).

"Surely the results accomplished within a few years by the National Conference of Catholic Charities warrant the hope that the present and future gatherings of those who represent what is best in Catholic manhood and Catholic womanhood will, in God's providence, radiate and influence throughout the laity of this great Church of America, making them strong where they are weak, zealous where they are indifferent, and united where they are divided. When this consummation we hope and pray for shall have been reached, then the Catholic Church, in theory and in fact, will be the congregation of all the faithful in which no member will weary of doing good, especially to those of the household of the Faith, and where all will walk worthy of the vocation wherewith they are called. This vocation to membership in the

Catholic Church is a high privilege indeed. It is a high calling that has its duties no less than its rights. It is a vocation of service, the service of God and the service of our fellows in God's Holy Name."

Civic Faith

The brilliant utterances of the foregoing writers emphasize the belief and practice among Catholics concerning duties of citizenship. Our country's need and its service yields place in our concerns only to our attitude towards God, and we are firmly convinced that God wants us to serve our country at all times well and faithfully.

Catholics are well instructed on this point in their catechism as children, in later counsels adapted to their years. Our duties are outlined in other features of this volume, viz.: "The Catholic Vote," "Citizenship," "Should Women Vote," and examples drawn from service to our country during the war and at other times.

Priests do not take part in politics, as a rule. There is no question of the moment which finds them as partisans. Whatever views they may hold as citizens, they are careful to hold the same as private opinions. It is not on record that Catholics ever heard a priest use the pulpit for exposition of views on a purely political question. Nobody can recall that his pastor ever there urged him to vote on such an issue. The Catholic clergy preach the Word of God from the altar. Political questions have no place in the sanctuary.

It is unknown in our country for a priest to become a political leader. So, too, was this true of priests in other countries until certain crises brought out the need for unusual abilities and well-defined qualities of leadership, added to a feeling of public confidence in one tried and tested. Since the war such emergencies have arisen. The necessities of the period found certain European countries in doubt. Their political leaders had been found wanting. They turned here and there seeking leaders. Failure followed failure. Meanwhile their country suffered.

In such a crisis what was more natural than to turn to one in whom public confidence rested, whose self-sacrifice was known, who had all necessary qualifications for leadership. Such men have been found by several European countries in the stress that followed on reconstruction work. In the ranks of the clergy were leaders of national reputation, whose abilities were widely known.

The conference held by the powers of Europe at Genoa in 1921 strikingly demonstrated this fact. An obscure priest became the guest of honor among the world's notables. His opinions on international problems were sought by representatives of the foremost nations. His views were put into

practice. His advice was heralded abroad, and the world's best minds acclaimed the wisdom of his words.

It is consideration of the careers of such men that we here offer. It will be understood that they, while fulfilling their destiny, serving their country in unusual capacity, do not forget their real vocation. While the world acclaims their genius they go about the daily routine of priestly requirements. When the need for their talents has passed they will return again to the humble roles from which they have arisen to world prominence. Each took his place in public notice with the permission of his Bishop. His obedience to Church authorities will bring him again to the humble capacity in which he first inspired confidence.

The history of the Church has shown us many such priests in bygone years. Lest this generation fail in due recognition of those to whom Europe in the days following the war turned for aid in dire extremity we offer readers of this volume brief sketches of their lives.

It is but fitting that we begin with a review of the life of the priest to whom we referred in preceding paragraph as having attracted world-wide attention at the Genoa peace conference of nations.

Dom Sturzo.

A great power in the political life of Italy, a leader whose views are considered of great importance at the Genoa conference, is Dom Sturzo, a priest of Caltagirone, a village in Sicily, where he was born over fifty years ago.

Twenty years ago, Father Luigi Sturzo, then a young priest, organized the working people of his community with the idea of liberating municipalities from political rule.

In 1905, he was elected mayor of the village and held this office until 1920.

Father Sturzo, at Genoa, favored establishment of a kind of European federation, based on the principles of brotherly love, conciliation and co-operation.

In all leaders for world betterment he has had listeners eager for his views on the necessity of a "political internationale" based on international aspirations much loftier and broader than anything the world has yet seen.

Father Sturzo is regarded by his countrymen as a true Apostle. He is the leader of an increasingly important party in national affairs—the Catholic or popular party, which he organized.

Austria's Priest Premier.

Among the world's greatest leaders in the reconstruction days of Europe, in a country perhaps more severely tried by adversity than any other, was one man, a priest, who, where all others had failed, succeeded in bringing order out of terrible chaos.

Austria's problems, numerous and critical, and each of them a matter almost of life and death, were most complicated for the new Chancellor, Monsignor Ignatz Seipel, leader of the Christian Social party. When Chancellor Schober resigned his office, the Socialist press was the first to urge

that Monsignor Seipel, leader of Austrian Catholics, take charge of the country's affairs. More marvelous still, the Jewish papers, which are ordinarily most virulent in their persecution of Catholic priests, respectfully approved Dr. Seipel's appointment to the post of Chancellor.

Born in Vienna, 46 years ago, Dr. Seipel is a perfect Catholic priest, simple in his mode of life, a splendid objective and moderate speaker, practical and powerful as an organizer, and recognized even by his adversaries as a sincere patriot. Having completed his theological studies in Vienna university, Dr. Seipel for a few years did pastoral work and then became a professor of moral theology in the Salzburg faculty of divinity. In 1916 he received a call to the Vienna university as successor to the famous theologian, Monsignor Franz Schindler.

Holland's Diplomat.

One of Europe's small countries is Holland. Not directly concerned in the World war, the position of its people during long years of conflict was exceedingly precarious. Efforts of diplomats on both sides of battle were at times concentrated to involve Holland, seeking the advantages that offered. Much pressure in various ways was brought to bear upon this intrepid people. Dissensions among certain parts of the population were freely sown. It was a difficult course for the nation's leaders to steer safely through tempest of strife.

In this crisis of Holland's history the man who exercised no small amount of influence in stilling the alarms of the populace, and inspiring them with confidence was a priest, Monsignor Nollens. Known to them for his abilities through many preceding years it is, however, safe to say that he rose to the real greatness of his talents during the war and since.

The world acclaimed him as one of its powerful leaders, its most skillful diplomats. His own nation honored him with many opportunities in which he shared honors with the greatest, particularly being a tour on a diplomatic mission to America, in which he received unusual attention. He conducted himself with the poise of a natural leader of men and at the same time with a quiet simplicity of bearing as much at home with his associates as at any time with his friends among the clergy.

A Leader in Ireland.

The story of experiences in Ireland in the period that led up to "Erin's Tragic Easter," and continued in the later movement for recognition among the nations will not be complete without attention to the life and work of Rev. Michael O'Flanagan.

How, as a young priest, he became identified with national movements of progress will ever remain as a tribute to his zeal, energy and abilities. Prominent in the effort to preserve and develop Ireland's national industries, he was the first to show other countries the particular advantages of Irish trade and commerce. In this behalf he headed a commission which, by practical demonstration in many cities

of America, taught the world the beauties of Irish lace manufacture.

The days that followed the war found Father O'Flanagan a leader in the movement for independence. He was elected vice president of the Irish Republic. He continued for years in that capacity, which meant much more than the office usually holds for its incumbent, since the president, Eamon de Valera, was forced temporarily into exile. All through these years, when the Republic functioned most admirably despite Black and Tan opposition and other methods aimed at discredit of their control, Father O'Flanagan's influence was readily apparent. His followers were many. Their confidence in him was universal and often expressed, and he continued to the end an influence for good, satisfied only to serve his country as it was given him to do.

Industrial Leaders.

Priests who find occupation in service along industrial lines are more numerous than as leaders in other forms of civic affairs. Just as Father O'Flanagan first found opportunity in promotion of his nation's industries, so, in other countries are priests active and helpful. Their special form of endeavor is for the benefit of mankind. They are trained specialists in their work. Often they are practical men with actual experience in the work which attracts their best effort.

A striking example of this form of priestly work is the Reverend John A. Ryan, D. D., of the Catholic University of Washington. There is no higher authority in America on industrial problems than Dr. Ryan. His pronouncements are those of an expert, whose views have formed the basis of much helpful industrial legislation. His efforts are turned in the direction of remedial effort and many states now know his recommendations in laws covering minimum wages for workers, conditions for women and children, who are employed, and other features.

Dr. Ryan's writings have done more in recent years to sweep away the fallacies of Socialism than, perhaps, any other authority. He has, on several occasions, been singled out for attack, but always rallies to his defense of position a strength of argument and a wealth of logic that has proved invincible. His public debate with Morris Hillquit, a prominent Socialist, developed into a masterpiece of defense of Church attitude on industrial problems.

Catholics in Discovery.

In recent years a certain type of American has risen up to resent the discovery of this country by Christopher Columbus. There are not wanting some who profess to believe that Lief Ericson, and not Columbus, was the real discoverer.

It is evident from the strenuous expression on this subject that the disturbed gentlemen have some stronger reason behind their utterances than mere interest in the subject. We find it in their opposition to the acceptance of October twelfth as a holiday. As the Boston Transcript put it, editorially, they would not be interested in the subject at all if the great Genoese navigator had not been made the pa-

tron of the knightly order of young Catholics. But since this has been done the bigots must look around for another discoverer.

Lief Ericson.

They find him in Lief Ericson, or Lief the Lucky, who introduced Christianity into Greenland about 1100. Nicholas, Abbot of Thingeyre, who died in 1159, tells of these voyages. Lief's father was Eric the Red, who about 986 discovered Greenland. Lief travelled south to Helluland, then to Markland, then to Vinland, the Good. There is a consistent unanimous tradition through the north to this effect, dating back to the eleventh century.

Since Lief introduced Christianity into Greenland, he is not a discoverer dear to the hearts of bigots. Even if we accept this story of the land to be south of Greenland and his visit there, as discoverer of our country, he will not be accepted by the disturbers as a desirable substitute for Columbus. For the Christianity of his day was Catholic Christianity. The man who became a convert to Catholicity at the court of Norway in the 999, was afterwards a zealous co-worker of the priests who established the Church in Greenland.

St. Brendan.

The bigots fare worse in going back farther in history for a substitute to Columbus, the Catholic. There is St. Brendan, who with a company of monks, is said to have sailed from Ireland, in quest of "a land of promise." There is a story of a seven years voyage and of the finding of a "Terra Repromissionis." a most beautiful land, somewhat about the year 550. The geographical position of this land was not determined. Until the nineteenth century, belief in its existence was accepted.

Many scholars later persisted in this claim for St. Brendan, basing it upon traditions of North men and of the Shawnee Indians, and, upon knowledge of animals and plants on the Western Continent possessed by Brendan himself and described by him.

The oldest account of the legend is in Latin, "Navigatio Sancti Brendane," and dates from the tenth or eleventh century. Since then the story has appeared in literature of other countries. McCarthy, O'Hanlon and others tell of it. Old calendars ascribe a feast for the departure of St. Brendan on March 22. In the eighth century St. Aengus invoked in a litany the sixty who accompanied St. Brendan on his voyage.

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CHAPTER XXI.

Woman's Place in the Church.

Women Among Early Christians—In Religious Orders—Christ and the Home—Women's Debt to Catholicity—Woman's Power—Should Women Vote?—Investments—Great Women—The Greatest Woman—Women Traveling.

Woman has always held a prominen place in religious history. In the pagan rites, woman was held pre-eminent in all that was good, beautiful and tender. She was supremely influential. She tended the altar-fires. She had her place beside the priest. The vestal virgins ranked with royalty in all public assemblages. She was even worshiped in the temples, and homage was paid to her divinity in martial triumphs and in the public games. Everywhere there is evidence of that invincible weapon which nature has placed in her hands for approaching and controlling men—the beautiful weapon, affection, which mother, wife, sister, daughter wield.

In the religious history of the Jews, woman is equally prominent. Two books of the old Testament were written in her exaltation, Ruth and Esther. Patriarchs acknowledge woman's influence, and she is found constantly exercising a recognized power in religious affairs. Anna served God night and day. Sara is mentioned as a model spouse, and the Church has since honored her by enshrining her name and her virtues in the marriage service. Miriam, Ruth and Naomi, the widow of Sarepta, others too numerous to mention, are honored in Holy writ.

Woman Among Early Christians.

The reverence and affection with which the sacred writers speak of the Virgin Mary are surely evidences of the place she held in the hearts of her Divine Son's followers. Volumes could be written of her influence, in her silent unassuming way, upon the Apostles. The women who followed our Lord were singularly heroic. Their associations with the Apostles are likewise mentioned, and it is significant that they never denied or betrayed Christ. St. Paul commends the women who labored with him in spreading the Gospel. Lois and Eunice, mother and grandmother of

Timothy, were the ones who first taught him the Christian truths. The second epistle of St. John was written to a woman. Contemporaneous with St. Paul was Thecla, held in great veneration by associates. St. Prisca, St. Agatha, St. Agnes, St. Catherine of Alexandria, scores of other women suffered martyrdom during the early centuries. St. Mary of Egypt spent twenty-seven years in isolation. St. Bridget, of Ireland, had her first cell in an oak tree. The empress Helen, mother of Constantine, was active in restoring churches. St. Elizabeth, queen of Hungary, and Alice, empress of Germany, showed the power of religion in their administration of affairs.

Women in Religious Orders.

In the religious orders, religion as an influence with which to bring out woman's administrative ability is clearly shown. It is impossible to exaggerate the influence of the Catholic sisterhood upon society. All human nature bows in respectful homage to those women who have given up all to serve Christ. If woman had done nothing in the household for the Church if she had been indifferent as a wife and incompetent as a mother; if, in the world, the sex was frivolous and vain; if there had been nothing done for religion except that which is being done by woman "out of the world," Christianity would still have been the gainer, and civilization would still owe woman a vast debt because of what the sisters have done in their varied channels of activity.

The catalogue of eminent foundresses is too long for more than a passing reference. St. Elizabeth anticipated the sisters of the Good Shepherd in her work among fallen women. The foundress of the Poor Clares was the daughter of a nobleman, yet she practiced the strictest austerities. St. Jane Frances de Chantal, foundress of the sisters of the Visitation, Mother Seton of our sisters of Charity, Catherine McAuley of the sisters of Mercy, Blessed Mother Berat of the Congregation of the Sacred Heart, Nano Nagle of the sisters of the Presentation and all those brave holy and zealous women who are today conducting their respective communities in every part of the world are illustrations of the sacrifices which made martyrs in the old days. The delicately reared women who left their homes in far-off Europe to come to a strange land, among the tribes of savage Indians to lay the foundation for the busy communities, which today exercise such unbounded influence over this country, were brave and energetic, but the real story of all the sacrifices undergone by women in this country is buried in convent archives, and the modest keepers shun publicity. Whether the effort has begun with teaching the child at the mother's knee, or whether it was delayed for further instruction from the sisters in the schools, always woman has been active in the mental progress of the race.

And the ever-increasing demand for more scholarly training finds them always ready, prepared to give the best education available for either sex, prepared, to serve God in any other works of charity which their devotion suggests.

Christ and the Home.

What was the effect of Christian teaching on the home, the family, the standing of women? The Roman wife in pagan times, was little better than a slave. Her legal position was extremely low; her claims were acknowledged or repudiated according to the passion or caprice of her husband. The Roman family was instituted on the principle of absolute authority vested in the head; wife and children were his chattels, to dispose of as he willed; "In some cases he had the right to put his wife to death," history tell us.

As a result of this absolute control on the man's part, and absolute subjection of woman to his will, profligacy possessed society, vice in every form was rampant; and below the ranks of the higher classes was a multitude of enslaved nameless poor, abject in their poverty and wretchedness, steeped in moral degradation. Then was performed the miracle of redemption. Above the pleading of the wife, thrust dishonored from her home for no just cause, was heard the voice of the Church: "This woman is your lawful wife, you may not put her from you; these children have immortal souls, you may not barter them as things of commerce." And when the warning was unheeded, measures were taken to enforce the rights of the wife and the mother, to protect the interests of the home. The Christian doctrine on marriage is very simple—"One with one exclusively and forever," and the Church with invincible firmness compelled acceptance of this doctrine. From St. Peter to the present visible Head of the Church on earth there was never a deviation from this fundamental principle that alone can preserve the sanctity and integrity of family life. Church synods occupied themselves with forming laws to maintain the sanctity of marriage, the education of children, the peace of the household. Popes and Bishops sought redress for the oppressed and wronged. "In fact," says Dr. Grisar in his "History of Rome and the Popes," "general life work and public action were hedged round with protective legislation."

Woman's Debt to Catholicity.

From the earliest ages of the Church, Catholics have been urged to take that place in the civil and social life around them which a practical application of the principles of their Faith would point out—that by so doing they might assist, according to the measure of their abilities, in spreading the influence of Catholic ideals amongst the generations that are growing up indifferent or hostile to the Christian religion.

Catholic women, in particular, are encouraged to fill that position in life which it is their duty to fill, and to

utilize the talent of Faith which God gave them. A great and useful task lies before them. They can present an historical Catholic point of view which is forgotten usually in dealing with modern problems. We hear of plans for the prevention of disease and destitution, of schemes for clothing and feeding the poor and educating them, wherein religion, the main factor in all progress either of the individual or of the community, is absolutely ignored. And nothing but the development of Christian principles in social work will ever accomplish anything of definite value in these problems of the age.

Woman's Power.

In the days in which we live we must act, and we must Christianize the world. To communicate right views, this is the duty of Christian women. Woman's is the greatest power on earth, after the divinely founded Church of God. And the fulcrum and lever by which woman can, if she will, move the world, are inspiration and prayer. This is the secret of the power exercised by the greatest of women either in the world or in the cloister.

It is the want of religion which makes the restless, almost unnatural woman of whom we read to-day. One who seeks the rules of her conduct far from the principles of Christianity is always restless, striving after unattainable things, and by her lawless methods frequently bringing the work of woman into disrepute. The average woman is opposed to violence and militancy. Catholic women in particular should make a stand against such methods, realizing as they must realize the debt owed to Christianity. With Jesus there was no question of superiority or inferiority in the sexes, and such should not become an issue to-day.

To describe in detail the vast possibilities of social work on the part of Catholic women is impossible, said Cardinal Gibbons. They may, nevertheless, be summed up briefly and adequately in three comprehensive words which should be inscribed in letters of gold upon the banner of every Catholic women's association. They come from the lips of the Holy Father himself: Religious Education, Charity, Sacrifice—here is the epitome of woman's social duties as given them by the Supreme Pontiff during the convention of the International Federation of Catholic women, held at Rome. It perfectly expresses the threefold ideals of woman's social activity.

There can be no doubt whatever that woman owes her present position of honor—her evolution from the mere slavery of Pagan times—to Christianity, to the Catholic Church, which teaches that it is a woman, the Blessed Virgin-Mother of God, who stands next below the deity and above all creatures, even the Archangels themselves. The Catholic cult of Mary Immaculate has raised the general status of womanhood, as in the cases of individuals it has greatly bettered each Catholic woman who called on

God's Mother with true love and trust.

Should Women Vote?

The answer is plainly, yes. Where the franchise is granted them, Catholic women may and should make use of it. Bishops have urged their flocks to take advantage of the vote, to be regular in using it and to exercise care in the selection of candidates for election. If Catholic women want to fight "all the sources of evil," as the suffragist campaign literature has it, in this way, why theirs is the opportunity. If the Catholic suffragist believes "votes for women," to be merely a political issue, she is free to act as she will. If she admits there is a religious and a moral issue to it, as there is, she cannot consistently take sides with any party, whose aim and ambitions are at variance with the teaching of the Catholic Church.

But women must not forget that the franchise has been in use for a great many years, and that abuses still continue. The much vaunted intelligence and purity of women is very likely to suffer from contagion with the ballot. The devil is not one bit afraid of any woman or any body of women who fight him with merely human weapons. Women are subject to the same temptations as men, and their advent into political life should be made in fear and trembling. The temptations offered Eve long ago are to be found in the flattery accorded the suffragists by the various political parties. The old story of "God-like power," used by the serpent, the lure of the "Knowledge of good and evil," is extended them now, and the Eves are busy trampling poor stupid blundering Adam's "tyranny," under foot in the rush to the polling place.

There is only one woman whose influence the devil fears; only one whose purity blinds him, whose intellect confounds him, over whose immaculate soul he never held sway, Mary, Virgin-Mother of Christ. Let the Catholic woman, who yearns to fight "the forces of evil," emulate Mary, the second great mother of humanity, not Eve, the first. Satan hesitates at the threshold of a good home. The influence of a good woman in her own home confounds him there, but nowhere else.

Investments.

It is, of course, beyond the scope of this volume to consider, or to offer, advice to women about investments. There is no intention of doing this. Yet, comment upon recent developments may be helpful as warning in places where women may lack experienced advisers.

Bucket shops and financial swindlers have, within recent years, defrauded the investors of America to the extent of more than $6,000,000,000, according to the New York correspondent of the Washington (D. C.) Post. Investigation by the Post's correspondent develops the fact that an amount in excess of $750,000,000 was extracted from green investors by sharpers during 1921. If these figures are to be accepted as anywhere

near accurate, it means a per capita loss for every man, woman and child in the United States of about $7 for the year. "Bucket shop" operations are blamed for much of this.

A vigorous campaign has been launched by organizations of legitimate bankers and brokers to blot out this canker in the financial system of the country.

The method of operation of the bucket shops are varied and interesting. The story of their activities as told by a financial expert disclosed adventures with other people's money as romantic as fiction. He said:

Bucket Shops.

"A bucket shop is a financial house which conducts a fictitious business in securities. Stocks or bonds are seldom purchased on orders from clients. Partners in these firms try to outguess the public on the movement of the market, and usually do. For this reason, when a client places an order the broker merely makes a bookkeeping entry to that effect. When the entry shows the customer's money has been lost, according to market quotations, the client is notified to put up more for margin or be wiped out.

"A bucket shop is seldom connected with the stock exchange. To buy stocks listed on the exchange, the bucketeer has to give an order to an exchange member. This means that he sacrifices all commissions on the deal. Therefore, as an inducement to the public, a bucket shop usually informs clients it does not charge more than six per cent on debit balances growing out of marginal purchases, no matter how high the call money rate goes. They are able to do this because the customer has never held any stock or had a debit balance.

"One good indication that a brokerage firm is a bucket shop is the refusal of the stock exchange to grant a permit for a stock ticker. When a brokerage firm wants a stock ticker, application must be made to the quotation committee of the exchange. If they show a clean bill of financial health they are considered above suspicion, they are granted permission to use a ticker. Otherwise they are refused, and a refusal generally means that something is wrong somewhere.

"Where a house is granted a ticker and the exchange later learns business is not being conducted on the level, the machine is ripped out without delay.

"Some bucket shops have a policy of buying about one-third of the securities ordered by customers. This is done for protection in case of an unexpected visit by the authorities. In case securities they are supposed to be holding for clients are demanded, they can, in this way, show part of them and claim the remainder have been placed as collateral on loans."

Great Women.

The point of view of the compiler of any list of men or women worthy of being classed as great, necessarily plays a large part and is reflected in his selection.

Since H. G. Wells named his six greatest history-making men, in reply

JESUS AND THE LITTLE CHILDREN

His love for the children was many times demonstrated. Here is illustrated His request: "Suffer little children to come unto Me and forbid them not."

to a magazine writer's question, endless discussions have been provoked. Lists longer and shorter than Wells' of the world's greatest men have been made and tossed into the field. And since the point of view is all-important no agreement has been reached, nor ever can be. Nor is this at all regrettable.

During the Pan-American Conference of Women, held in Baltimore, Senorita Graciala Mandujano, the delegate representing Chili, having in mind a series of articles for the Chilian newspapers, asked the National League of Women Voters to tell her who America's twelve greatest women are. Instantly the furor created by Wells' list was eclipsed by that raised by the Senorita's innocent question.

Women prominent in social work, law, medicine, education, literature, art, music and the drama have been acclaimed "greatest." A few names appear on many lists, and it is significant of the trend of to-day's thought, which, in spite of pessimistic croakers, is humanitarian, that these repeated names are of those who have had the good of others as an end.

Dr. James J. Walsh, holding that this "service" the crucial test, in making his list confines himself to women in the religious life. He cites Mother Seton, foundress of the Sisters of Charity; her daughter, Sister Irene, who founded the New York Foundling Home; Mother Cabrini, who, though of Italian birth, organized in America, hospitals, orphan asylums and schools for Americans of Italian descent as well as Italian birth; Mother Amadeus, head of the Ursulines who volunteered for service in the Alaskan missions among the Eskimos; Mother Alphonse, O. S. D., known to the literary world as Rose Hawthorne Lathrop, daughter of Nathaniel Hawthorne, but loved by the cancer-afflicted poor as foundress of the Servants of Relief; and Mother Mary Francis Warde, whose foundations in America of the Communities of the Sisters of Mercy, from the year 1843, when with seven Sisters (one, a postulant) she came from the Convent in Carlow to meet the urgent need of Pittsburgh, until her death in 1883, numbered twenty-three. From Pittsburgh Mother Francis had journeyed in every direction, going as far north as Maine, then south to Florida and west to California and this in spite of the wretched traveling facilities available in pioneer days. Hospitals, orphanages, homes for poor girls, and night schools, in addition to academies and day schools, were inaugurated in three, often four widely separated states within one twelvemonth of many of those fruitful years.

From the nature of things, it is incumbent on us, as thinking Catholics to accept Dr. Walsh's list, with no omissions. After all, a true American is a believer in America's possibilities and a worker for her welfare, temporal or spiritual. The fact then of foreign birth, particularly in the case of Mother Cabrini and Mother Mary Francis Warde, does not detract from their eligibility.

Going farther, however, for but six

"greatest" women have been named, we would add Mother Katherine Drexel, foundress and Superior of the Community of the Sisters of the Blessed Sacrament, whose efforts to reach the colored people and Indians of America have met with such marked success.

Next Mother Mary Agatha O'Brien, the postulant who came from Carlow with Mother Francis Warde, in 1843 and three years later in September 1846, accepted the responsibilities of the first Superior of the Sisters of Mercy in Chicago, and, therefore, also head of the first permanent religious house in Illinois. The Visitation Order had been established previously in Kaskaskia, but after ten years of work, a disastrous flood destroyed the convent and the Sisters were forced to abandon that mission and remove to St. Louis.

Being not at all afraid of being accused of possessing too much civic pride, and going into the fields of poetry and art, we find Eliza Allen Starr, convert, poet, artist and lecturer, whose harmonious, busy life in Chicago, from 1856 until 1901, certainly left its cultural impress upon the growing city. Miss Starr received the Laetare Medal from Notre Dame University in 1885, as an appreciation of her services to Catholic Art and Literature. Her charming home, on Huron street, with its lily carved in stone at the outer corner, symbolic of its patron St. Joseph, was, perhaps, although she did not so term it, the first social centre in Chicago. Her door with its antique brass knocker swung always open, and artist, sculptor, poet, writer and thinker were welcomed to the homelike room through whose windows one could catch a glimpse of the tabernacle light in the cathedral, by whose glimmer Miss Starr once said she loved to say her Rosary "when it was too dark to paint or sew or read, and too early for lights."

Recalling the Laetare Medal awarded to Eliza Allen Starr, Eleanor C. Donnelly, who was also thus honored, is suggested for our list.

The charmingly clever, yet never caustic, pen of Agnes Repplier, easily places her among the "greatest" essayists; and Elizabeth Jordan's short stories and editorial work makes her name secure. The fact that both Agnes Repplier and Elizabeth Jordan are sought-after contributors to the best magazines, from a standpoint of literary values, gives necessarily a wider scope to their influence for good.

Elizabeth Nourse, the recipient of the Laetare Medal for 1921, has not only proved herself the possessor of exceptional artistic ability, but also of a love for Catholic ideals, her best work being the depicting of motherhood as found among the simple peasants of Catholic Brittany.

Not venturing into Music or he Drama, our list is closed with this thirteenth name, not the unlucky number, but rather the good measure of the "baker's dozen."—Reprinted from an article in the New World by Alice G. Hayde.

The Greatest Woman.

There has been some discussion recently as to the ten greatest women that America has produced. Opinions vary according to prejudice. Amongst the many names mentioned only one is a Catholic. Like the Hall of Fame, the charmed circles seems to be locked against Catholics. This is at once a comment and a rebuke also. It is a comment because fortunately or unfortunately, the great women amongst us have chosen to be hidden. It is a rebuke because in the intellectual life of the nation we have been, and we are poverty stricken. Of course, it may be alleged we are too recently in America and, for the most part, our immediate forebears were poor. But this excuse cannot long persist. Getting back to the greatest woman, Doctor Walsh mentions Mother Catherine Drexel and many Catholics will agree with him. Doctor Mayo, up in Rochester, Minnesota, will probably say it was a certain Sister Joseph whose marvelous science and gentle life challenged great men in the medical profession. But there are others who will say that the greatest woman is just Sister. Nobody knows her name, nobody cares to know her name. She herself has decided that she will be unknown, unheard, and unsung. The undertone of her grinding days, the submerging of all her human ambition, the service to all suffering humanity, without expectation of human reward makes her the greatest. She has built churches schools, hospitals, orphanages and refuges. Her work, for the most part, escapes the notice of men and she wishes it so. She goes through life without complaint, and newspaper publicity would shock her sorely. She is eighty per cent of the Catholic Church in the United States and that is enough to make any woman great.

There is a light in her eye that comes from Heaven, a joy on her face that the world knows not. She labors for those who are not her own flesh and blood but who belong to her Savior whom she loves and serves. You would not call her great, but she is happy.—New World Editorial.

Women Traveling.

The Year Book recently published by the Protectorate of the Catholic Women's League of Chicago shows what a world of good these ladies are doing. One object of the league, is to safeguard young girls, immigrant and others, who are traveling alone. In each of Chicago's many railway stations a woman is in constant attendance who wears conspicuously the yellow and white badge of the league, who can speak several languages, and who keeps a sharp lookout for perplexed young arrivals to whom she can give information or advice. These agents also receive and secure safe lodgings for girls who are committed to the league's care by foreign immigration societies. This phase of the work is being perfected by the use of cards of identification and direction, which are distributed throughout Europe. These reports are mailed to the C. W. L. before the girl sails, the person to whom she is coming is looked

up and arrangements are made to have the traveler watched for in New York and safely directed to Chicago, which is now the great distributing centre of our immigration.

This card of direction the young woman carries with her, and when she presents it at any port or station she is sent at once to a league representative. On the back of the card is printed in the immigrant's language the safe counsel and sane advice of practical catholic women extending a welcome to members of their own sex, either in a strange land or at least in a strange city.

Some Thoughts for Mothers.

First Communion—Instructions on Our Lord's Life—Family Prayers—Home, the First School—Early Communion—Frequent Communion for Children—The Child's Vocation—Out at Night—Entertainment for Girls—The Girl Who Works—Immodest Dress—Fashions and Modesty—Knowledge of Religion—The Wayward Boy—Youth and Crime—Boys' Temptations—Train Your Temper in Youth—Use of Narcotics—Contempt for Law—College Education—The Prevailing Vice—Plain Talk to Parents—Lily of the Mohawks.

First Communion.

A thought that must strike many of us when there is a question of First Communion is this—much is expected, and rightly expected, of children at this momentous period of their lives, much during the time of preparation, much in after fruits. Does the help we provide for them bear any proportion to our expectations? We know, of course, that the Sacrament works by its own efficacy, but this in no way dispenses with the most careful preparation of mind and heart. Are we doing all we can to secure such preparation?

Our work is to lead the child up to our Blessed Lord that it may see and hear and touch Him, that His influence may pour in upon its soul through every avenue, that it may come to the altar rail not with a few dry dogmas as its sole provision, but with the eager desire that can say: "I know in Whom I have believed."

The bulk of our children can do little by themselves. Even when dealing with objects that appeal to eye and ear and hand, we must have recourse to all manner of expedients to arrest their attention and gain their co-operation. How much more is this the case when the subject-matter is beyond the reach of sense, and when concentration of mind and effort or will are claimed at times for matters distasteful to the best disposed!

How can we bring within the range of their imagination and intelligence and heart and will, the truths we want them to grasp with a grip that will last through life? Only by realizing that we must appeal to every one of these faculties and make a distinct study of the road to each.

Imagination and intelligence we may take together. Through the first we shall reach the second. "Truth," says Cardinal Newman, "is poured into the mind of the scholar by his eyes and ears, through his affections, imagination and reason, and is sealed up there in perpetuity."

Instructions On Our Lord's Life.

To enable the life and actions, the words and personality of our Lord to impress themselves upon the imagination of the children, we may take them to the cottage of Nazareth, to the temple, through the streets of Jerusalem, or to the stormy lake or grassy plain, letting them see Him among the poor and the sick and the little ones feeding the multitude, seated at the table with the Twelve. We can paint all this in vivid colors so that there shall not be a wandering eye or a careless listener before us. Children are not flatterers. If we bore them they will let us know it. Watch the tell-tale faces. These and their questions and answers are our best guides as to what appeals to them. Our talks should be short and bright, lit up by plenty of anecdotes, ended, perhaps, by a hymn.

And here experience shows us that next to the grace of God, those who have the instruction of first communicants at heart must look to the mothers. Efforts may be made by others to reach the child's intelligence, heart and will, but it will be to a great extent ineffectual, if the home influence does not tell in the same direction. It has been found that much may be done toward securing the co-operation of mothers, if on the formation of a first communion class they can have their responsibilities and power for good brought home to them in a familiar talk.

Mothers will know that preparation for first communion is not simply a time for implanting a certain number of doctrinal facts in the child's mind. It is the preparation of the young heart for our Lord's coming by the exercise of those Christian virtues and the formation of those Christian habits which must be its stay through life. For this the proper sphere is the home. Routine may influence it in school. There it goes with the crowd. It is at home that individual effort is called out and that good habits are formed. Tell them that in the instructions to be given, the home life of the Holy Child will be set before the children as a model of what a Christian home should be, and that they will be urged to imitate His reverence at prayer, His obedience, His helpfulness, etc. Show them how much a mother's intelligent co-operation may do here. The child's will is weak. Watchful and loving care is needed to guide and second its efforts: prudence, too, and patience. We must not expect miracles at this time, or suppose that the prospects of the "Great Day" will so fill the volatile childish mind as to bring about the correction of every fault. Good-will is about all we must expect. The child should

know we look for this. But it would be a fatal mistake to make its faults at this time, matter for special surprise and reproach. With little in the way of interference, the mother will be noting the child's conduct and encouraging every effort. Prayer, morning and night, confession more frequent, probably, during this time of preparation, punctuality at instructions—all these the mother should make her concern and forward as far as may be. Could we put these points before mothers, with the earnestness born of deep conviction, could we bring them to look upon it as a privilege to help us here, what lasting fruits a First Communion might bring, not to the child alone, but to the home!

Family Prayers.

With a view to the home influence exercised at this time. will it be considered irrelevant if a plea is made for the restoration amongst us of that reunion of the family at night which was at one time a general practice in Catholic households? In days when the sanctity of the home is assailed in so many ways, and its safety and happiness need stronger defense than in the past should we not do well to meet at nightfall to secure a blessing and protection that will follow the children when they leave its shelter and enter on the battle of life?

Experience shows that few impressions are earlier and more lasting than this, of seeing father, mother, brothers, and sisters kneeling together as the day closes, in united prayer. A young mother recently found her babe of three kneeling in a corner, the eyes closed, the little hands joined. To the question: "What are you doing, pet?" came the reply: "I'se saying my prayers." "You see," explained the mother, "she has seen from her crib Jack and me saying our prayers together when he comes home at night." Jack is a guard on the railway. Has he not had his reward already in the impression made where it will probably never be effaced?

When the habit of family prayer has been lost, effort, no doubt, is needed to recover it. But mothers are generous and ready to use their influence here as far as prudence will allow. The habit of morning and evening prayer is absolutely essential to perseverance in a Christian life. Would not God bless the determination to meet together for five minutes each evening before the children go to bed, and thus let each member of the family help to train these little ones in the way they should go?

Home The First School.

Home is the first school for the children. Did you ever hear Aunt Sally's method of raising boys? Aunt Sally was an old family servant, who had raised a fine family, and her mistress asked her one day, "Aunt Sally, how did you raise your boys so well?" "Ah'll tell yo' Missus," answered Aunt Sally, "Ah raise 'em

wif a barrel stave and Ah raise 'em frequent."

It is just on the point of correction that many parents do harm rather than good. Correction, to be of any use should be both reasonable and opportune. But many parents correct in anger and temper; they say the wrong thing, and by their passion and excitement neutralize entirely their moral influences. Others, again, never cease from harassing the child with querulous complaints and petty scolding, until at length the child ceases to care or notice. Correction should be considered, measured and adapted to time and circumstances. Once made, the parent should see that it is attended to. Punishment, if needful, should inevitably follow. There cannot be a doubt that, with children, the conviction, arising from experience of the certainty of punishment is a powerful stimulus to the invaluable habit of self-restraint.

But punishment, more than any other form of correction, needs to be wise, considerate and strictly moderate. For there is always the danger that punishment will stir up the child's rebellious passions and harden it in wrong-doing instead of moving it to good resolutions. This danger is always greatest when he who punishes is seen to be angry and unjust. There is much parental punishment that is merely parental temper. Such punishment works infinite harm, and is the cause of the moral ruin of multitudes of children.

Aunt Sally's idea of the barrel stave has its good points, but there can be no doubt that if parents hold that their duty is done after inflicting punishment on erring children, they make a big mistake. Good example and unwearying watchfulness on the part of the parent are absolutely necessary. Neither Church nor school can do much if parents are not what they should be. There must be the example of right living always presented to the children, example in the rigid attention to religious practice. The child easily learns to ask why such attention to religious duties is demanded of him, when the parents do not give thought to religion at all.

The moral principles taught the child must be demonstrated in the lives of the child's parents.

Early Communion.

Let the little ones make their first Holy Communion as soon as possible. Do not permit the fact that you may have reached a more advanced age before your own reception keep the child away from the altar. Customs of other days were all right. We have since come to know better things. Our Holy Father has pointed out all the graces that we lost during the years in which we were deprived of the Sacraments.

Remember all the knowledge that is required of children is a sum proportioned to their tender age. Do not therefore stand in the way if the child's teacher suggests to you, or if word comes from your pastor, recommending the reception of first Holy Communion for your little one.

Frequent Communion for Children.

Our Holy Father especially emphasized this recommendation. Both young and old are included. Read what Rev. James A. Moloney says on this subject.

"It is a young child, indeed, who does not know that God above will reward the good in Heaven and punish the wicked in hell," writes Rev. James A. Moloney, in the February, 1913, "Catholic World." "Besides, every child who has a mother will understand what a favor it is to be the friend and beloved of Jesus. What answer will they make who are called to account for unduly keeping apart two such pure lovers as Jesus and the child, the Lamb of God from the lamb of his own flock? This human lamb, moreover, is in constant danger of being carried off and devoured by a roaring lion who is forever roaming around through this wilderness of a world savagely seeking for prey. Would you be so cruel, so manifestly unjust, as to forbid him the protection of One in whose presence the devil trembles, while recalling to mind the grinding heel that crushed his serpent's head? Would you hold back that little spouse of our Savior till spiritually starved into the commission of mortal sin, and disrobed of her snow white innocence before her wedding-day? Would you not rather introduce at an early age the children of your flock to One who is the "way," in the only true sense? Lead them into the true light of Him who is Truth itself; and direct their innocent steps afield to the rich pastures and living manna provided for them by their dearest Shepherd who is Himself the Life?

He is the living bread that came down from Heaven, not really like that manna of old which kept men alive for a time but could not confer immortality; the youngest child eats this heavenly bread and will never die, for "he shall live forever." "Suffer the little children to come unto Me, and forbid them not."

The Child's Vocation.

Of course you have thought and planned for your child's future. You wonder what he is going to be in later life. This is especially of interest about the time when circumstances may demand that you send the lad to work.

The greatest danger to a boy's welfare at this time is the initial high wage he may receive. The boy who starts high, finds as he grows older that his salary and his position remains stationary, that his weekly wage is swallowed up in one gulp in its feeble effort to gratify the appetite of the high cost of living, that he has virtually run into a blind alley and that there is nothing left for him to do but back off and start in a new direction. And what follows? In nine cases out of ten he gives up his job and starts out in search of a new one. And here is where the unfortunates wind up. Many of these, dissatisfied and discouraged, go to make up our street-corner and pool-room loafers; some made desperate by their dire straits, are the fillers of our court-rooms; while the others drift wearily about, members of the army of unemployed, eagerly scanning the want ad bulletins of the newspa-

pers, always looking for the good job that can never be theirs.

It is this class of people, the cause of which goes back in a measure to their misguided youth, that go to increase the scrap-heap of human beings, one finds in large cities.

Consider well the case of your child. Do not send him to work unless he has completed his education. Send him to high school—to college if possible, but at least give him all the education you can to fit him for his place in the world.

Out at Night.

You have seen the same thing many times, the young girls, who ought to have been at home, wandering the streets late at night. Bubbling over with fun, finding noisy vent to spirits in their idea of fun and pleasure, they pass along the business streets, attracted by the brilliant lights and the consequent doubtful attractions. They are distinctly out of place. One realizes this at sight. What, however, grips the heart is the brazen stares which have come thus early into bright eyes that should be veiled in maidenly modesty, especially to the glances of strangers. What hurts is the sight of the brazen swagger that is so out of harmony with girlhood, and the hearing of the idle, flippant jesting retort flung over the shoulder at some passing scalawag. They are to be pitied, these poor children, just beginning to play the old, old game of life and sin. One could weep bitter tears over the children who are thus suffered by their lawful protectors to take a post graduate course in the street life of the city, and to have as teachers any and every degenerate they may chance to meet, to whom purity is a jest and an impossibility.

Entertainment For Girls.

A police captain in Kansas City who has made a close study of the conditions leading to the ruin of young girls in that city, and who has had plenty of opportunity for observation, gives the following as the principal causes of their downfall:

Neglect of parents.

Fake advertisements asking for female help.

Chop suey and spaghetti restaurants.

Public dance halls.

Motion picture theaters.

Massage parlors.

Fortune tellers.

There are many other menaces for girls and women, but the seven named above are the most frequent and important. If these causes were removed few girls would leave home and there would be much less crime. Our experience prompts the following. For the most part we are a working class of people and entertainment is especially necessary for us.

Our girls who are unable to get the proper sort of entertainment sometimes get desperate for something outside of the daily grind. Naturally they go to the public dance halls, where they meet men whose only object in the acquaintance is the downfall of the confiding girl. After the dance they visit chop suey and spaghetti restaurants, where the men buy them drinks. Because that

is their only opportunity for amusement they repeat it and soon lose their ideas of self-respect.

If parents, and especially the mother of the girl just coming to the age, when she desires excitement, bright lights and music, would give her the proper attention there would be little danger. But the parents take the child's word for it that she is going to a respectable dance or other entertainment with good company. At first the girl may be sincere, but as soon as she sees how easy it is to deceive her parents, she will go a little farther for a little more absorbing pastime and tell a little bigger falsehood to her mother. Every mother should know by personal investigation where and with whom her child spends her leisure time. Of course, a great many daughters will tell the truth because they have nothing to conceal, but the risk is too great to take anything for granted.

The parental neglect may take the other direction. It is just as harmful for parents to keep their girls too close at home as it is to be too lax. In one case the father and mother allowed their three daughters no entertainment outside the home. Under no circumstances were they permitted to go out with other young persons of their own age. The result was that all rebelled and ran away from home.

All girls naturally crave plenty of entertainment, but they accept the sordid and debasing kind because nothing else is open to them. In the stores and factories they make barely enough to feed and clothe them if they cannot fall back upon other resources at home. If there were places where they could learn some kind of skilled work, for which they may have talent, and halls where they could have the proper kind of dances and amusements, they would willingly avoid the dangerous attractions.

Girls who have had religious training do not lean easily towards the danger line. It is the recreation and amusement which attracts always. The remedy then is to supply such attraction free from doubtful influences.

Catholic mothers, be firm with your boys and girls just leaving school. See that they attend to their duties; see that they remain in the sodality. Of the women who go wrong, not one in all the thousands was a faithful sodalist. Faithful sodalists do not go wrong. Hence on the face of it, the mother whose girl of sixteen or seventeen is not attending sodality regularly is a mother who bids fair in later years to bewail in bitterness.

Immodest Dresses.

Miss Mary M. Bartelme, assistant judge of the juvenile court, Chicago, is quoted on the subject.

Talking to a reporter she said:

"When a girl dresses like that it is her mother's fault. The old-fashioned mother, who was content with simple gowns and frocks, would not tolerate such attire on her daughter. The old fashioned mother is sadly needed now to effect a radical dress reform."

She asserted that high school girls are the worst offenders against Christ-

ian modesty—no style seems too daring for them. Then she added.

"Girls in high school are just at the self-conscious age. That is the time when motherly supervision is essential. Chicago mothers are not living up to the requirements of beautiful motherhood."

The Girl Who Works.

There never was a greater need for an all-round religious education than today. This applies to Catholics of all classes. But particularly does it strike home to the young person who goes out into the business world. The young man is perhaps not so apt to need a thorough understanding of his religion as will the girl who finds herself the only Catholic in the department where she is employed. The 'naggers' will go only so far with the man; the girl is an easy victim, defenceless and entirely at the mercy of the troublemakers, especially if she displays a lack of knowledge. And this lack reflects not only on herself alone, but also on the religion of which she is the representative.

Every-day life is filled with these indefinable attacks upon religion. The atmosphere is seldom irreligious; it is chiefly unreligious, utterly devoid of any religious influence. Indifferentism is widespread and has more to do with undermining the Faith of weak-kneed Catholics than all the attacks made upon the Church in very many years.

The average young woman who goes to work in office, store or factory, has received all or part of her education in a Catholic school. She comes from the average Catholic home where religion is as much a part of the daily life as is eating. She has acquired a complete set of safeguards which will be a great protection against these insidious dangers from which even the most innocent are secure. But it is not enough, fine and beautiful as it is, for a girl to be high-souled and clean-minded; she must have those active forces of the mind, which enable her to give an account of all that has made her so—to give a reason for the Faith that is in her. She must have a working knowledge of her religion.

Fashions and Modesty.

Wise advice was given recently to a class of high school girls by the president of the State Federation of Women's Clubs when she talked to them about dress and how they risked their health by wearing thin hose, low pumps and blouses open at the throat in all weathers. But talk about health is not enough to induce girls, who know from experience nothing about illness, to abandon such apparel. Argument of any sort in fact, has little influence with them as long as the impressive fact remains that "other girls wear these things."

The rule of fashion is really stronger with girls of high school age than with their elders, binding as it may be in the latter case. Their eyes are caught rather by what they consider the attractiveness of any given whimsy in costume than by its suitability to their needs; they wish to be

like all the other girls, not yet having reached the stage when a touch of individuality in dress appeals to them. Mothers know how difficult it is to persuade their young daughters that certain fashions in dress are not appropriate for them yet; difficult as it is, mothers are to blame for the gauze stockings, the low shoes and the thin, open-throated blouses, the wearing of which in public causese their daughters to be so sharply criticized.

If there is any place in which maternal authority should be exerted more firmly than in another it is just here. The mothers know, if the girls do not, that in cold weather such dressing is a menace to health. They should know that, at any season, short-sleeved, low necked diaphanous gowns are not suitable attire for the street, in school, in business houses or other public places, however pleasing and appropriate they may be in the home. The girls themselves, thinking only after the fashion of young maids of all time, of the manner in which the attire enhances their comeliness, do not realize the fact that they invite cold criticism and invidious comment as well as very doubtful admiration, nor that many persons whose opinion is worth considering regard their dress as improper, while some, perhaps, judge the wearers accordingly.

These girls are as modest and maidenly as if they were swathed to their ears and as if their scant, short skirts reached to their heels in voluminous folds; they are as unconscious of harm or impropriety as were their mothers and grandmothers before them at the same age. They offend simply from ignorance and because their elders do not enlighten them and, if need be, use stern authority to prevent indulgence in unsuitable dress. It is the mothers, not the girls, nor yet their fathers, who must bear the responsibility.

Knowledge of Religion.

In the business world, the day of the unintelligent person is past, Trained, educated, well-informed and zealous young people are needed. Girls must know the essentials of their religion; they must be educated in Catholic doctrine; they must be well-informed in the history of the Church, and zealous always in its practices. Discretion is necessary at all times. Girls must learn not to take offense too easily. The best champions of religion are those who knowing their religion thoroughly, keep out of all argument and seek to avoid trouble which invariably follows disputes upon a subject which has no place in the business world, but when called upon they are always able to instill the truth about Catholic observance, whenever and wherever possible, without arousing prejudice or awakening bigotry.

A Catholic girl should, therefore, know the history of her Church to such good effect, that she can when necessary recount some of its glories, and be able to refute some of the most common attacks on it, its saints and its practices. She should know how to explain the Mass and its cere-

monies, the Forty Hours and all other well known devotions, such as those toward the Sacred Heart and the Blessed Virgin. What Sodalities are, their objects, the Sacraments and especially marriage should be thoroughly familiar to her. Old charges will be thrown at her frequently, such as the inquisition and other popular lies which by being repeated often enough have, as Voltaire foretold, managed to stick. Information about all of these matters will be found elsewhere in this work. And the Catholic Truth society will furnish material for any subject. The Faith of Our Fathers, the Question Box, Plain Facts and many other excellent works are published in paper form and in cheap editions for such emergencies as come so often to the Catholic working girl.

She has a definite place in the business world and a definite duty. A practical knowledge of her Faith should share place with character building in her training. No efforts should be spared in inculcating those principles and virtues whose possession serves to make the girl, what she so often is, a shining light before God and man.

Show Your Best Side At Home.

The young man who is a delightful companion when out among his friends is not always quite as desirable when seen in the intimacy of the home circle. It is there that our true character shows. Society in general may form an entirely different estimate of the character of a young man, for his family, though loyaly, is apt to shield him from criticism by hiding his defects. But home is such an easy place to let oneself "go." No one would dare to bring a grouch into society for no one would tolerate it there. The grouchy young man would soon see himself ostracized and deserted by his companions. What a gloom is cast over many a home-circle by just such an undesirable member. When he enters all sunshine seems to depart from the room.

His sisters never think of asking him for a favor. We must have the love of God in our heart or we cannot love those around us. And so we find that the grouchy boy, the grouchy young man is seldom religious. He shirks his duty whenever he can and does just so much and no more. Of a stingy and narrow disposition, he is stingy with his God.

The Wayward Boy.

The bad boy of a family of means is no less a problem than the destitute boy, and, all thing considered, the work of saving him is no less meritorious. Unhappily he often escapes notice until it is too late and then drifts into a life of viciousness. The downward path begins either towards the end of his school days or at the beginning of his working life. This is the crucial time for every boy. He then not only conceives false ideas of his own manly strength, but those over him are likely to humor the deception by submitting to his will. There is a pruning process recognized as a necessity by the gardener on the young vine. If the pruning is not

necessary the vine is useless; if it be not applied equally, bad results will follow. The boy who has not life enough to need restraint will be a weakling; and he who is not subject to this restraint can do no good. The spirit of the age is license, and we need scarcely wonder that the boy of good parents often slips beyond control. There is always some source of evil to attract the young heart. Today we have the moving pictures; a few years ago it was card-playing. But, before these, it was something else.

Youth and Crime.

According to Judge Harry Dolan, of the boys' court, Chicago, one out of every ten boys between 17 and 21 years old in that city has been arrested and brought before the court during the past year (1915.) This statement is appalling. One boy in every ten in a great city in a single year brought into court under arrest well nigh staggers belief. Most of the offences however, were very slight.

Big Brothers.

The work of Big Brothers in the Holy Name society is an instance of Church care of her little children, boys in the large city who get in trouble with the police.

In Chicago there is a central office of this society. Mr. Craine, superintendent, directs Big Brother work among the boys. In one year eighteen thousand lads were listed by the courts. Alongside every Catholic boy, as he stood before the judge, was a Holy Name society Big Brother. He had been with that lad from the beginning. He had procured food, clothes, free legal advice. He would offer to act as sponsor for the lad if the judge let him off. He would provide good companions, interest the boy's pastor in him—help him in any of the ways that would suggest themselves to any of us if our own little brother were in similar trouble.

Mr. Craine is authority for the statement that in four years more than twenty-one thousand Catholic boys have been aided by Chicago Big Brothers in the different ways suggested. The society bears all expenses, which are not arranged through personal sacrifice of members.

Boys' Temptations.

In his "Conferences for Boys," printed in the "Homiletic Monthly," the Rev. R. Kuehnel gives some excellent advice. The subject of the conference in one number is "The Tough," a most dangerous element of society. Father Kuehnel points him out "leaning against the walls of the saloon at the corner," waiting for a chance to get a free drink. If the chance does not offer, the loafer becomes a thief. He must have liquor and will do anything to get it—except work. He was not always like that. There was a time when he was probably just like some of the boys Father Kuehnel is talking to—fond of a good time, ready for turbulent fun, but none too inclined for study or work. The leisure hours and days, the street corner teachings and the gang gradually lowered the ideals

that devoted teachers set before him.

Father Kuehnel advises his boys to keep the devil at a distance by keeping busy.

"The evil suggestion which the devil deposits in an idle mind finds a fine breeding place. It will thrive and spread. Evil thoughts will create evil desires; the desires will lead to actions. The devil, indeed, loves nothing more than idleness, though he himself is anything but idle."

No boy, no matter what may be his state in life, is immune from the effects of idleness. He can't be idle and advance in standing and reputation. He may have a bright mind, but if he does not fill it with wholesome thoughts and ambitions it will not save him from the doom of the tough.

"Never give way to idleness," is Father Kuehnel's parting word to his boys. "Your ambitions may not be realized as quickly as you may desire; disappointment and failure may make your work seem useless and bitter; but others have overcome these difficulties and they earned a well-merited reward. If others could persevere, why not you? Keep up your courage and your faith in yourselves and you are bound to win in the end."

Train Your Temper In Youth.

Boyhood is always a brief season; manhood may be a long one. What boy does not look forward to manhood as a coveted goal? And what boy would not like to be a popular man, and a great man at least within the compass of his idea of greatness.

The cool man is the strong man, the popular man and the great man. We always associate coolness with bravery, and we cannot imagine a truly courageous man in a high state of excitement roaring out what he is going to do. There may be persons who are boasters and fighters at the same time; but the combination is certainly rare.

Perhaps you remember reading about the French soldier who jocularly spoke of the shower of sand cast by a cannon ball on the dispatch he had written as "his blotting paper." If you did, you must have admired his coolness as much as Napoleon, who stood by.

A parallel case is that of the general who put a lieutenant under arrest, not because he pulled a pistol on him, but because it did not go off.

"I will punish you for not keeping your fire arms in good order," said the general, coolly.

And as he walked away the lieutenant must have felt exceedingly cheap.

Use of Narcotics.

Mothers will be careful in their use of drugs and narcotics in the various emergencies of the home. They may offer the easiest way out of temporary suffering, as those who turn to them testify. Yet their relief is but temporary. The emergency returns in greater degree. It is folly, often criminal, to have recourse to them.

Many, to whom use of drugs has become a terrible affliction, date their downfall to an ordinary occurrence in life, often in youth. At that time they

were given a narcotic the effect of which they did not know. Knowing its temporary relief they had recourse to it again and again. Later came complete slavery to the vice.

Instruction to children should take the form of information as to the later evils of drug use. The insidious trouble makers should be banished from the home. Nothing should be purchased in home remedies unless from competent, capable dealers.

Drug Victims.

The Rev. H. C. Noonan, S. J., Marquette University, speaking of the Jones-Miller Anti-narcotic bill, then considered in Congress, declared that such action as there advocated would be one of the greatest steps forward in America. It would stop traffic in human souls, he said.

Members of the National Council of Catholic women were especially active in promotion of such legislative action.

"Traffic in human souls is the only way the workings of the drug peddler can be described," said Father Noonan. "The peddler seeks his customers from all stations of life. He enters the home of the poor in the disguise of a friend. He cultivates the acquaintance of business men in their clubs. He has but one purpose, that being to get more customers. Once he has his victim in the grip of the drug, the sales begin and the money pours in.

"The Jones-Miller measure, through the provision for the deportation of aliens found guilty of trafficking in narcotic drugs, will make the peddler think many times before he sells the drug."

According to Mrs. Hackett, a leader in Milwaukee club circles, the proposed bill would be "one of the greatest humanitarian acts of Congress in many years," and would give the government power it has long needed.

Contempt For Law.

A real need in the training and education of young people is emphasis on church teaching upon respect for law and its officers.

The increase in crime and law breaking in the United States has become alarming.

Statistics gathered by Judge Gemmill for the Committee on Law Enforcement of the American Bar Association prove that in many cities of the United States there are, in each one of these cities, more murders committed in a year than in all of England and Wales combined.

"The population of England and Wales," says the report, "is about twelve times that of Chicago and seven times that of New York. For every arrest for murder in England and Wales in 1920, Chicago had eight and a half, and New York had six and three-quarters."

These statistics took account only of arrests for murder and did not consider the far too numerous cases of murder in which there have been no arrests.

Raymond B. Fosdick, in a remarkably wide inquiry into crime conditions in this country published recent-

ly, has declared that not only in murder but in all crimes against the person and against property the figures of the United States are far in excess of those of all other countries.

Nor do these police statistics exhaust the signs and symptoms of American lawlessness, of disregard of constituted authority, and of the abuse of lawful authority on the part of too many of its representatives.

The prohibition laws, both federal and state, are being widely and increasingly defied and broken, often by the very members of society who ordinarily are supposed to support and even to direct the operations of law and order. It is a notorious fact that many government officials themselves are violators of the prohibition regulations. And not only do responsible mature citizens take part in this flouting of the law, but it is equally well known that young people, students in high schools and colleges, for example, are incited by the restrictions of the prohibition laws to rebel against them and to break them.

More ominous still, the spirit of contempt for law is continually manifested in the actions of some of the prohibition agents. In their zeal, or, rather, fanaticism, these sworn upholders of the law resort to proceedings which are subversive of the rights guaranteed to citizens by the constitution, such as the invasion of homes without warrant. In their efforts to suppress acts which after all are only legally classed as misdemeanors, far too many of these agents adopt measures which the law itself declares to be felonies. And, as is only to be expected, their acts provoke reactions of a violent and sometimes of murderous character.

Worse than all is the rapid growth of a spirit of disorder for which anarchy itself seems the only logical outcome. The spirit is that of the Ku Klux Klan. It manifests itself in its ultimate form in the mobs which burn and torture colored people in the South. It is the spirit which usurps lawful authority, and, acting in the violated name of justice, is the negation of civilization whose necessary and indispensable foundation is lawful authority.

A government which will carelessly or supinely permit self-elected groups of private individuals, held together by oaths of secrecy, and disguising their members with masks, and robes, to interfere with and to set aside the orderly processes of courts and legislatures, is preparing the way for civil war and anarchical revolution. It is giving up Democracy, and permitting Mobocracy.

What strange paradox is this? The United States is conceded by the people of other countries, through the utterances of their leaders, to be the most unselfish and idealistic of all the nations. It is most profusely and promptly charitable. Yet, contempt for law and order is rife in the United States. Movements grow in power which threaten the liberty established by the fathers. Judges openly proclaim the clogging of and the inadequacy of our

legal machinery. Crime ravages our cities. Criminals go unpunished.

Can the answer to this paradox be found in the fact that the United States has relied too much upon human wisdom, and human methods, in the task of maintaining its wonderful institutions? For it is the law of God which ultimately gives sanction to man-made law. Without religion there is no force powerful enough to bind the various parts and systems of civilization together in harmony.

Upon those, then, who profess the religion established by Christ, there lies today a greater responsibility to see to it that by example and by teaching they do all in their power to uphold law and order, and to lead others to see that without respect for and obedience to just laws, the nation is doomed to failure and disaster.—By N. C. W. C. News Service furnished to the Catholic Press.

College Education.

The first message to America, forwarded by the Associated Press, from Pope Pius XI, made a plea for higher education. After referring to his lifetime in connection with libraries and places of learning, His Holiness said: The university must be a shrine of learning. Its purpose should be to develop intellectual leaders and endow them with deep erudition, guided by principles of faith. . . . Zeal, spirit learning are forming the most important effort of achievement."

It was with this conception of the functions of university training that the Department of Education of the National Catholic Welfare Council began its campaign for a Catholic College Week in which the importance of higher education should be stressed. It is significant, however, that the preliminary announcements of the department immediately attracted attention, were given wide publicity by the leading secular newspapers and provoked men of affairs of national prominence to public discussion of the value of a college course.

Among those who have contributed to this discussion is Samuel Rea, president of the Pennsylvania railroad. Mr. Rea, who is not a college graduate himself, having entered the service of the great system he now directs at the age of 15 years, has made a study of the education data in the official biographies of 163 leading officers and directors of the Pennsylvania railroad. He announces that the record demonstrates conclusively that the young man who begins his work with a mind intensively trained by college education, has a much greater chance of attaining a position of high responsibility and corresponding compensation than has the young man without this advantage.

Mr. George Reynolds, president of the Continental and Commercial bank, Chicago, says: "If my words have any weight, I would like to impress on boys and young men one point: Go to college. I did not go; but I realize that the man who has made a university course has a tremendous advantage over the boy who has to plod step by

step through the hard school of experience."

Few people today question the need of a high school training. In twenty-five years the same unanimity of opinion will prevail regarding the necessity of a college education.

There are 45,000 students in Catholic colleges, universities and seminaries. An almost equal number attend non-Catholic colleges. Catholics appreciate the value of higher education. No class is making greater sacrifices to educate their boys and girls. The most significant thing, however, is that, when possible, they desire their children to receive their education in a Catholic college. This is not merely the result of religious loyalty. Catholics know what their colleges are and what they are doing. They understand the superior kind of training which is given in a Catholic college. They value the religious atmosphere which prevails there. They want their sons and daughters to be educated, upright, honest and hard-working men and women. They send them, as a matter of conviction, to the one place where they can be so trained—to a Catholic college.

We hear many complaints about the lack of opportunity for young people today. There never was a time in the history of the United States when the chances for leadership were so many and so tempting as at the present time. This is particularly true where Catholic leadership is concerned. The Church has emerged from the war her prestige remarkably enhanced. That the moral leadership of the world is hers, is an unquestioned fact. Will our young men and women grasp the significance of this fact and prepare themselves to demonstrate the qualities of moral greatness which their religion inculcates and teaches them?

The Church has a great future before it in the world today. In no country has it prospered more than in America. Opportunities for leadership in the Church, in politics, in business, in science, are without number. What is needed are not more opportunities but trained men and women to grasp the opportunities which offer on all sides.

The Catholic college has produced numberless leaders in American life. Cardinal Gibbons, Archbishop Ireland, Chief Justice White attended Catholic colleges. These men had brains and their Catholic faith; to these two great gifts of God they added a sound education. Is it surprising that they became benefactors of mankind and ornaments of the Church of which they were loyal sons?

If the Catholic boy or girl attends college for four years, profits by the training given therein in languages, mathematics, science and philosophy, comes out into the world and is not a success, both material and spiritual, then everything we know about preparation for life is upside down. Success is not infallibly certain even for a college graduate, but his chances are seventy per cent better than those of the self-educated man.

The Prevailing Vice.

By no means intended for more than helpful aid to mothers in guidance of their growing children the following vigorous denunciation of an evil that confronts Catholic youth is offered. It is plain speaking by one who has ability and courage to speak out on the subject.

"If ever there was a time or a place where the sixth commandment was broken more frequently, more openly, and more shamelessly than it is today, we do not know that period or that locality. This applies particularly to our young people. They will not submit to regulation. They despise and defy their parents. They wear what they like, go where they choose, and do what they please. Fifteen seems to be the age of emancipation. Until then, the boy and girl depend upon their parents for food, shelter and clothing. Dependence makes them submit to some regulation. They may not submit cheerfully; they submit because they must. Knowledge is power. High school and business open their eyes and earning power gives them independence. They demand better food and clothing and greater liberty. No longer do they ask: may I go? They just go and refuse to account for their company or their occupation. The simple forms of amusement do not satisfy them; they want the more complicated, expensive and dangerous. They find that money talks and they hunger for it that it may give them standing or procure for them the luxuries they see and crave. Bad books and papers fill their minds with evil thoughts. Bad pictures and vile plays enkindle bad desires. Immodest dress and lascivious conduct complete their ruin. They soon become as bad as their company and contribute their quota to fill the turbid stream of evil talk and evil action that fertilizes the world with evil influence and bad example.

Sixth Commandment.

"The sixth commandment is a divine law. It determines the natural law. It must be understood in no narrow sense. Literalism may be tolerated in many things, but it has no place in the world of morals. The sixth commandment has two sides. It bids men be pure in mind, heart and body. It bids them respect the purity in others and it forbids anything unclean or dangerous in ourselves or in others. It forbids us to talk about an immodest subject, or willingly to listen to the vile stories or scandalous talk of others. It forbids us to read bad literature of any kind, books, papers, magazines, or letters and it forbids us to loan them or give them to others. It forbids us immodestly to look at any indecent thing —be it picture, statue or person or part of a person immodestly dressed or exposed—and it forbids us to keep or display such things to others. It forbids attendance at plays and comedies which either portray indecent matters or which portray decent subjects in indecent manner.

Evil Desires.

"It forbids us to entertain evil thoughts or desires. To entertain

means to allow these thoughts or desires to remain in our mind or will after our conscience has declared that they are wicked and has urged us to rid ourselves of them. It involves the abuse of our free will and makes us choose evil when we reject it. The sin lies in two facts; first, those thoughts and desires produce sensual and unlawful pleasure; second, they lead to actions which are more wicked than they are.

"It forbids us to indulge in the sense of touch. Therefore, it forbids kisses and caresses of a passionate nature. These are passionate when they are long continued, frequently repeated, or accompanied by ardent embraces.

"It is, of course, understood that these marks of affection are not in any way unlawful for husbands with their own wives or for wives with their own husbands, but they are absolutely forbidden to those who are "engaged," and to those who are "keeping company." They are grievously sinful and they lead to the very worst sins. There can be no compromise on this ground and no one can say he does not mean anyhing bad when he takes these liberties. The object he has is sensual pleasure, which is not lawful outside the married state.

Dangerous Liberties.

"This prohibition extends to dances in which men closely embrace or hold women and especially to those which are called "cheek to cheek" and to the others which were born in dens of infamy and in which no Christian can participate without doing violence to his conscience.

"It covers all immodest cases of holding, handling, hugging. It does not matter where these things take place—in your own house or in the park, in an automobile, on the seashore or in the water. They are absolutely and indefensibly wicked. If women allow men to take liberties with them, they simply invite disaster. Men respect self-respecting women. They despise the woman who does not compel them to respect her. There are, of course, a thousand details into which this paper cannot enter. It lays down certain general lines by which anyone who has a head and a conscience can regulate his own conduct and the conduct of those with whom he associates. Suffice it to say, our women have it in their power to raise or lower the standard of morality. If they tolerate the advances of their friends, they must expect those friends to measure them by what they permit. The girl who continues to receive a man who has violated propriety, simply condones the offense and invites a repetition or an aggravation of the impropriety.

"If women dress like wantons, they must expect the treatment of wantons. The abandoned woman tries to reveal her form and make it appear as attractive or seductive as possible. It was she who brought out the transparent waist, the very short skirt, the paint pot and the powder puff. The wonder is how decent women, who have no thought of following her trade, should imitate her devices. It is en-

tirely proper for us all, men and women to consider health, comfort, and becomingness. No one is required to dress or act like a fossil or a scare-crow. But all are bound to avoid anything which might lead them or the ordinary beholder into sin or the danger of sin. We must not forget that the primary end of dress is protection not display, and that men and women have been created to help one another, not to prey upon one another, and the helping means not merely the life here, but the life hereafter. They who bear in mind that they are the living temples of God's Holy Spirit will not make their body the prey of the wicked who seek only gratification. Neither will they make it a bait for others.—Written by Father Belford for "Our Parish Interests," publication of Our Lady of Lourdes church, New York.

Plain Talk to Parents.

Those who bring children into the world have quite evidently, some later responsibilities concerning them, and most parents rise to the occasion. Almost incredible sacrifices are made by them for the sake of the children. But instead of sons and daughters being filled with grateful appreciation toward the parents, they rather demonstrate the contrary.

Once upon a time the child was trained at home, in the school, and in the church. In those days it was recognized that the child was the man in the making, and the necessity of training was accepted because the powers of the child were untried, his habits were unformed, his faculties undeveloped. To fit him for the long road ahead of him those responsible for his existence appreciated the value of religion. The child's intellect was to be sharpened, his moral fibre strengthened, and a clear setting forth of his relations to his Maker and to men and women in the world about him was to teach him why obedience to authority was demanded, why parents claimed the tribute of love and reverence, why the concept of duty and obligation was as the very foundation of one's life among men. Such training did no injury to the reasonable independence of the child, it neither increased nor lessened his responsibility in his future performance of his duty as a good citizen, it interfered in no way with the private and individual rights inherent in the child. Its whole purpose, as well as its justifying motive, was the preparation of the child for the stress and the strain of the day when he should take his place among men to play his independent part in the world's battle.

Some of us, however, mean to change all this. Restraint and discipline and drill are to be deleted from the list of helpful elements in the process of child-training, and young people are to be left to the natural, unforced and unchecked development of their own characters.

Disrespect to Parents.

This is wrong of course. But there is a blamable and insufferable self-complacency and self-esteem evident in the young person of today which

shows a universal desire to brush aside all restraint of authority beginning of course at home. And there is just as blamable disposition on the part of parents to let down the bars of respect and reverence due them, even to encourage defiance of the necessary mandates of home life.

It is cute for a tiny tot to defy the parent. Later there are a hundred excuses made for Johnny and Mary when they are impertinent and talk back. They even think it funny when the precocious child criticises them and their ways. When a doubt crosses their mind concerning possible correction, they dismiss it, being sure that when the child grows up all this will change and a proper appreciation and reverence will be shown. It is a fallacious hope. Unless authority is established over a child before it is three or four years old, unless reverence and respect for the parent is bred from the very cradle, nothing but contempt need be expected. And it is really about all that can be expected, because the time and place for proper training was deliberately ignored. The child's training begins with the Fourth Commandment, and in the home.

Neglect of Parents.

The young man or woman, forced through circumstances to live away from home is very quilty, when neglect in attention to parents and the home is evident.

To neglect visiting home frequently, when possible and above all to neglect writing home, is almost one of the unpardonable sins.

The married man or woman who lives across the street from his or her old father and calls upon him once every year is almost as bad as the person who created by God, calls upon Him at the church once a year to pay his respects. The desire for respect from the young implanted in the hearts of the aged is but a reflection of the yearning of the heart of God for the loyalty and respect of His earthly children.

Care of Children.

"People take better care of their cows and horses than they do of their children." Fifteen hundred years ago, St. John Chrysostom said that, and what was true of his time is certainly appropriate today. If you have a cow or a horse you always know pretty well where it is to be found. Can you say the same of your children? Even at night when they should be at home, do you know where they are? To permit children to run the streets freely at night is criminal carelessness on the part of the parents. Youngsters should never be allowed out at nights unless accompanied by older persons and even then, there should be a time limit. There should be no such thing as going to bed and leaving the door open for the young gadders. The father and mother who can go to sleep with an easy conscience while their boy or girl is out is someone hard to understand.

That message of St. John's should

give us thought. It may ease the burden to get rid of the children for a quiet evening, once in a while, but this gradual warping of one's conscience will bring serious consequences later. Insist that your children be at home nights, and even when growing up, insist upon knowing where they are at all times.

Children and Labor.

Recent supreme court action declaring the child labor act invalid means that in the states with lower standards than those now provided by the federal law we may anticipate an immediate return to the employment of children for the maximum hours and at the minimum age the state law permits.

In Rhode Island and Delaware this will mean that the children of 14 who have become accustomed to the eight-hour day must now adjust themselves to a 10-hour day and a 54-hour week. In North Carolina they will again be employed an 11-hour day and 60-hour week; in New Hampshire, a 10½-hour day and 54-hour week. In Georgia they will work a 10-hour day and 60-hour week in cotton or woolen mills, while in other manufacturing establishments or machine shops they will legally be employed from sunrise to sunset. Our mines and quarries will again enjoy the privilege of employing child labor in Georgia, Massachusetts, Maine, Rhode Island, Florida and Missouri.

"Of course we respect the solicitude of the supreme court for the preservation of state's rights," says a friend of the children commenting upon the decision, "but even political traditions are not an absolute guarantee of national security. Mr. Chief Justice Taft says ours have preserved us for 150 years, yet it is not more important to maintain a sacred political tradition than to protect little children exposed to industrial exploitation.

"This court decision throws upon those interested in child labor the obligation to redouble their efforts to secure proper standards in the backward states, but we have by no means abandoned our hope that the federal government will find some way of protecting those so seriously affected by its decision," says a friend of the children, commenting upon the decision.

Lily of the Mohawks.

It is possible that an Indian maiden may become America's first saint. Interest in her cause has been revived by a special recommendation in her honor made by the Bishops, at their annual meeting in September, 1922. The Bishop of Albany near where Kateri Tekawitha lived has been authorized to work in her behalf.

Both Councils of Baltimore had previously petitioned for the canonization of this Mohawk Indian maiden, who has long been the object of veneration by members of her own race, for her many virtues.

Kateri's mother, an Algonquin, had become a Christian but was taken captive from her home in Canada by the Mohawks who carried her to New York. There she was wedded to a Mohawk warrior. Little Kateri was

born in 1652. When she was four years old her parents died of smallpox and Kateri was sent to live with an uncle. The child had never heard of "Rawanniio" the great God of white men but on the occasion of three Jesuit missionaries' visit, she listened intently to all they said. For the remainder of her life Christian ideals were dominant in her soul and for refusing to marry a certain warrior she was chastised, despised and humiliated.

After preparation covering an entire winter, she was baptized on Easter Sunday, 1676 by Father de Lamberville. With the aid of other Christian Indians, she escaped and took refuge in a village near the Lachine rapids on the shore of the St. Lawrence. There in peace she spent the remainder of her life.

At the age of twenty-one she was permitted to take a vow of chastity, and her extraordinary sanctity increased and made her famous not only among her own people, but also among French settlers and the missionaries. Her bosom friend was Therese Tagaiaguenta, another Indian girl, and together they sought the road to perfection.

Therese, and the mother's friend, were with Kateri during the last years of her life and when her body, overcome by severe mortification and self-inflicted sufferings, yielded up its spirit. "Her face" said one of the missionary fathers, "emaciated and marked, changed all at once a quarter of an hour after her death and became so beautiful and fair that I gave a great cry."

Over her grave, near Lachine rapids, is an inscription: Kateri Tekakwitha,—April 17, 1680. "The fairest flower that ever bloomed among the redmen."

Child Missioners.

The Annual Report of the Association of the Holy Childhood, which covers the period ending with May 1, 1922, points out the excellent work done by Catholic children the world over. The pennies they saved by little self-denials in order to alleviate the present unhappy lot of pagan children and procure for them the blessing of baptism amounted to $1,272,000. This sum has been distributed among upward of 300 missions in Asia, Africa and India to be spent exclusively for the needs of the children. This budget is to support 1,140 orphanages, 14,025 schools, and 3,796 workshops from which a yearly report is received at headquarters. In these institutions a year's record shows 403,413 infants baptized in danger of death and 449,027 cared for and educated. Besides, there are many receiving aid who failed to submit a report to headquarters.

While these figures point to excellent work accomplished we are deluged with appeals from the missionaries who are much hampered by lack of funds. There are ever so many little ones they must turn away because they lack the means of supporting them. Now $1,272,800 does look like a lot of money and when we consider

that our American children contributed $167,600.16 during the past year we ought to be gratified. Nevertheless, we have no reason to be proud of our achievement. In our parochial schools there are upward of 2,000,000 pupils. Were all these members of the association, as has been so earestly recommended by the Holy See, the membership dues of one penny a month would amount to $240,000 a year. It would be an injustice to our children to allow the impression that they have only contributed $167,600.-18. This sum represents the receipts of the Holy Childhood Association alone and our children have also contributed generously toward many other organizations both missionary and charitable. It is, however, to be regretted that so comparatively few are identified with the vast army of little ones who have enlisted under the banner of Christ in order to help to win the world for Christ. Besides developing a generous spirit and appreciation of the great gift of Faith this religious union of all Catholic children offers excellent advantages. It represents a missionary movement earnestly advocated and enriched with many favors by the Holy See and also approved by the Catholic hierarchy. The national office of the Holy Childhood Association is at Pittsburgh, Pa.

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CHAPTER XXII.

The Stage.

Religious Plays—Indecent Plays—Church Attitude—Catholic Actors' Guild—White List of Plays—Catholic Theatre Movement—Prejudice and the Stage—The Movies—Motion Picture Facts—Motion Pictures and Morals—The Child and the Film Hall—Plays for Amateurs—Recreation—Cardinal Gibbons Urges Clean Pictures—Community Recreation—Movie Stars—Movie Censorship.

There can be no justifiable doubt as to the fact that the miracle plays or "Moralities" of the Middle Ages were indeed religious in the true sense of the adjective. Whatever may have been their literary merit, they certainly represented and expressed sincere faith and piety, on the part not only of their authors, but also of the actors. And it is not too much to add that the audiences before which these plays were given derived a good deal more than mere entertainment from the performances; they experienced, through illustrations of religious truth and teaching, a strengthening of their faith and devotion.

The Passion Play.

In a minor degree, this is true of the last genuine survival of the old time plays, to wit: the Oberammergau Passion Play. The sentiment, action, and diction of the Oberammergau drama are unquestionably, truly, deeply religious. The drama's peasant-performers do not fall short of their mediaeval ancestors in the matter of fine, simple faith. The Oberammergau performance has a wholesale moral effect on worldly-minded spectators. They carry away a lasting memory of the Passion Play as a wondrous achievement of unyielding faith. Consequently, the German Passion Play calls for unqualified approval; is, like the Moralities of the past, rightly and thoroughly religious.

It is practically impossible to produce on the modern professional stage a drama wherein Our Lord is a personage, in a manner entirely unobjectionable, edifying, and helpfully inspiring to the faithful Catholic. Yet it follows that in these modern times of ours, dramatic performances may possess really religious significance and importance, if the plays are in themselves sincerely religious. Even if so designed, however, the extreme rarity of actors not hopelessly disqualified from impersonating the Incarnate God in a manner such as not to give offense, even when the play itself is reverently religious.

And, second, the rarity of true Re-

ligious Plays and the danger of false "Religious" ones.

Indecent Plays.

Unfortunately, the American stage has been for years used as the means of putting before the public a quantity of immoral, indecent plays.

There is no need of going into details as to the characteristic features of those plays. Suffice it to say that almost if not quite a majority of the American theatres' offerings since 1894 or 1895 is made up of musical comedies or "shows" wherein exhibitions more or less lewd and of dramas whose plots and dialogue turn almost exclusively on illicit relations and especially, on the violation of the marriage vow, take the place of story, melody, and healthy humor; while not a few plays of that majority also deal in sneers at religion and attacks on all that the faithful Catholic deems sacred.

It goes without saying, that such theatrical performances — offensive both to faith and to morals—must not be witnessed by the Catholic play-goer, whose presence at one of them would mean not merely risk of contamination for himself, but also encouragement given to an evil most likely to spread corruption among considerable numbers of his fellow-beings.

The Catholic play-goer absolutely must not patronize an evil play. That is certainly clear beyond all contradiction. But, it may be asked, how can a faithful Catholic, desiring earnestly to obey the Church's command in this particular matter, wishing not to encourage or countenance in the least an immoral, indecent theatrical performance and at the same time being fond of good, clean drama—how can such a one succeed in the task of separating the stage-wheat from the stage-tares, of ascertaining just what plays to see and what plays not to see?

The answer is a simple one: He can do so by taking the trouble of gathering information regarding the nature of the play he is expecting to witness, well in advance. Indeed, generally speaking, the notices in the newspapers, the reviews and advertisements, and the posters put out by the theatre managers, will not fail to convey a fairly correct idea as to whether the play is clean, decent, moral, or not. And, besides, the Catholic play-goer is now in a position to take advantage of the knowledge furnished him through what is described as "the white list"—this "white list" being a list of plays found white, free from matter offensive to the Catholic sense of faith and morals, by a number of Catholics qualified to act as judges. The list is published at intervals and spread broadcast.

Church Attitude.

Let this be clearly understood:

Holy Church does not condemn the stage. If she does anything, she approves of clean, wholesome plays, as she sets the seal of her approval on all innocent pleasure, all pure amusement. But she does emphatically con-

demn every indecent, immoral play or "show," and she emphatically commands her children to stay away from, to discourage as much as they can, every such theatrical offering. And she also expects her children to refuse their patronage to any stage performance regarding whose moral standing there may be room for doubt.

Good Plays.

It is a mistake to think that the Church discountenances acting as a profession. Catholics do not by any means excommunicate themselves by becoming actors. The United States theatrical favorite of some years ago, Miss Mary Anderson now Mrs. de Navarro was and is a devout Catholic. And so is Miss Margaret Anglin, the foremost actress of to-day. In fact, many of the leading actors of this country are practical Catholics, among them Emmett Corrigan, Geo. M. Cohan, Wilton Lackaye, Brandon Tynan, Jos. Miron, J. J. Cohan, Stephen Maley, Eva Condon and many others.

Recurring for a moment to the subject of plays, the Catholic playgoer can easily gratify his fondness for the theatre by frequent visits there—without patronizing any show or drama sinning against faith or morality. Because there are still plenty of good, clean dramatic offerings. Generally speaking, any play in which appears that eminently lovable character actor David Warfield, or John Drew, or De Wolf Hopper, or Margaret Anglin, or Laurette Taylor, or Julia Marlowe—to name but a few distinguished players of the present—is practically sure to be clean and wholesome as well as truly entertaining.

Catholic Actors' Guild.

The well-known comedian, Frank McIntyre, is prominent in the Catholic Actors' Guild of America with 150 members, some of whom are mentioned above. Mr. McIntyre was one of the first of his profession to recognize the force and influence that the guild might wield. To Rev. John Talbot Smith of New York, he gave his best efforts in bringing about the organization of that society. Miss Irene West is an excellent Catholic actress, active in further extension of the guild's activities.

The object of the Catholic Actor's Guild is to promote the best interests of the stage and the Church, by bringing members of the theatrical profession together on spiritual and religious lines, through social and intellectual intercourse of the clergy, laity and the profession. The guild also, by the discussion of ways and means to promote the clean and the enlightening popular drama, strives to drive out from the stage productions that appeal to those seeking sensation in the drama. It purposes the securing of proper and necessary legislation to root out abuses and prevent their growth, by recognizing and supporting right methods in the conception, building up and exploitation of dramatic productions.

A short time ago the guild made public its principal object as the up-

lifting of the drama and appealed to the Catholics of America to support the clean and wholesome play. In its appeal it published the white list of plays worthy of general support, which list is given below.

A "White List" of Plays.

The Catholic Theatre movement reguarly issues a list of plays as a sugguested guide. Though the plays mentioned are free from any gross feature, yet it must be admitted that the tone of some of them could be more elevated. Indeed, it is felt that "there will be Catholic playgoers who, consistently with their own standards, may properly refuse to accept every play on the list supplied." Enquiry may be made of the Catholic Theater movement for information as to lists published from time to time.

The local centre of the Catholic Theatre movement in Philadelphia is especially active under the guidance of Msgr. Fisher and Father Wheeler. Prominent on its membership roll are Katherine Bregy, Honor Walsh, Loretta Foy, Louise Cruice, Virginia Martin. The centre issues an interesting catalog of plays available for use in church and college dramatic organizations.

The Catholic Theatre Movement.

The Catholic Theatre movement is an organized effort to bring the normal, sensible Catholic conscience to bear upon the subject of public amusement just as it is brought to bear upon public instruction, or literature or any other department of modern life. It was inaugurated under the leadership of Cardinal Farley at the time when it was felt that a campaign of education had become really necessary among American playgoers, and that Catholics must unite, in the interest of morality and decent ideals, to influence public sentiment upon theatrical matters. From the first there was a determination among its founders to avoid all methods savoring of the fanatical or spectacular and to work by building up quite as much as by tearing down.

Prejudice and the Stage.

At the annual meeting of the Catholic Stage Guild held in London, July, 1916, Madame de Navarro, known so favorably on the American stage some years ago as Mary Anderson, addressed the meeting. She quoted Mr. Ben. Greet's remark that the Catholic Stage Guild succeeded far better in its objects, and had far more members than the Actors' Church Union (Anglican). She who had always been such an ideal church member, was of opinion that the union of so many members of the profession with the guild not only made them very fervent in their Faith, but had done a great deal to break down prejudice against the stage. "I know to my sorrow," said Madame de Navarro, "that prejudices did exist. My own relatives said they would rather see me dead than on the stage, and as a girl I was always rather nervous when I came across a strange priest, who might only know my name as connected with the stage."

She was glad that actors can claim

three saints: St. Pelagia, St. Gelasinus and St. Genesius, and she believed that only the Catholic Church could write "comedian and martyr" after a saint's name.

The Saints to whom Madame de Navarro refers, are very probably St. Pelagia of Antioch who was an actress before her conversion (there is no later record of her following the profession) and St. Genisius, comedian who was martyred at Rome about 303. Some seem to think that the latter Saint is one and the same with St. Gelasius or Gelasinus who died at Hieropolis in 297. Popularly, St. Genesius is honored as the patron Saint of theatrical performers.

The "Movies."

Of late years, the moving-picture or "movie" theatres are to be found by the hundreds in all big cities of the country and by the dozens in its smaller towns. The "movies'" popularity is very great indeed—owing largely to the fact that they furnish an evening's entertainment for the modest amount of ten, or even five, cents, at least, in their initial stage.

Now, moving pictures of the best kind can accomplish not a little good—since they are capable of instructing while they entertain. For instance, pictures that deal with travel in foreign countries or with big-game hunts may serve to teach the spectators, big and little, valuable facts concerning geography, mankind in various surroundings, and natural history, in a very enjoyable manner. In which case, the "movies" deserve commendation.

But on the other hand, a great many moving pictures seen at the countless "movie" theatres will convey no salutary lesson whatever, but will on the contrary exert a bad influence on the spectators, particularly on spectators who are young boys and girls. Such pictures are those which tell the stories of crime and criminals—the latter too often escaping punishment on account of their "smartness"; those others which reveal happenings in the underworld of evil men and shameless woman; and those others still—usually of the would-be funny variety—which invite the youthful beholders to laugh at misfortune and snicker at what should be reverently viewed—old age, for one thing.

And, again, on the other hand, it is true that not a few of the "movie" theatres in some sections of the big cities have become regular haunts of disreputable, degraded characters—vicious men and vicious youths—who are there looking for opportunities to debauch unprotected innocence.

For which several reasons it is undoubtedly the duty of Catholic parents to see that their children—the little girls and the young girls up to sixteen years of age, more particularly—do not frequent "movie" theatres where doubtful pictures have been shown, and do not frequent any "movie" theatre after dark, unless they are carefully escorted.

Motion Picture Facts.

Two thousand delegates met at the

sixth annual convention of the Motion Picture Exhibitors' League in Chicago, July, 1916. The extent of the moving pictures industry may be judged from the reports presented at that convention.

Number of picture theatres in the United States, 21,600; daily attendance, 25,000,000; Amount invested in moving picture property, $360,000,000; salaries paid weekly, $2,300,000; number of moving picture employees, 205,000; amount invested in film plants, machines, electrical equipment, theatres, $2,000,000,000.

Plays for Amateurs.

It happens frequently that associations of young people, desirous of presenting dramatic performances either for their own pleasure or for benefit of some worthy cause, are deterred through fear of the difficulties to be encountered.

For benefit of these we present practical suggestions on how to handle such plays for beginners and a list of performances well within the capabilities of earnest workers. The following is a contribution on the subject from Rev. M. A. Schumacher, Sublette, Ill., to the Dubuque Tribune:

Following are a few plays which are clean, very interesting and sure of success. The list is not by any means exhaustive but they have stood the test of experience. The first half of this division will deal with one-act plays. Three such playlets will provide an evening's amusement. They are most serviceable when an entertainment must be provided on short notice, as the parts being shorter are more quickly memorized; the single groups of casts being smaller, enables you to arrange rehearsals more frequently and conveniently. On such occasions it is wiser to provide a contrast between a farce and tragedy. Place a few clouds in the sky and the brightness is always more noticeable. The comedies are printed in the order of their excellence.

1. Box and Cox.
2. A Street Faker.
3. A Cold Finish.
4. The Cabman and the Lady.
5. Ici on Parle Francais.
6. Turn Him Out.
7. Millions In It.
8. A Fair Encounter.
9. Taking Father's Place.
10. Deception.
11. Hey, Rube!

"Box and Cox" is inimitable; it takes about 25 minutes and is played by two males and one minor female character; many directors declare it the best one-act comedy ever written. "A Street Faker" is something entirely new, and should be used for a crashing finale. Nos. 3, 4, 5 and 6 are equal in interest. No. 7 is capable of any number of variations and additions; Nos. 3 and 4 require actors above the ordinary. In the other numbers the humor is milder, but the interest is nevertheless sustained.

To vary these with a more somber color, you may use:

1. The Deserter.

CATHOLIC UNIVERSITY OF AMERICA.

Top, National Shrine of the Immaculate Conception; lower, McMahon Hall typical of many university buildings, Washington.

2. The Man Who Came Back.
3. A Rough Diamond.
4. The Benediction (Catholic).

It is very difficult to find a suitable one-act tragedy; my short experience has netted me only the above four.

The following have been found to be successful three to five-act comedies, printed in order of their merit:

1. The Doctor.
2. Savageland (a musical comedy).
3. The Man From Borneo.
4. A Poor Married Man.
5. Safety First.
6. Sowing Wild Oats.
7. And Home Came Ted (royalty play).

No. 1 is replete with wit so clever that only the experienced theatregoer will seize all of it. No. 2 requires 30 actors of whom about six must be above average ability. The remainder constitute the choruses; it is very good but requires much rehearsing. With amateurs of average ability, any other of the above comedies will act itself. The French Dramatic Co. has many farces superior to the above, but since the attached royalty may too much deplete your receipts, I will make no mention of them. Publishers everywhere announce an increasing demand for farces; they are acted more easily than tragedies, as for example, amongst nearly 70 young people, whom I have drilled for theatricals, not more than half a dozen could sustain a tragic part. Farces are rather the vogue in the city parishes where life appears more lightsome, and where gay comedy is the usual run on the secular stage.

Dramas with a slightly serious view seem to be more popular in smaller centers of population. Such people are not too sophisticated to take offense at the plots which occasionally are a little shop worn. It is indeed impossible to secure a serious play which does not rehearse some turn we have seen before. Following are a few printed in the order of merit (it is understood that a mild humor also accompanies these):

1. Lighthouse Nan.
2. A Noble Outcast.
3. St. Elmo.
4. East Lynne.
5. Prairie Rose.
6. An American Hustler.
7. The Merry Cobbler.
8. Civil Service.
9. Tatters.
10. The Black Heifer.

With one appropriate water scene,, No. 1 will prove a winner. "A Noble Outcast" is a close second and many would award it first honors. No. 3 a manuscript play, is good but rather difficult. Nos. 5, 6 and 7 have been on the stage a long time, but their strong situations and abundant humor still make them favorites. In the cast of "The Merry Cobbler" are six little girls who can be trained to appropriate songs for dances.

Just before this article went to press, I finished reading the play, "For Love of Johnny." My opinion of the drama is that it will be our next effort. I doubt whether the author is a Catholic but it

is the best approach to my ideal of a play of Catholic tone that I have ever read. The setting is Catholic ,the argument is Catholic truth, and the principal actor of the cast is a Catholic priest. It is rich in melodrama and startling effects, all again tempered to the reasonable by the sweet Catholic tone pervading the whole piece.

Motion Pictures and Morals.

Moving picture shows are now so widespread that some 12,000,000 people, it is estimated, attend them daily in the cities, towns and villages of this country. It would seem, then, that laws should be enacted and enforced to protect the life, health and morals of the multitudes, women and children for the most part, that frequent these film halls. Yet complaints are being constantly made in the press that little has been done to remedy existing evils. In New York city, indeed, the aldermen recently voted in favor of an ordinance that does away with small, unsafe, and ill-ventilated moving picture theatres, and that also provides for the censoring of films, but owing to the connections of "politics" with the question fears are felt that the regulations, as they stand, will hardly become a law or, at any rate, an effective one.

It is a pity that a matter of such vital importance to the morals of a community as is the proper control of these amusement halls should remain so long unsettled. In European cities measures seem to be taken to remedy the evils of the film theatre. In Berlin. for instance. the police are to force cinematograph managers to introduce well-censored shows for children only, and it will be unlawful to admit any child under sixteen to any other moving picture performance.

The harm that is done, especially to children, by the exhibition of films depicting the commission of crime has been dwelt on before in these columns. Indeed, readers of the daily papers must have remarked how often youthful culprits are reported to have received their first lessons in wrongdoing at the moving picture show. Yet if properly managed and controlled, what a power for good these places could be made to exert. Suppose the scenes represented should consist chiefly of the high achievements of Christian heros, contemporary events of worldwide interest, or deeds from history that are ennobling and uplifting.

That the public would take kindly to the change seems to be proved by the interest with which throngs of beholders recently viewed, here and in other cities, a film showing the Holy Father walking in the Vatican gardens and another that reproduces scenes from the Eucharistic Congress at Montreal. The cinematograph companies, moreover, would doubtless manufacture more films of this character were there an unequivocal demand for them. The life and martyrdom of Father Jogues, we understand, is now being prepared for the picture halls. But there are hundreds of scenes from the Church's annals that could be as successfully reproduced by motion pictures. Catholic patrons of these theatres, if they

went about it properly, could doubtless secure not only the omission of objectionable films, but the exhibition of those that are instructive and improving.—Reprinted from America.

The Child and the Film Hall.

At a teachers' conference held recently in London, "The Cinematograph as an Educational Medium," was one of the questions discussed. Dr. Lyttelton, headmaster of Eton, said that:

"The more he considered the subject the more he was convinced of the potentialities of the cinematograph for almost unbounded mischief if left alone, and for great good if controlled. He had never known any development of education in his lifetime where more caution was required. Without control pictures might be shown which any right-minded man knew must be pernicious in their influence, especially on children with excitable minds and imaginations. Today there was a perfect bombardment of young minds with whole masses of heterogeneous facts which could not be assimilated. As soon as the cinematograph was introduced into a town on any large scale it accentuated the evil. Speaking simply as a teacher, he thought that children in the elementary schools were likely to suffer nothing but harm if they were allowed to go to more than one of these shows a week, and that no single show ought to take more than three-quarters of an hour."

Fancy an American child being restricted to but one moving picture show a week, and that one, moreover, lasting only forty-five minutes. Parents who enforced such a heartless regulation would doubtless enjoy the undivided attention of the Society for the Prevention of Cruelty to Children. Yet little boys and girls in the United States are just as likely to be harmed in nerves and mind and morals by going too often to the cinematograph halls, as are the children of England.

For many of the films exhibited in American towns and cities, as we know, depict crimes, disasters and accidents that are even more "blood-curdling" than would be the realities the pictures are supposed to represent. These horrors are feasted on night after night by little children who should be in bed. On their late return home, like as not, they are too excited to sleep well and will rise the following morning too tired for good work at school—America.

Cardinal Gibbons Urged Clean Pictures.

In conjunction with the efforts of international reform bureaus to obtain effective official censorship of motion pictures, a letter was received from His Eminence Cardinal Gibbons on this general subject by Rev. W. F. Crafts, a Protestant minister of Washington, superintendent and treasurer of the bureau.

The Cardinal's letter, which was written from his residence in Baltimore, is as follows:

"Whatever will make our American people better, and, therefore, happier, I am, of course, for.

"Films and moving pictures have a wide, formative influence and hence I

should like to see them instructive and moral, at the same time entertaining and artistic.

"To secure such we must both try to stop off the flood of degrading pictures and appeal to our people to demand good films.

"Like food for body that the government says must be pure, like correspondence in our mails which the government again says must be decent and not obscene, so, too, the mental food, the correspondence that is carried daily into the minds and hearts of our rising generation through moving picture parlors should be wholesome and elevating."

Recreation.

Communities have taken forward steps in the matter of providing recreation in ways other than plays and movies. It is a helpful feature, a sign of encouragement. From a press bulletin of the Central Verein we quote the following suggestions:

"It is a hopeful sign that we now are getting helpful Catholic manuals which teach the Catholic citizen his duty towards the community as well as his rights as a member of the state. If the Catholic man and woman follow the directions laid down in such approved manuals, they may have the satisfaction both of living up to their social duties and of knowing how to protect their rights. A late addition to the 'Catholic Manuals for Social Students' is 'The Christian Citizen' by Susan Cunnington. The work refers to English conditions but will serve a useful purpose for American readers.

"We know that a demand is made upon the community today to safeguard the health of its members and to provide the right kind of recreation for the young. We should co-operate with such movements as it is one of the duties of every good citizen to do so. Concerning the duty of providing wholesome amusements for the young, Miss Cunnington writes: 'It is an undoubted truth that recreation is an essential for the happiness and health, mental and spiritual as well as physical, of the ordinary human being. A being with an immortal destiny is not prepared for it by a life which uses but one side of nature, one set of his capacities, and leaves the other side stunted and the rest of his powers dwarfed. It has been very truly said that one reason why England was Merrie England in the past was because of the nature of the work which so many people in the Middle Ages, and right up to the industrial revolution of the eighteenth century, did; and that the reason why England is not Merrie England any longer is because of the nature of the work which so many people do now.'"

Community Recreation.

Our Catholic societies have a fine opportunity to help in providing such legitimate recreation. At a time when amusements have been largely commercialized there is danger in frequenting the palaces of pleasure. Any movement, therefore, tending to give our young folks a chance to develop the

"play instinct" in a legitimate way is deserving of our support.

But at the same time we must guard against another great evil which is growing up in connection with "community work." This is paternalism, against whose ugly manifestations we cannot be too severe. Miss Cunnington says: "The persistent attempts of the state in nearly all modern legislation and reform is to do for the individual citizen the things which it should be possible for him to do for himself, thus encroaching upon his personal liberty and robbing him of all incentive to take the initiative."

Community work has, therefore, both its advantages and drawbacks. It is for this reason we need books like the one here referred to. For, as Miss Cunnington writes: "Catholic citizens have before them the patriotic duty of learning the actual working and administration of laws intended to be for the general good, of supporting and furthering them by intelligent service in their rightful province; and of guarding against and resisting interpretations which go beyond the State's true object."

Movie Stars.

"Either motion pictures are doomed or they will be saved," says an eastern priest, speaking of flagrant scandals, widely advertised on the part of certain moving picture stars: "They are doomed if the producers continue to offend American women and ignore their protest against filthy men and loose women as screen stars. Their salvation rests in carrying out the proposed plan of tolerating only upright persons in the high places of the art."

Illogical plots from ill-trained writers is another reason the reverend gentleman gives for the many current movie plays which are so distasteful. This fault, he asserts, rests with producers who will not pay for better scenarios.

"The man or woman behind the scenario should know the art of logical development of a theme and especially the art of climax. Too many of them are veritable tyros in these matters. Consequently, their pictures bore us or disgust us. They are too amateurish for this country, where millions have had college or high school training.

"It is also within the province of the producer of a play to feel beforehand what will surely offend people. Nothing is more intimate than a motion picture, because the room is dark and every other idea is excluded. It is just as though the producer were there on the scene talking to us, eye to eye. But how many of them forget this and use profanity and vulgarisms that do not help the picture at all, but hurt it and the whole motion picture industry."

Movie Censorship.

The arraignment of the movies by Senator Myers, of Montana, as a source of moral corruption, following public scandals, foreshadowed a more extended discussion of the problem by Congress when more pressing economic problems were disposed of. General opinion in the Senate and House was opposed to censorship but at the same

time there was a notion among most members that something would have to be done if the states, or the moving picture producers, failed to do it themselves.

The question is exceedingly complicated. Censorship involves the use of moving pictures not only as "pictured drama" but as a vehicle for all sorts of things that are covered by the much misused word "propaganda." One of the difficulties is the use of them for political purposes, in which respect they are almost as important as the press itself. How to devise a system of censorship which would concern itself only with the moral effects of moving picture and not with the political effects is something over which the legislators are much perplexed.

Moreover, opinions as to the morality or immorality of pictures are limited in number only by the membership of Congress itself. What one might consider harmless, even beneficial from an educative point of view, another will look upon as the invention of the devil himself. When it comes to a matter of moral standards Congress is hopelessly at sea. This was illustrated by the recent legislation providing a divorce code for the canal zone. The House struck a mean between the extremes presented by the various states. But no such mean can be established as a standard for movng picture morals.

"The State," said Senator Myers, "has interest in citizenship and a concern in the education of the young; it has an interest in good morals. It regulates in many ways those things, and the motion picture industry concerns all of those things, and is, therefore, subject to regulation by the State. It has become a public utility. The motion picture industry has a great power, and I think I can say that it has been frightfully abused and misused, so much so, that there has arisen a determined and powerful movement in favor of official censorship."—(By N. C. W. C. News Service.)

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CHAPTER XXIII.

Brevities On Many Subjects

Farmers Learn from Monks—Grumblers—Family Tattlers—Home Troubles—Catholic Societies and Loyalty—Join Civic Movements—Sin and Leprosy—Effect of Confession on Society — Colored Catholics — Manners — The Gentleman Boy — Divorce Facts—Blessings of Heresy—Bootlegging—What Children Should Know—The Souls in Purgatory.

Farmers Learn From the Monks.

How the religious spirit of the old world is being coupled with modern scientific methods in the development of agriculture was impressed upon members of the Canadian Society of Technical Agriculturists who were guests of the Trappist Fathers of the Order of Citeaux at their monastery farm in Oka, during their convention in Montreal, reported by a writer for the N. C. W. C. News Service.

The Agricultural Institute is part of the Abbey of Notre Dame du Lac at Oka and there more than one hundred students are studying the latest devices for farming and cattle raising.

The visitors were met by Father Leopold, O. C. R., the director of the institute, and were taken on a complete tour of inspection, including in their survey the barns, the truck farm, the poultry house. As these are all within the monastery precincts ladies were politely waved back and only the male members of the society were able to view the work being carried on.

Animal husbandry experts in the party were warm in their commendation of the excellent results obtained by the monks in breeding dairy cattle suitable for the climate, commenting especially on the uniformity of size.

The celebrated Oka melon a ten-pound fruit with a salmon-colored pulp, which is considered one of the most delicious products of the farm, was the principal object of interest in the truck farm and the manner in which this prize was developed by selection extending over a period of many years was described to the visitors. Experiments to produce a breed of Canadian chanticleer, extending over a period of fifteen years, were described when the experts visited the poultry yard.

Father Leopold mystified some of the visitors when he produced a number of skins which he described as those of the silver fox, but which proved to be those of a special breed of rabbits being raised on the farm. Many of these skins had been carefully dressed and dried and resembled those of the expensive variety.

Following the tour, the guests were invited to luncheon "a la Oka," everything on the table being provided by the farm, including the famous Oka cheese and other delicacies.

Dr. F. C. Harrison, principal of MacDonald College, the agricultural offspring of McGill University, paid high tribute to the work being done by the monks. It reminded him, he said, of some of the old monastic institutions of England and France, joining as it did the past with the future in a way that was unique. Surely such a spirit, he said, must be exalted, and must have its effect upon the students who labored under the care of the Trappist Fathers.

Grumblers.

Some people are born grumblers. As children they were known as "cry-babies," they could not lose gracefully at games, and as they grew in years their sour temper grew with them. At length they slid into a groove of habitual bad temper; their words and ways incessantly made trouble in the household, and a growing spirit of quarrelsomeness marked the family history. The trouble grew more painful and hopeless with the years. Such cases really fall into the category of mental disease. They are now classified as calling for distinct treatment; and "the black drop in the blood," whether due to accidental deformity or ancestral weakness or again to encouraged self-will, has to be driven out before there can be even a partial cure.

All that we need say is that the unhappy patient must conspire with the specialist to get rid of the evil thing. A stern and prolonged struggle may be needed to beget a new heart and a right spirit. Continued indulgence can only ruin irretrievably the mechanism of thought and feeling That way madness lies. Horror and pity alternately sway sane people in face of such displays of uncontrolled passion. In Old Jewry the "possessed" were driven into waste places; in our land and in our day some such plan might be a solution.

Family Tattlers.

Is there anyone more tiresome than a family tattler. They tell you about the most intimate family affairs, usually under the influence of anger over a recent difference. Quarrels, jealousy, anger, strife of every kind is admitted in this species of "family vivisection." It amounts to a sacrilege. There is nothing more sacred than family relationships. Yet bitter feelings are engendered, the family dirty linen is aired for the benefit of a public, which not only does not want to pay attention but is quite ready to ostracize those who have so little decency about them. Nobody wants for a friend, the man or woman who is disloyal to his own flesh and blood. Not only is there nothing to be gained, but the "tattler," earns for herself the wholesome dislike of decent people.

Home Troubles.

Some married folks do not get on very well together. Scarcely a day passes without a quarrel. Disagreements arise over the most insignificant matters. There is a constant criticizing and fault-finding until life becomes miserable for both hus-

band and wife. This constant nagging frequently results in a lasting estrangement which destroys the happiness of the home.

In the ideal Christian home peace and contentment abide. Quarrels should not occur between persons who ought to cherish, love and esteem each other above anybody else in the world. Both husband and wife should be solicitous about keeping the affection which made them so happy in the early years of their married life, and which is so essential to domestic harmony.

What a simple thing it is to live happily together! Consideration for the needs and wishes of the other and patience with each other's faults will make life agreeable and full of contentment.

Do not permit constant disagreements to destroy the happiness of your home-life. If it is not congenial now, make it so. Make every effort to restore the former cordial relations. Often a few kind words and a heart to heart talk will clear away the clouds that cause your unhappiness and discontent. Do not hesitate to open peace negotiations. Let nothing be undone to restore the peace and contentment which mean so much to you and your family.

Catholic Societies and Loyalty.

Instances of the varied activities of the American Federation of Catholic Societies are found in the report of the annual convention held in New York City, August, 1916.

A strong defense of the patriotism of Roman Catholics was voted at the session of the American Federation of Catholic Societies by Francis Slattery, of Boston, who said in part:

"Designing men persist in the charge that loyalty to the Pope is inconsistent with allegiance to the country. Their motive is obvious. The flag is dear to us all. It flies over a united people.

"What more cunning move to crush a religion could be made than to charge its members with disloyalty and to attempt to turn against them the passions of a patriotic people? So we find a great Catholic citizenship bitterly assailed as an enemy to the State. Let those who attack us now measure their puny selves against the powerful Napoleon, who tried in vain to overthrow the church. We Catholics invite the closest scrutiny into the principles and practices of the Church.

"I am an American and it is a fact that I glory in."

Join Civic Movements.

Bishop P. J. Muldoon of Rockford, Ill., who addressed the women upon their civic obligations, said:

"Do not blame things on the Protestants. If you do not join in these movements for the public betterment you have no right to complain. The terrible theory of birth control needs all the corrective influence of Catholic thought in forming community opinions."

At the business session of the Central Verein one of the chief speakers

was Rev. F. Betten, who took for his topic, "Knowledge Is Power."

The speaker touched upon the European war in his address, saying that Germany had been able to withstand superior enemies because of the intellectual capacity of her men. He spoke strongly in favor of higher education.

The "Catholic" Dollar.

In the matter of charges against the Church, wide circulation has been given to the rumor that currency of the United States has Catholic emblems and symbols printed upon it, done purposely, bigots say, by Catholics. The stories have been responsible for much annoyance as well as waste of time and money to treasury department officials.

The rumor as nearly as can be ascertained had its origin in a fabrication printed by an irresponsible anti-Catholic paper in Missouri. It was to the effect that the one dollar bill of the series of 1917 has on the upper left hand corner the picture of the Pope, that in the engraving of human figures just below it is concealed the name "Leo" and that on the upper right hand corner near the figure "1" the Papal Cross is engraved.

Government officials, amused at this wild tale, have expressed great surprise and in some cases, disgust and indignation, because of the vast number of communications received from widely scattered sources. Some incline to believe that the spread of the Ku Klux Klan is responsible, pointing out that the Klan provides a medium of transmission of the wild story.

A form letter answer to the various inquiries was drafted by the treasury department, giving the history of the money series issued in 1917. "There are distinguishing marks used generally in the preparation of plates from which money is to be printed in order that from a mere glance of the eye, the print of the genuine can be set apart from the counterfeit," says this explanation of officials. "Perhaps the mark referred to as a cross is a distinguishing mark for such purpose and not intended as a cross.

"You can rest assured that the paper currency of the United States does not bear upon its face or back any picture, portrait or design that is sectarian in character."

One of the stories given circulation by the bigots who waxed vociferous over the alleged desecration of the sacred dollar bill, was that the sensational shake-up in the Bureau of Engraving and Printing two years ago was caused by this alleged introduction of Catholic emblems as part of the decorations on the United States currency.

The bills are not a new issue, the department states. They are a reintroduction of paper money used years ago and discontinued. But the same plates are used in printing.

Colored Catholics.

Slowly but surely the Catholics of the United States are awakening to the realization of the magnitude of our Negro problem, says America, New York, editorially. In order to bring them to a fuller knowledge of its importance, all that is now needed

is continuous insistence on the duty we owe to these unfortunate children of God. Redemmed like ourselves in the Blood of the Lamb, they still sit in darkness and in the shadow of death awaiting the light that will show them the glorious Christ, in whom lie hope and salvation.

To our shame be it said that as yet Catholics have done very little, indeed, to lead the colored man to the better way. With rare and creditable exceptions, religious orders and congregations that have been prodigal of men and money for the conversion of the Indian have neglected the Negro in a way that belies their reputation for zeal. And this in the face of the obvious fact that some day America will be in large portion a black republic. For the Negro has come to stay, to increase in numbers, for better or for worse, to take each year a more important part in the affairs of the Republic. This table tells an important part of this story:

Census	Negroes
1790	757,208
1800	1,002,037
1810	1,377,808
1820	1,771,656
1830	2,238,642
1840	2,873,648
1850	3,638,808
1860	4,441,830
1870	4,880,009
1880	6,580,793
1890	7,448,788
1900	8,833,994
1910	9,827,763
1920	10,463,131

In other words, in sixty years the colored population has more than doubled, not by immigration, as in the case of the white people, but by births. Despite hardships and disease, the black man has increased by leaps and bounds, and as the conditions under which he lives improve, the increase will be proportionately greater. And where will the Church be in his life? That depends upon our zeal. Today the Catholic Church exerts little or no influence upon the colored man. There are about 250,000 Catholics among a population of 10,463,131.

It is high time for us to bestir ourselves and take thought of this condition of affairs. A great mission field filled with simple, affectionate, religiously inclined people lies at our door, while we sigh for conquest in Timbuctoo and other regions inaccessible to our zeal. Over 1,176,987 Negroes await us in Georgia, 1,009,487 in Mississippi, 908,282 in Alabama, 835,483 in South Carolina, 600,000 in North Carolina and Texas. Why not go there? God can give us martyrdom in those places, also, and probably will grant it, if we try to deserve the grace. It is high time that we dropped our pose and got down to hard work on behalf of the Negro. Long ago we should have stopped talking about his vices, and started to work at making him better. Granted, for the sake of the argument merely, that he is supremely wicked, why not strive to make him better? In other words why have we not made heroic efforts to help the Negro? He, too, is a child of God. And it is always good for us to remember: "There

is neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all one in Jesus Christ."

Married Clergy.

In July of 1922, press dispatches from Rome stated that "Roman Catholic priests have addressed a petition to Pope Pius XI asking for a special papal edict to allow them to marry, according to the newspaper Epoca. Under the present rules Roman Catholic priests must remain single."

This news story was widely circulated. An impression was created of a widespread movement and many petitioners. The fact is that the petition was anonymous. There were no signatures and the authors of the document gave no other hint of their identity. There is no doubt but that it was the type of news story designed for dull days, which is wholly imaginary in origin. The Church frequently suffers from such fabrications.

At different periods since the war, stories of this kind have appeared. From France came a tale of hundreds of clergy who had broken away, starting a church of their own, because the Pope refused them permission to marry. It was a lie out of whole cloth. One man alone, Maxime Ardet, had fallen away and married, setting up his own church. To make his case appear stronger, he told reporters of universal dissatisfaction among priests who had seen war service and of hundreds who were following his example. Three hundred were to consecrate him as bishop. Diligent inquiry could find no confirmation for this wild story.

The Holy Father did issue a threat of excommunication against certain of the clergy in Czecho-Slovakia, who had suffered greatly during the war. Deprived of home life, inured to hardships and privations of camp life, with little prospect of ever again taking up the religious life, some poor fellows had yielded to temptation. They sought a way out of their problem when peace came. The story of it as told in the press greatly exaggerated the numbers. The schism, small in the beginning, split into factions. Their quarrels aided in its dissolution.

Exorcism.

The power granted by our Divine Lord to His Apostles to cast out unclean spirits is called Exorcism. This power in the successors of the Apostles, the priests of the Church, is employed in the exorcism at Baptism and when holy water is blessed.

It is the evil effect of original sin upon every creature that makes exorcism necessary at Baptism. Cases of actual possession or obsession rarely occur today. Such a case can be handled only by a Bishop or with his permission. Scripture tells us of many such cases in which Jesus or His Apostles acted.

Only one who is himself animated by a firm faith and whose life is wholly pure can exorcise. Even then the exorcism will be of no avail if the person exorcised perseveres in his evil dispositions, or if God wills that the person be delivered into the power of the devil for his later sanctification.

Psychology.

The science of psychology is derived from the Greek words, "psyche," the soul or spirit, and "logos," a word. It is a science that treats of the soul of man. First of all, psychology, as a reason for its own existence as a science, accepts as an established fact that man possesses a soul; that an animated body without that which we call a soul would not be the body of a man. The body is of the world of matter, while the soul belongs to the spiritual world. The spirit is an entirely separate creation from matter. One cannot be evolved from the other, yet both are combined in the person of man by the All-wise and Beneficent Creator. The study and investigation of the power and activities of the spiritual over the material nature of man is the purpose of true psychology.

Divorce Facts.

The peril of modern life and modern ideas of life to the American home is graphically illustrated in the records for the year of the marriage license bureau, and the divorce courts of Cook County. These figures were not prepared to point a lesson. They were tabulated in the ordinary course of the year's work by the statisticians, but the lesson is obvious.

There were 1,200 fewer marriages than the normal number in this country in the year closing July 31. During, that same period 10,046 couples were separated by divorce. As the total number of marriages during the period here was 39,588, it appears that more than one out of every four of these marriages failed.

With the number of marriages falling off and one out of every four failing, the inroads into American home life are apparent to all who merely glance at the figures.

During the year, one judge, Judge Charles A. McDonald, heard 5,754 divorce cases before he adjourned for the summer vacation. Another, Judge Joseph Sabath, broke down under the strain of the divorce hearing grind, having tried 6,500 such cases in twelve years and was forced to take a long rest. Two courts, each with several judges sitting, take care of the divorce calendar.

During the year the circuit court united marriage knots at a rate of 378 a month, while in the superior court a record of 548 divorce decrees a month was maintained.

Judge McDonald, who is a Catholic, attributes the divorces to the fact that the couples have no religious basis for marriage, or religious restraints after marriage. The industrial conditions and after-war problems he holds to be merely the pretense and not the underlying cause of the startling increase in divorce.

"If the community could realize the enormity of the divorce evil," says Judge Sabath, who is a Jew, "parents would give much more attention to the preparation of their children for marriage. I regard matrimony as a career, for which preparation should be made both by the man and the woman."

Blessings of Heresy.

Heresies we have always with us; but any single heresy, when one comes to think of it, is scarcely ever more than a day's acquaintance. This point is brilliantly made by Daniel A. Lord, S. J., in a paper contributed to the October "Catholic World" under the beguiling title, "The Blessings of Heresy." As links in his argumentative chain, the author writes these paragraphs:

"Within our own half century, we have seen a scientific heresy, that started with great wavings of flags and beating of drums, meekly admit that there was something wrong with the cause for which it was fighting and something decidedly shady about its leaders. But the admission at this late date can not give back faith to the weak souls whom it fooled and befuddled, with proofs that did not prove and arguments that cracked like glass."

The Blue Laws.

The old Blue Laws of Connecticut, so freely quoted, were never permitted to be printed, we are told by students of this narrow legislation.

Nevertheless an idea may be obtained of the bigotry which prompted them, from a sketch which is included in an almanac of the year 1811, in possession of Ave Maria, Notre Dame, Ind., from which that excellent weekly quotes:

"No one shall keep Christmas—No priest shall abide in the dominion., he shall be banished, and suffer death on return. Priests may be seized by any one without a warrant."

Judging from the papers that come to us from Connecticut, Christ's Nativity is now as joyously and generally celebrated there as anywhere else in the church in the United States; and no voice was raised in the faintest objection. According to the latest available statistics, there are now as many as 450 priests in Connecticut, and 313 young men studying for the priesthood.

Other features of the Blue Laws prevented preparation of meals on Sunday or other forms of housework. The playing of games, recreation in any form, even walking, was also prohibited. The extremes to which their bigotry drew these old time lawmakers is instanced by the oft-repeated charge that in Connecticut a man could then be fined for kissing his wife on Sunday.

The Beguines.

It is considered that the Beguines, of Flanders, date their origin from 1184 when Lambert le Beghe, a priest of Liege, founded an institution for widows and single women who desired to consecrate their lives to God. By some, its origin is traced to St. Beggs, about 700.

Members live in a collection of small houses, each inhabited by one or two, doing their own housekeeping. The buildings are surrounded by a wall with a chapel in the center. The Beguines do not take perpetual vows nor do they renounce private property. They are free to leave the order

whenever they please. Obedience and chastity are promised so long as they remain in the order.

Educational work and corporal works of mercy provided occupation, in addition to their religious duties. Besides Beguinages at Ghent, Bruges, Antwerp, Mechlin, there are also homes in Germany and in France.

Beghards.

An association of laymen, called the Beghards, lived together for a time in imitation of the Beguines. They appeared about the thirteenth century. They were suppressed about 1650.

What Children Should Know.

The Chicago "Dial," in a recent article entitled "What Children Should Know," has these sensible words about the little boy of today who is allowed to "amuse himself" without let or hindrance:

"We know too well what sort of things he picks out from the newspapers, what sort of revealing suggestions he gets from the popular songs, vaudeville shows, and moving-picture displays, to which his opening and curious intelligence is made free by the indulgence or criminal negligence of his parents. Some of the more portentously serious among us even take the bull by the horns, and, adopting the false psychology of the couplet,

"Vice is a monster of so frightful mien,
As to be hated, needs but to be seen,"

while ignoring the couplet that follows, insist that it is our duty to bring childhood face to face with evil in the bluntest form of statement, and seem to believe that the right sort of moral reaction will ensue. Under the specious name of 'sex hygiene,' these misguided doctrinaires seek to introduce into public education the discussion of subjects that demand for their treatment not only the utmost delicacy, but, above all things else, privacy—which qualities are entirely incompatible with such a scheme of exploitation."

The Souls In Purgatory.

The souls of the faithful departed who are expiating in purgatory the temporal punishment due to their sins have always been an object of special solicitude on the part of the Church. She appeals to her children to be ever mindful of the needs of those suffering souls whose period of purgation can be shortened by the offering of prayers and good works in their behalf.

To emphasize her unwearying solicitude for the holy souls the Church designates the month of November as a time of special devotion towards them. After paying tribute on November 1, to the unnumbered Saints in glory, she turns immediately to their exiled brethren and on the Feast of All Souls, especially invokes heaven's aid and bids us transport ourselves in spirit to their place of purgation and pour forth our prayers that they upon whom "the night has come in which no man can work" may be granted a speedy release from their pains.

The souls in purgatory, having passed away from earth, are no longer in a state of probation. Hence, they

can do nothing to help themselves. They must be resigned to their fate and in patience and suffering await the day of liberation which will dawn only when the dross of life's journey has been burned away.

Upon us, their brethren of the Church Militant, they rely with confidence for the speedy close of their period of exile. Their petitions for help fall upon the ears of the true Christian in pleading tones that will not be silenced. "Have pity on me, at least you, my friends, because the hand of the Lord hath touched me." Affection and piety urge us to harken to their piteous appeal for Masses, prayers and good works that they may obtain an early release from their suffering. They have the holiest claims upon our Christian charity. They are bound to us by the ties of a common faith and the tenderest bonds of nature. Fathers and mothers plead for remembrance; brothers and sisters, relatives and friends, beg for help. If we dare refuse them, then religion has lost its meaning for us. Faith teaches us that our prayers can help them, and it gives us the assurance that they, on reaching the haven of eternal happiness, will not be unmindful of those who came to their aid in time of direst need.

For our own sakes, therefore, if for no loftier motive, let us not forget those who have gone before us with the sign of faith and buoyed up with the hope of a glorious resurrection. As they plead now, so also we shall one day plead, and the response then given to our cry of distress will be proportioned to what we are now willing to do to mitigate the pains of our departed brethren and advance the hour of their final liberation.

Benefit of Clergy.

The expression, benefit of clergy, is frequently used by those who fail to grasp its meaning, and who insinuate for it an entirely different significance.

Originally, benefit of clergy meant a desire of Church authorities to visit adequate punishment upon anyone in Holy Orders who may have been guilty of crime. Probably, ideas of preventing scandal and of saving the accused ones, if innocent, from the indignity of a public trial, may have prompted the practice. Serious crimes such as murder, arson were never included in this privilege which governments of most countries sanctioned.

The privilege meant nothing more than a transfer from the courts of the land to a bishop's court, where justice was meted out to offenders in sacred others.

Queen Elizabeth in England, 1487, withdrew this privilege from the bishops, but continued it for her own government in a manner calculated to bring about class distinction. Where only clerics in former years sought this concession, it could now be used by men of education and of wealth, in all walks of life, as an easy way out of punishment for their offences. Members of the house of Lords and even female defendants sought its protection. Eventually only the poor and friendless were brought to justice in the regular courts of the land. Benefit of clergy was finally abolished in 1827.

The Flag—a Tribute

By Reverend F. X. McCABE, C. M. D. D.

O BEAUTIFUL BANNER, with your brilliant stars in a sky of blue, with your stripes of red, typical of the blood that flows in our American Catholic hearts, and your stripes of white, typical of the purity and nobility of our Catholic American manhood and womanhood, if ever again there must be the necessity of carrying you before the battle line and dying that you may continue to wave "o'er the land of the free and the home of the brave," your Catholic men will grasp the sword and shoulder the rifle and man your ships, and stand shoulder to shoulder with their fellow-citizens of every creed; and your Catholic women will follow, as of old, as ministering angels, working with their sisters of every faith. And when the smoke of battle has cleared away, we shall behold you, O, flag of the stars and stripes, floating in peace side by side with and in the strength of Christianity's emblem, the Cross of Christ.

CHAPTER XXIV.

Practical Questions and Answers.

Being an arrangement of information in this form as best adapted to answer a sudden need, practical in the sense that people have asked the many questions herewith presented.

Little questions that frequently present themselves to the mind on points of religion and practice are disturbing. One wants to know and to do the right thing. It is so easy to forget exact details on points that come up at long intervals. The question and answer column in the Catholic Press has, therefore, become a popular medium for providing instruction.

Since these questions represent a real need among Catholics we have taken pains to review a series which over a term of years has appeared in our papers, prominent among them being the Messenger of the League of the Sacred Heart:

How can I find out whether I am excused from the Lenten fast?

Ask your confessor or parish priest.

When will the end of the world come?

Nobody knows.

How long after death should one continue to pray for the dead?

The Church sets no limit. We can not know when persons are released from Purgatory. If those for whom we pray are in Heaven, God will apply the suffrages to other souls.

Is it prescribed to bless oneself before and after the Consecration during Mass?

No. Neither is it forbidden. It is a private practice of devotion that one may follow or not.

If a mortal sin is forgotten in Confession, must the person return at once to confess it, or at least before receiving Holy Communion?

As the sin was not wilfully concealed, it is already forgiven. It is sufficient to tell it in the next Confession. It is not necessary to return at once or to go before receiving Communion.

Must Sacred Heart badges be blessed before they are worn?

No.

May a Catholic woman, who was married by a Protestant minister, have her children baptized Catholics?

She is bound to see that they are baptized by the priest and brought up

Catholics. She is bound, also, to have her marriage rectified as soon as possible.

What is to be thought of prayers said to have been found in the tomb of our Lord?

They are forgeries. It is wrong to circulate any prayers that are not approved by the Church authorities. Many of the chain prayers are superstitious.

Is the blessing at nuptial Mass the same, whether the Mass be high or low?

Yes.

If a priest is asked to bless several pairs of beads, is it necessary to designate for whom each pair is intended?

No. Each pair is blessed for the first person to whom the pair is given for personal use.

Can one who has made a vow of chastity obtain a dispensation?

Yes. The confessor should be consulted.

May the scapular medal be substituted for the scapular, even to gain the Sabbatine privilege?

Yes.

Can a person who says his rosary in the cars gain all the indulgences without touching the beads, by simply carrying them in his pocket?

No.

How can the scapular medal be substituted for the scapulars?

After being invested in the cloth scapular, a person may wear a special medal instead of the scapular. It must be blessed by a priest who has the power of investing in the scapulars. The medal must have on one side the image of our Lord showing His Sacred Heart and on the other an image of Our Lady.

Where is the Blessed Sacrament kept on Good Friday?

In a private chapel.

Does one have to belong to the league to wear the Sacred Heart badge?

Only league members can gain the indulgence granted for wearing the badge at certain times. But every Catholic is allowed to wear the badge.

In some places the people are taught to stand during the singing of the "Pater Noster"; in others they are wont to kneel. Which is correct?

The local custom is to be followed.

Is it necessary to take holy water when leaving the church?

No. Most people do so and if when using it they make the sign of the Cross, and say the words, they gain an indulgence.

What is meant by the "Infant Jesus of Prague?

In the Church of St. Mary of Victory at Prague there is a wax statue of the Infant Jesus brought from Spain and given to the Carmelites in 1623. Many spiritual and temporal favors have been granted to those who practiced devotion to our Lord at the

shrine. Pictures or similar statues are venerated in many parts of the world. A booklet explaining the origin and history of the devotion can be obtained from Joseph Shaefer, Barclay St., New York.

Do Sisters take perpetual vows?

Sometimes. In some orders the vows are temporary at first for a few years, but in others those taken after the novitiate are perpetual.

If one's gums should bleed in the morning before Holy Communion and some blood is swallowed, would that break the prescribed fast?

No.

Is Loyola a Saint's name?

Loyola is the family name of St. Ignatius Loyola, the founder of the Society of Jesus.

Are indulgences lost if several beads of the rosary are lost, or the cross?

The indulgences are on the beads; when several beads are lost, it is allowed to put new ones in their place without affecting the indulgences.

Does the Catholic Church allow a person to marry his first cousin's daughter?

Not without a special dispensation. These persons are closely related and such marriages are not valid, unless a dispensation is obtained.

Why is the crucifix covered with a white cloth on Holy Thursday?

All the crucifixes, statues and pictures are veiled in purple on Passion Sunday. The veil of the crucifix is removed during the ceremonies on Good Friday. On Holy Thursday, as the Mass commemorates the institution of the Blessed Sacrament and white vestments are used, a white veil is substituted for the purple one.

May a Mass be offered for the soul of a suicide?

Yes. We are allowed to hope that he may have made an Act of Contrition before death, even though the circumstances might not warrant Christian burial.

If no indulgence or merit can be gained when in mortal sin, what benefit is derived from prayers by those who are in that state?

Such persons would pray in order to obtain the grace of contrition and pardon of their sins. God will give them the grace to pray and other graces in answers to their prayers.

What does "I. N. R. I." on a crucifix mean?

They are the first letters of the four Latin words Jesus Nazarenus Rex Judaeorum, meaning "Jesus of Nazareth, King of the Jews" the inscription that was placed over our Lord's head on the cross.

What is the meaning of "Lamb of God, who takest away the sins of the world?"

In the first chapter of St. John's Gospel it is recorded how St. John the Baptist when he saw Jesus coming to him said: "Behold the Lamb of God, behold him who taketh away the sin

of the world." Our Lord was called "a lamb" because His death was prefigured in the Paschal lamb, and the daily sacrifices in the Temple, but especially because of the prophecy of Isaias: "He shall be led as a sheep to the slaughter and shall be dumb as a lamb before his shearer." The Church, therefore, uses those words about our Lord before Holy Communion and in the litanies.

What is the meaning of "Heaven and earth shall pass away?"

"Heaven" means the sky, the material heavens and does not refer to the abode of the saints.

What do the initials "J. M. J." stand for?

Jesus, Mary, Joseph.

What is the sin against the Holy Ghost that is never forgiven?

There are several explanations of our Lord's words. Many think it means final impenitence.

When a child is dedicated to the Blessed Virgin, must it wear blue and white for seven years?

No.

When one wishes to gain several plenary indulgences for which prayers are prescribed for the intentions of the Holy Father, must the prayers be repeated for each indulgence?

Yes.

What is the Sabbatine privilege?

The Sabbatine privilege is the promise of special assistance from our Blessed Lady for the members of the Confraternity of the Scapular of Mount Carmel, that is, those who have been invested in the brown scapular. To gain this privilege one must wear the Scapular, observe chastity according to one's state of life, and recite daily the Little Office of the Blessed Virgin. If one can not read, instead of the Office, one must keep the fast days prescribed by the Church and abstain from meat on Wednesdays and Saturdays (except on Christmas Day). The obligation of the Office or of abstinence can be changed by a priest who has special faculties. The Little Office is given in the Manual of the Sodality.

When was the Apostle Matthias chosen?

Read the accounts in the Acts of the Apostles, chapter 1. He was chosen after the Ascension of our Lord before the coming of the Holy Ghost.

Are poor people admitted to an audience with the Pope?

Certainly. Thousands are admitted every year.

Must the prayer for the plenary indulgence after Communion be said immediately after receiving?

No. It is advisable not to put it off too long, lest it be forgotten.

May Mass be celebrated for deceased non-Catholics?

It is generally held that a priest may say Mass privately for a deceased non-Catholic, who died with truly probable signs that he or she was in good faith

and in the state of grace. He may not, however, announce the Mass publicly or say the special prayers prescribed for the day of death or burial.

When should the month's mind Mass be celebrated?

It may be celebrated on the thirtieth day, reckoning from any day between the day of death and the day of burial inclusively.

Is it allowed to have a Mass said for the conversion of a non-Catholic?

Certainly.

Does the Church consider a marriage of Protestants before a Protestant minister to be valid?

If the two Protestants are not baptized, their marriage is valid, but is not a Sacrament; if they are both baptized their marriage is valid and a Sacrament. If one is baptized and the other not, the Church does not regard such a marriage as valid.

May a non-Catholic wear a Sacred Heart badge or medal?

Yes. Our Lord will reward such an act of devotion.

May a non-Catholic be sponsor at Baptism?

No.

Where was the Blessed Virgin buried?

We have no certain record. One tradition is that she died in Jerusalem and was buried in Gethsemane. Another report is that she died and was buried at or near Ephesus. Her body was not allowed to corrupt but was taken up into Heaven. The Church celebrates this privilege of our Lady on the Feast of the Assumption, August 15th.

If a priest were to apostatize, would he still be able to say Mass?

The priest retains his power of offering up Mass until he dies. An apostate or suspended priest who would exercise this power, would be guilty of sacrilege.

Has January 1st always been a holy day of obligation?

Yes, since the early days of the Church. St. Augustine speaks of its celebration as a holy day.

What are the six holy days of obligation?

In the United States the only holy days of obligation are the following Feasts:—Christmas, Circumcision, Ascension, Assumption, All Saint's and Immaculate Conception

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When one wishes to gain several plenary indulgences on the same day, for each of which a visit is prescribed to the church, will one visit suffice for all?

No. There must be a visit for each plenary indulgence.

Is it proper for a Catholic to eat meat in the house of a Protestant friend on Friday so as not to offend the hostess?

No. This reason does not excuse from the law of the Church which

binds under mortal sin. A Catholic will be more respected who explains that he wishes to live up to his Faith and, therefore, abstains from meat on Friday.

What words are to be said when looking at the Sacred Host at the Elevation?

An indulgence of seven years and seven times forty days is granted for saying the words: "My Lord and My God."

Do the sponsors of a child become spiritually related, so that they may not marry each other?

No. They contract no spiritual relationship with each other. Hence there is no impediment to their marriage.

Must I wear five scapular medals instead of the five scapulars?

No. It is sufficient if the one medal is blessed five times, once for each scapular.

Can I gain the Sabbatine indulgence by saying the Rosary instead of the Office of the Blessed Virgin?

No. The Office is prescribed.

Is it necessary to receive Holy Communion at the end of a novena? Will it do to receive on one of the nine days in order to gain the favor?

A novena means the recitation of some prayers for nine days. Communion is sometimes prescribed to gain indulgences for making the novena. It can be received on any of the days. No novena will give infallible certainty of obtaining a favor. We must put ourselves in God's hands with confidence that He will do what is best either by granting or by withholding the favor.

Was the use of meat ever allowed on Friday?

The obligation of Friday abstinence ceases whenever one of the six holy days of obligation falls on Friday.

How often must frequent communicants go to Confession?

For those who are always in the state of grace Confession before Communion is never absolutely necessary. If mortal sins have been committed since the last Confession, it is not allowed to receive Holy Communion without confessing all such mortal sins.

How often should frequent communicants go to Confession?

Weekly. Confession is highly recommended, if convenient. If it is not easy to get to Confession, frequent communicants should go every two weeks or once a month.

How are the Blessed Sacrament beads recited?

A spiritual Communion is made while holding the medal and for each bead, the aspiration, "Jesus in the Blessed Sacrament, have mercy on us!" is recited.

If a person is willing to confess his sins and expects to do so before Mass, but finds that the priest has already

begun Mass, may he go to Holy Communion?

If he has committed mortal sin since his last Confession, he may not receive Communion; if he has no mortal sins to confess, he may receive.

How often must one go to Confession to gain all the indulgences for which Confession is prescribed?

By special privilege those who receive daily or almost daily may gain all ordinary indulgences without the obligation of Confession. For others weekly Confession suffices to gain all the indulgences during the week.

Are the sufferings of the damned in proportion to the number of sins on the soul at the moment of death?

Yes. God "will render to every man according to his works." All who die in mortal sin are condemned to hell, but the pain of the loss of God and the pain of sense will have different degrees.

Can a Catholic be married to a Protestant in a Protestant church?

No. Such a marriage is invalid and any Catholic attempting it incurs excommunication. In many dioceses the sin can be absolved only by special authority from the Bishop.

If one were to get sick to the stomach about fifteen minutes after receiving Communion, would it be a sin?

If the sickness is altogether unforseen, there could be no intentional irreverence and hence no sin. Where illness is attended by vomiting, the doctor is the best judge whether the Blessed Sacrament may be received without danger of irreverence.

What prayers are said instead of the "Angelus" at certain times of the year?

From Holy Saturday to the Saturday before Trinity Sunday the "Regina Coeli" is recited. It will be found in almost every prayer-book.

Does the Church teach us to have little faith in death-bed repentance?

No. We must not judge. We have no right to limit God's mercy. On the other hand, sinners must not be guilty of presumption and put off their repentance.

How can I say my prayers without being distracted?

If the distractions are not voluntary, you should not worry about them. When you find your thoughts have wandered away, come back quietly to the prayer. Few people are free from distractions.

Is it allowed to cover a Sacred Heart badge so as to keep it from being soiled?

Yes.

Can one gain an indulgence and apply it to the living?

No.

May a general Confession be made outside of the time of a mission or retreat?

Penitents should follow the direction of their confessors in regard to

general confessions. They may be made at any time, however, should he so advise. Penitents are usually advised to repeat any past Confessions.

If a father dies with unpaid debts and his children pay them, will that release his soul from Purgatory?

The debts of one who is dead must be paid by his heirs. The obligation is transferred to them. The Church does not teach that the soul is kept in Purgatory until the debts are paid.

Are all converts baptized when they are received into the Church?

No. If it is certain that the convert is validly baptized, the Sacrament may not be administered again. Where there is any uncertainty, the Church makes sure by baptizing, at least conditionally.

My father will not allow me to enter a religious order. What shall I do?

Follow the direction of your confessor.

What is the correct response to the "Glory be to the Father and to the Son and to the Holy Ghost?"

"As it was in the beginning, is now and ever shall be, world without end. Amen."

How is it determined that holy persons may be honored as Saints?

The process is fully explained elsewhere in this work, and in "The Catholic Encyclopedia," Volume II, under the heading "Beatification and Canonization." It must be proved in each case that miracles have been worked through the intercession of the Blessed or the Saint.

Is Mass said in any other language but Latin?

Yes. See article elsewhere in this work. (Mass Under Different Rites.)

Is it wrong to attend theatres in Lent and Advent?

While there is no formal prohibition to attend theatres during these seasons, provided the plays are proper, it is against the penitential spirit of the Church at these times.

May priests vote?

Yes, as citizens. The Church does not forbid them.

Shall we know our friends in Heaven?

Yes. Read the "Happiness of Heaven" by Father Boudreaux, S. J.

Do the souls in Purgatory know who are praying for them?

It is most probable that they know. The Church has not pronounced on this point.

How often must the Little Office be recited to gain the Sabbatine privilege?

Once each day throughout life.

What is the obligation of the Second Degree of the Apostleship of prayer?

Merely to say one Our Father and ten Hail Marys for the intention

recommended each month by the Holy Father. There is no question of any meditation on a mystery of our Lord's life.

Can the Sabbatine privilege be gained by those who wear the scapular medal in place of the scapular?

Yes.

When a priest refuses to give absolution, does he always tell the person?

Yes.

Can the Office, recited by the priest, be obtained in English?

An English translation of the Roman breviary can be obtained. During the past few years, the Psalms for recitation have been rearranged and some changes have been made in the lessons.

What prayer is said on the medal of the Blessed Sacrament beads?

A spiritual Communion is made, that is, an ardent desire is excited to receive our Lord in Holy Communion, if that were possible.

Do some persons receive a revelation of the day of their death?

Some of the Saints have received such revelations, but they are most exceptional.

May a Protestant be groomsman at a Catholic marriage?

No.

May Catholics join the Socialist party?

No. They can not in conscience vote for men who would carry out the principles of Socialism. All good Catholics deplore the evils that exist in the industrial world today, but the remedy proposed by Socialism is based on injustice.

If I put a new crucifix on my rosary, does that affect the indulgences?

No. The blessing for the indulgences is attached to the beads.

If parents insist on not giving their child a Saint's name in Baptism, what does the priest do?

The priest would simply use a Saint's name in the act of baptizing.

May a non-Catholic make a novena?

Certainly. God commands all to pray.

Is a priest who gives Communion to an invalid bound to fast until after the invalid receives Communion?

No. The obligation of fasting binds only the one who receives Holy Communion. It has no reference to the priest who merely distributes Holy Communion.

May a woman be present in church without a head covering?

No. Usage and decorum, based on St. Paul's teaching (I Corinthians, xi), prescribe that women and girls should wear a head covering in Church.

May a religious Superioress bless her subjects?

"A woman, even though an abbess or prioress having jurisdiction over her nuns, can not bless publicly, since the office of benediction comes from the

power of the keys, of which a woman is incapable. She can, however, bless her subjects in the same manner as parents are wont to give their blessing to their children, but not with any sacramental power even though she have the right to bear the "crosier." Quoted from the Catholic Encyclopedia, Vol. XV, page 697, article "Woman."

If one has neglected to wear the scapulars for some time, must one be invested again to gain the indulgences?

No. Simply begin to wear them again.

Is it of obligation to make the Easter duty in one's own church?

Not in the United States.

Is it right to put the letters "J. M. J." at the head of letters?

J. M. J. are initials for Jesus, Mary, Joseph. It is proper to put the holy names at the head of your letters, if you desire to do so.

What is the origin of the Crosier indulgence?

The Crosier indulgence of 500 days for each Our Father and Hail Mary recited on beads that have the blessing was first granted by Pope Leo X to the Crosier Fathers of Canons Regular of the Holy Cross, founded at Liege in 1211. Any priest, with the approbation of the Bishop, may obtain faculties from the Sacred Congregation, Rome, to give this blessing. All members of the Priest's Eucharistic League have the faculties. Some Bishops have obtained these faculties for all the priests of their dioceses. Any ordinary Rosary of our Lady may receive the indulgence.

Does an indulgence of 300 days, applied to the souls in Purgatory, mean that they will be released 300 days sooner?

No. It means such a remission of the punishment as would correspond to 300 days of penance in the early Church.

Will the wearing of any medal or badge protect one from lightning?

No. There is no such assurance attached to any pious object.

What penance is imposed on a Catholic who has been married before a minister, but wishes to return to the Church?

How the scandal must be repaired depends on circumstances, and is arranged by the Bishop through the confessor.

Why are candles lighted around a corpse?

They are a mark of respect to the deceased, whose body was the temple of the Holy Ghost and symbols of the prayers of the Church that eternal light may shine on the deceased in splendor and glory for ever.

Does a man in mortal sin benefit from going to Mass?

He is bound to go to Mass on all Sundays and holy days. If he did not

go, he would commit a new mortal sin each time. Moreover, attendance at Mass will bring him many graces, and in all probability the grace of contrition.

May the promise for making the nine Fridays be gained by every Catholic?

The promise is not restricted to any special class of Catholics.

Is it necessary to make a general Confession?

A general Confession, that is, the repetition of sins already confessed, is never necessary unless previous Confessions were sacreligious.

Are forgotten sins forgiven in Confession?

Yes. If the sins that were forgotten were mortal, and are afterwards recalled, they must be mentioned in the next Confession, but they were already forgiven.

How soon should a baby be baptized?

As soon as the Sacrament can conveniently be administered. According to approved theologians it would be a serious sin if the Baptism of a child were put off for a month without good reason.

May one receive Holy Communion daily, or several times during the week, without being told to do so by the confessor?

Yes. Whenever a Catholic is in the state of grace and has a right intention, he may receive Communion each day. The confessor's advice should be asked, and he is told to urge frequent Communion.

What are the prohibited degrees of matrimony?

Marriage is forbidden, and without dispensation is invalid, between those who are related by blood to the fourth degree. Third cousins and those more closely related are included in this impediment.

If a child who had been baptized by a Protestant minister were dying, would it be necessary to baptize it again?

If it were sure that Baptism was validly given by the minister, the child could not be baptized again. If there is reason to doubt the validity of the first Baptism, then the child should be baptized conditionally, saying: "If thou art not baptized, I baptize thee," etc.

What indulgences are attached to the Way of the Cross?

Very great indulgences. It is forbidden to specify definitely what these indulgences are.

Can a widow become a nun?

Certainly. St. Jane Frances de Chantal was a widow, mother of four children.

Please explain the Church's law about marriage of Catholics before a magistrate.

Since Easter, 1908 such marriages are invalid in all parts of the United States. Before Easter, 1908, they

were invalid only where the law of the Council of Trent on clandestinity was in force.

In other parts they might have been valid. Particular cases should be referred to a priest who can ascertain all the circumstances.

Is it necessary to have the Sacred Heart beads blessed to gain the indulgences?

No. The indulgences are granted for saying of the prescribed prayers even without the beads.

If absolution is refused by a priest, may one go to Confession to another priest?

Yes. It is advisable, however, to explain to the second priest that absolution had been refused.

Is it necessary to tell the priest the intention for which you wish to have Masses said?

No. Simply ask to have the Masses said for your intention.

If a person in mortal sin has Masses said, will they be of avail for the soul for whom they are offered?

The value of the Mass does not depend on the person who arranges that it be said.

Is it necessary for a girl to have a fixed confessor, if she desires to be a nun?

The religious superiors would not be likely to receive a girl without the recommendation of her confessor. She could not obtain this recommendation from one to whom she had not been confessing regularly.

Why is a dowry required to enter some orders?

Because provision must be made for the support of the nuns.

Is it necessary to take a name at Confirmation?

It is customary, but not essential.

What is the difference between Sisters and nuns?

Nuns properly so called have solemn vows and strict enclosure. The words are often used indiscriminately.

How late in the day may Mass be celebrated?

According to the general law Mass should not be begun after midday. In the United States the Bishops may allow priests to begin one hour after the time permitted by the general law. Midday Masses are celebrated in some of our cities during Lent, and on holy days of obligation.

Why is the use of holy water commanded?

The use of it is not commanded, but piously recommended to the laity. If St. John the Baptist, in his baptism of penance, and our Lord in His baptism of regeneration, have made use of the element of water to signify the purification of the soul, surely we can not make objection if the Church, at the

threshold of the house of God and in other circumstances, make use of the same element to remind the people that they must seek purity of soul by repentance if they desire their prayers to be answered by God.

The use of holy water is very ancient. St. Justin the Martyr, who lived in the second century, says in the second book of his Apology, that every Sunday in their assemblies the faithful were sprinkled with holy water.

Why use lighted candles in daytime?

Lighted candles in daytime are used chiefly as seemly emblematic ornament; and as such need not serve any other purpose. A lighted candle is an ornament most suited for the altar, 1st, because exceedingly primitive and purely ecclesiastical, which many other ornaments are not; 2nd, because the light, the burning and self-consuming of the candle, can be taken as a beautiful emblem of our faith, which must be lively; of our charity, which must be burning and diffusive; of our devotion, which, like that of Mary Magdalen, must not spare sacrifices.

Why does the priest wear such rich vestments?

As to rich vestments, holy Church is glad when possible to use them, when convenient, in holy functions, because it redounds to the honor of God. If it is considered dutiful and honorable towards a prince that people should appear at his court in their most distinctive robes and ornaments, surely it can not but be right that priests, the ambassadors and ministers of God, should in public functions appear before the altars of God in His sanctuary with their rich distinctive emblematic vestments. This was prescribed by God in the Old Law, though the priests then made offerings of no great intrinsic value, but only figurative ones. There is still more reason for the use of them now that the Lamb of God prefigured by them is personally and corporally present. All the Oriental Churches make use of rich vestments and abound in ceremonies.

A person is worried every time he goes to Confession by the remembrance of sins already sincerely confessed; ought he to confess them again?

No. Our Lord has forgiven those sins. We must trust in His mercy. Such worry comes from the bad spirit.

Why genuflect on entering a Church?

As to bowing down the body, and bending the knee, in sign of reverence, the patriarchs and the prophets, and even Jesus Christ Himself on earth, did the same repeatedly, and this St. John saw in a vision done by the twenty-four elders worshiping in heaven.

What would have happened if Adam had not yielded to temptation?

If Eve alone had sinned, we should not have incurred original sin, because Adam alone, and not Eve, was the head of the human race. Hence both

tradition and Scripture attribute the fallen state to one alone, namely Adam, and to this one they contrast the only one second Adam, our Lord Jesus Christ. Eve therefore was the first to give occasion to our ruin, but not to effect it.

Why is music used in our churches?

As to music and singing, it is what the prophet David repeatedly recommends (see Psalms 97 and 150). And why shall we not make music as well as other things that give honor and glory to God. (See article on Church Music).

Why does the Church insist on "External Worship?"

Some may object: How is all this consistent with those words of our Lord to the Samaritan woman. "But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth." (John iv, 23.)

I answer that external worship, if accompanied by the inward spirit, is justly said to be worship "in spirit." Besides worship "in truth" requires external worship, for a man who refuses also externally with his body to adore God, who is the Creator, Preserver, and Benefactor of his body as well as of his soul, could not be called a "true adorer." The very words "adorer" and "adore," imply outward action of the body.

When a ceremony—for example, kneeling, or striking the breast—is done not as a mere matter of form, but accompanied by, or as an expression of, the mind and heart, then it is a ceremony done in spirit, and in truth, because it is then dictated by the spirit; it is an effect of the spirit, it is an outward expression of the spirit; and therefore it is a worship in spirit and in truth; the outward expression then corresponds to the inward feelings, and is a real worship, and not a merely formal or an empty material action of the body.

When our Savior in the garden of Gethsemane prostrated Himself with His face to the ground before His heavenly Father, He was setting us an example of external worship.

Why is the Blessed Sacrament kept in the tabernacle always?

The consecration of the Blessed Sacrament can only take place during Mass, which is celebrated only once a day by each priest, and only in the morning. If particles were not reserved, it might occur that some Christians would die without the great advantage of receiving this sacrament, which when administered to those supposed to be in danger of death, is called Viaticum, or food for the journey. Secondly, in order to afford to the faithful the great consolation of having Jesus Christ always in the midst of them in the tabernacle on the altar, to receive their visits, adoration, and prayers, and to dispense His graces.

Thus is literally fulfilled the prophecy of Isaias that the Savior was to be called Emmanuel, that is, God with us (vii, 14). And also the promise of

Jesus Christ Himself that He would not leave us orphans.

The churches where the Blessed Sacrament is reserved, as is the case in all Catholic parish churches and in those of Religious Orders are often open, many the whole day long, others some hours morning and evening. Then the faithful can through the day visit the Blessed Sacrament, and pass some precious minutes in silent supplication before God, and in adoration of their Lord and Savior Jesus Christ.

I received a copy of the chain prayer. Must I copy it and send it on?

Destroy it.

What vows does a priest take?

A secular priest takes the vows of chastity and obedience. A priest of a religious order, besides these two, takes also the vow of poverty.

Will you acquaint me through your Bureau of Information with the names of the books of Holy Scripture, which are not to be found in the Protestant version of the Bible?

The sacred books rejected by most, if not by all, of the Protestant sects are those of the Old Testament, seven in all. (See chapter on Bible.)

Is it a sin to mistreat animals?

The virtue of meekness so strongly recommended to us by our Savior should extend also to animals so as never to cause them unnecessary pain. The Saints had not only a fervent love for the souls of men and an anxious care for the poor and suffering, but had also a tender compassion for every living creature. "The just regardeth the lives of his beasts; but the bowels of the wicked are cruel." (Proverbs xii, 10.) A striking lesson of tenderness towards God's creatures is conveyed to us in the divine command repeatedly given in Exodus xxiii, 19; Deut. xiv, 21.

If a person cannot go to Mass on Sunday, what is he obliged to do?

When a person cannot assist at Mass on Sunday, the obligation of keeping the day holy is still binding. If one cannot keep the day holy in the particular manner prescribed, one can always do so in some other manner, viz: by private prayers, reading the Gospels or spiritual books, and uniting one's heart with God. Many persons on these occasions read attentively the prayers of the Mass, in union with the Mass which is being said in the church. They hear Mass in spirit. Our Lord is always pleased with good desires, which, when they are real and fervent, are often as acceptable to Him as the very deeds which they replace.

The Baptists consider dancing in all instances a sin, basing their contention on the incident of the beheading of John the Baptist.

According to them he was beheaded because of the dancing of a girl, the daughter of Herodias. Was that the real cause of the Baptist's death?

Dancing is not in itself sinful, although it is frequently the occasion

of sin. The dancing of the daughter of Herodias before Herod was not the cause of the Baptist's death. John was cast into prison and lost his life, because he had rebuked king Herod for his adulterous marriage with his brother's wife. Read Matt. xiv, 3-10. Truth, as the proverb says, is certainly a very beautiful mother, but she often bears a very ugly daughter, hatred. St. John's open rebuke aroused the hatred and enmity of Herodias who demanded his death.

How can we consider the Blessed Virgin as a mediator between God and man?

1. Catholics do not believe that there is any other mediator of redemption than our Savior Jesus Christ, "For there is no other name under heaven given to men, whereby we must be saved" than that of Jesus (Acts of the Apostles, iv. 12); and when they call the Blessed Virgin or any other Saint a mediator it is not in the sense of the mediator of the redemption attributed to our Savior, but in the sense of intercessor or pleader, in which sense any Christian may be called a mediator, whenever he intercedes or mediates between God and his fellow-man, as Abraham and Moses and St. Paul did, and thus prays for his neighbor. God Himself commended Eliphaz and his friends to apply to the Patriarch Job that he should pray for them, and God promised to accept his prayers. "Go to My servant Job, and offer for yourselves a holocaust; and My servant Job shall pray for you; his face I will accept, that folly be not imputed to you." (Job xlii, 8.) In this sense Moses could also say, "I was the mediator, and stood between the Lord and you." (Deuteronomy v, 5.)

Are not indulgences permission to commit sin?

No. Catholics do not believe that there is any authority upon earth or in heaven that can give leave to commit any sin, even the least; or that a sin can be forgiven for money; or that a priest can give valid absolution to a sinner who does not repent and truly purpose to forsake sin and amend his life.

Can one merit Heaven unaided?

Catholics do not believe that a man by his own good works, independently of the merits and Passion of Jesus Christ and of His grace, can obtain salvation, or make any satisfaction for the guilt of his sins, or acquire any merit.

Is it right to present new articles of faith to members of the church?

The Church does not present new articles of faith to her children. Catholics do not believe that it is in the power of the Church to add to the truths contained in the "deposit of faith," that is, to frame or enforce any doctrine which has not for its source the written or unwritten word of God, or authority from the same. Nor do they believe, when the Church makes a definition in matters of faith, that this definition or article of faith is a

new doctrine; it is only a solemn declaration and a clearer statement of what was believed, at least implicitly (that is, in an implied way, or inferentially), in the time of the Apostles, though some private persons might have doubted it.

Is it ever permitted to do evil that good might result?

Catholics do not believe that it is allowable to break a lawful oath, or tell a lie, or do any other wicked thing whatever for the sake of promoting the supposed interest of anyone or for any good, however great, likely to arise from it. The false and pernicious principle that the end justifies the means, or that we may do evil that good may come, is utterly condemned by the Catholic Church.

In cases where parents wish their children bad luck, will this bad luck always fall upon them?

Not necessarily, for our good fortune depends upon the dispensations of Divine Providence. Children, however, who by their impious conduct provoke their parents to wish them evil, certainly cannot expect to enjoy God's blessing. The Fourth Commandment says: "Honor thy father and thy mother, that it may be well with thee." The best way to honor father and mother is by rendering them obedience in all things lawful.

Some Catholics hold that the use of scapulars and other things will protect them from death. Is not this practice superstitious?

The Church encourages the use of scapulars, medals, but Catholics do not believe that their use will protect them from death.

Every Catholic who has any instruction at all from the Church knows that his salvation depends entirely on one thing; that is, upon his spiritual state at the time of his death. He knows that if he has committed mortal sins, and dies without repenting of them, he will go to hell; but that if he has repented of them and has been forgiven, he will go to heaven, though he may have to go to purgatory first.

And he knows, too, that the use of sacramentals, as these are called, will help him, as reminders to live well and to die well. The Sacraments alone can free him from sin.

Is the society of "Ladies of the Eastern Star" condemned by the church?

Not by name, but since it is an official branch of Masonry, as such it falls under the condemnation of that society by the Holy See.

Can paper pictures of the Saints, fragile statues, etc., be blessed?

Objects of this kind are excluded from apostolic blessings. Pope Benedict XV, 1914.

When Good Friday is a First Friday, can one who is making the Nine Fridays receive on Holy Thursday or Easter Sunday and thus not break the chain of nine successive Fridays?

No. Communion must be received on the First Fridays. But since it is

not possible in this case, the chain is not broken, and may be continued the next month as if Good Friday did not intervene.

Is the sign of the Cross of recent introduction into the Church?

The sign of the Cross was used in the first five centuries as frequently, or more so, than today. Tertullian in the second century says, "At every fresh step and change of place, whenever we come in or go out....we impress upon our forehead the sign of the Cross.

If a person believes all that the Catholic Church teaches, and frequents Catholic services and fulfills other Catholic duties, is he not then a Catholic, without any need of a formal reception by a priest?

No adult Protestant is considered to be a convert to the Catholic Church until he is received into the Church according to the prescribed rite. No other way of admitting a non-Catholic Christian as a member of the Catholic Church was ever known but that of absolving him with an external rite from ecclesiastical censures (that is, certain spiritual disadvantages and penalties) resting on him, and of admitting him into the Church. This rite is performed only by a Catholic priest in the name of the Church.

A foreigner or alien is not considered a citizen of the United States unless he has undergone the formalities of naturalization making him a citizen, and a Christian estranged from the Church of God is not, as a rule, reckoned as belonging to the Church—the kingdom of God on earth—unless he is duly absolved and received into membership.

How does the Church or the priest know when a person has been delivered from Purgatory?

The Catholic Church does not pretend to know anything about the duration of the sufferings of Purgatory, save that God, who is infinite justice, will render to every one the punishment he deserves. "Thou shalt not go out from thence till thou repay the last farthing." (Matt. v, 26.)

What is meant by the "Month's Mind Mass."

By the "month's mind" is understood what is done for a deceased person on the thirtieth day from his death. It is a monthly remembrance of the departed. The same Mass is said as at the funeral, except that a few prayers are different. The Christian name of the deceased is inserted in these prayers.

The Church recommends the solemn services of religion on such an occasion, as also on the third and seventh day, as well as on the anniversary. A high Mass should be offered up if it is in any way possible. The more solemn the services of religion, the more is God thereby honored. Moreover the time is favorable for ardent prayer. It is not too close to death to cause distraction by its necessary accompaniments, nor yet so far away as to cool the ardor of love.

We are possibly better prepared to pray at the end of a month than at any other time. Do not neglect this favorable opportunity.

Why are the ten commandments divided or arranged differently by Protestants and Catholics?

The Scriptures tell us that there were ten commandments, but do not indicate how they were divided. The Protestant division follows rather Ex. xx, 1-17, while the Catholic follows Deut. v, 6-21. The Catholic division is the older and the more logical. We hold that desire for another man's wife and desire for another man's property are two essentially distinct crimes, and, therefore, merit two separate commandments, the ninth and tenth. On the other hand, the first commandment insists on the virtue of religion and forbids all sins against that virtue, the chief of which is idolatry. Logically, therefore, the Protestant second commandment has no reason of being, and was born of the exigency of controversy to justify the early Reformers.

The Catholic division (St. Augustine, St. Clement of Alexandria, St. Jerome) is to be found in the works of John Huss and Martin Luther. (Opera Huss, Nurimbergiae, 1558, p. 30; Catechism of Dr. Martin Luther for Parsons, etc.; Appendix to Luther's German Bible; Alcuin, De Decem Verbis Legis, Opera, Vol. I, p. 340; the Council of Lambeth, A. D. 1281; the Synod of Exeter, A. D. 1287, and books of devotion written for the English people, as "The Festival," Rouen, 1499, the "Pilgrimage of Perfeceyon, A. D. 1531, "Dives et Pauper," 1496, the catechisms of Erasmus and of Cranmer, 1548, etc., all follow the Catholic division.)

There is a prayer that is circulated freely, usually causing much trouble and worry, because of the insinuation connected with it. Usually this prayer comes to a person by mail, with request to copy it several times and pass the copies on to one's personal friends. Suggestion of something terrible to happen if the request is ignored is found. It is called the chain prayer.

While there are varieties of it, one copy of the chain prayer that has come our way is as follows:

"Oh, Lord Jesus, I implore thee to help all mankind; to keep us from evil and bring us to dwell with thee."

Instructions accompany the prayer as follows:

"This prayer is sent all over the world; copy it and see what will happen. It is said in Jesus' time, all who wrote it would be detained from all evil and all who passed it by would suffer some great calamity. Those who write it ten times and sent it to ten persons, will on the tenth day receive some great joy. Please do not destroy but copy, and send as stated above."

The above is as we received it, recently. There is record of it years ago. Strange to say this mistaken idea still survives, disturbing the minds and consciences of people who receive such

a letter. The veiled insinuation about the "great calamity," is the disturbing feature. If it comes your way pay no attention to this letter. Destroy it! Forget it! Advise others to do so. Or if you prefer, show it to one of the priests in your parish . He will advise you along these lines.

A prayer is a prayer always and it is good to repeat prayer, privately or in company with others. But we can pass by a certain prayer for another if we are so disposed. Never are we under obligation to copy a prayer such as this, and pass it on under penalty. Whether this form of prayer existed as claimed is doubtful. But certainly its use in its present form is wrong, and our people do wrong if they help to circulate such abuse. Again, destroy it.

What is the Vesper Service?

It is a part of the divine office which every priest is bound to say daily for the glory of God and the good of the Universal Church. It is made up of five psalms, which vary according to different feasts (generally Pss. 109-113), a hymn, the Magnificat (Luke i, 46-55), and some appropriate prayers. In the convents of the old religious orders the entire office is sung every day (Matins, Lauds, Prime, Tierce, Sext, None, Vespers, and Compline), but because of its great length only Vespers is sung in the Catholic churches of today, in accordance with the practice of primitive Christianity: "speaking to yourselves in psalms, and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord." (Eph. v, 19; Col. iii, 16.)

Why do you claim to be a holy Church, when you must admit that many leaders in your Church—Popes, Bishops and priests—have been corrupt and wicked men? Christ said: "By their fruits you shall know them." (Matt. vii, 16.)

We readily admit that there have been a few wicked leaders in the Church, a few Popes out of a long line of 262 illustrious Pontiffs, many of whom lived lives of heroic sanctity, and even died for the faith of Christ. There was a Judas amongst the twelve Apostles. Some Cardinals, Bishops, and prelates in high places have also been guilty of grave moral disorders. Worldliness, pride, avarice, lust and intemperance have characterized some pastors of God's people, as the history of the few ex-priests from the Reformers down to the latest scandal in the daily newspaper clearly shows.

But people do not judge an apple tree because they find rotten fruit on the ground beneath it. Neither should the church be judged because of the few men who have gone wrong—few indeed in comparison to the number who have served her in the long centuries of her existence. And remember that the best argument that the Church is Divine is found in the fact that those bad men did not at any time teach wrong doctrines. "The

testimony of history" writes Dean Maitland, "is that the monks and clergy were at all times better than other people."

What is an Agnus Dei?

It is a little emblem of blessed wax, enclosed in a silken covering, worn by Catholics to remind them of Jesus Christ, "the lamb of God, who taketh away the sins of the world." (John i, 29.)

By what right does your Church preach what cannot be found in the Bible?

Because the origin of our faith is not the Bible alone, but the Church which gives us both the written and the unwritten word. St. Paul speaks of "traditions learned by word and by epistle." (II Thess. ii, 14.) Christ rebuked the Pharisees for setting up their own views, viz., regarding the Sabbath, as part of the divine revelation. Still the Jews held by divine tradition many truths that were not set forth in the Scriptures, e. g., the canon and inspiration of the Old Testament.

So in the New Law, Catholics believe some things not in the Scriptures, although wholly in accord with them, because of the infallible witness of the Church as to their divine or apostolic origin. Why do Protestants accept the Scriptures as inspired? Why do they honor the first day of the week instead of the seventh? Why do they baptize children? Contrary to their principles they must look outside the Bible to the voice of tradition, which is not human, but divine, because guaranteed by the divine infallible witness of the truth, which is the Catholic Church.

Why did the monks chain the Bible in the Middle Ages?

To save it from thieves. Why do people chain a cup to the town-pump, or a city directory to a desk in a drug-store? This is readily understood when one considers how valuable a copy of the Scriptures was in those days owing to the fact that they were copied out word for word by the monks. Whole libraries were chained in this way, both in England and on the Continent. What great ignorance of history is shown by those who imagine that "the chained Bible" implied that the Bible was only accessible to a few monks, who were under orders from the Pope to keep it from the people as far as possible! How prejudice will read into facts its own false inferences!

Do Catholics believe that, provided they go to church Sunday morning, they can do what they please the rest of the day?

No. Besides the obligation of attending Mass every Sunday under penalty of grievous sins, Catholics are also forbidden all unnecessary servile work in order to give the needed rest to the body, and in order to devote a certain part of the day to God. Remembering, however, the words of Christ, "The Sabbath was made for man and not man for the Sabbath"

(Mark ii, 27) the Catholic Church does not prohibit servile work that is absolutely necessary, nor frown down innocent amusements. There is naught of the Pharisee or the Puritan about her.

When was the word Catholic first used? When Protestant?

Does not the word Roman localize your Church and plainly deny it as the Catholic Church? Is not Roman-Catholic a contradiction in terms?

The Church of Christ has been called Catholic as early as the beginning of the second century or the end of the first. St. Ignatius Martyr in his letter to the people of Smyrna (n. 8) says: "Where the Bishop is there let the multitude of believers be; even as where Jesus Christ is, there is the Catholic Church."

For what reason does a priest forbid Catholics to attend non-Catholic churches? Should not an honest person study both sides?

Protestants are invited by us to listen to the explanation of Catholic doctrine and the answers to their difficulties, because we know that they can attend without violating any principle of their Protestantism, which is a religion of fallible, private opinion. Disclaiming infallibility, a logical Protestant must necessarily be in the attitude of a seeker after truth. He usually says "that one church is as good as another" because he lacks the divine witness to the unique Christianity Jesus founded. He is often a doubter, who questions at times whether or not the old historical Church may be right.

Are the Blessed Sacrament beads approved?

The Blessed Sacrament beads were approved by Pope Pius X on May 30, 1911. The Holy Father has granted to the entire world an indulgence of 300 days each time the approved ejaculation is recited on each of the 33 beads. Those who say the Blessed Sacrament beads daily, share in the Mass said every Thursday and Friday. Further it is suggested that the indulgenced ejaculation "Jesus in the Blessed Sacrament, have mercy on us," be repeated every time the clock strikes. The Blessed Sacrament beads can be said any time or place. Spiritual Communion can be made by saying, "As I cannot receive Thee, my Jesus, in Holy Communion, come, spiritually, into my heart and make it Thine own, forever."

The approved ejaculation to be said on each of the 33 beads is, "Jesus, in the Blessed Sacrament, have mercy on us."

What is a Third Order?

Some of the religious orders of the Church have associated with them men and women who live in the world, but strive to live a holy life according to the modification of a religious rule. They join the third order, for example of St. Dominic, of St. Francis, of the Carmelites, etc. The religious men constitute the first order; the

cloistered nuns belong to the second order. Some religious congregations also follow a third order rule.

If a friend uses my beads, must they be blessed again for me?

Your friend gains no indulgences from your beads. If used without your permission the beads retain the blessing for you. If you lent them to have your friend gain the indulgences, all the indulgences ceased. If lent merely to oblige a friend, the beads retain all the indulgences.

What is the origin and the idea of using candles?

St. Luke in Act xx, 7, mentions the great number of lamps which burned in the upper chamber where St. Paul "continued his speech until midnight." Christian assemblies were held at night during the persecutions and lights were necessary. A symbolical meaning was soon attached to the candle-stick by the early Christians, and perhaps this accounts for the fact that the Church keeps the candles lighted during the holy mysteries, even after they were no longer necessary to dispel the darkness. St. Jerome tells us of lights burning when the Gospel was read. St. Gregory speaks of lights borne by candidates for baptism, while many writers confirm the use of candles at Mass.

The present custom of the Church requires that candles be lighted on the altar from the beginning to the end of Mass. The candles must be of pure wax, two for a low Mass, six at a High Mass and at least twelve for Benediction. Candles must be lighted when Communion is given, whether in Church or to the sick in the home. One candle must be lighted when Extreme Unction is administered.

Do bad Catholics make the Church bad?

Rev. H. G. Graham in the Missionary Gazette (April, '16), answers the question: "How is it that there are so many bad persons in the Church?" He says:

"The holiness of the Church is shown, not in the lives of its bad members, but in its good ones. The proper criterion of the Church's success in this sphere is to look at the lives of those who faithfully obey her teaching, not those who violate it. A bad Catholic is a bad man because he is neglecting his religion; a good Catholic is a good man because he is practicing it. The one is a real product of Catholicity, the other is a product of his own sin. Take those who scrupulously adhere to the doctrines and practices of the Church and who act them out to the smallest details, and you have holy people, saints whether canonized or not. These are the genuine fruit of the good tree of Catholicity; these the Church recognizes as her faithful children, her legitimate offspring; the others are rotten, decaying branches, for whose rottenness the Church takes no responsibility. Obviously, she cannot claim both as being equally faithful to her teaching. To make good his argu-

ment, then, the Protestant would need to prove that bad Catholics are bad people because they are taught to be bad; that their badness is the logical result of the Church's instruction which they are faithfully following out; in short, that what they and we call bad Catholics are really good Catholics."

Is it permitted for Catholics to take an oath, when voting, for instance?

Yes. Our catechism tells us that we may do so, whenever "God's honor, our own or our neighbors' good demands it." If a Catholic is entitled to vote, he may take oath, when called upon to affirm his identity, because this clearly may be understood as something for "his own good." One may make use of the oath only when it is absolutely necessary, however, and with deliberation.

What is perjury?

Perjury is confirming by oath a statement which one knows to be untrue either wholly or in part. Swearing to do something although one is conscious that he cannot fulfill the promise is also included. Swearing falsely is a mortal sin. Rash swearing is at least a venial sin. God punished perjury severely in the old days. The law of the land punishes it everywhere with imprisonment. If a man has sworn wrongfully, he must not keep his oath, but deplore it. The breaking of an oath, that is, the nonfulfillment of a promise made under oath, may be either venial or mortal according to the matter concerned. One's confessor is the best adviser in all matters as to the gravity of an oath, and perjury.

What is the Devotion of the Fifteen Saturdays in honor of the Blessed Virgin?

Certain indulgences are granted to those who confess, receive Holy Communion and say five decades of the Rosary on fifteen consecutive Saturdays. Instead of the five decades a meditation may be made. Particulars of indulgences may be found in devotional books of the Blessed Virgin.

To what race did St. Joseph belong?

St. Joseph was a Hebrew, a descendant of the family of King David. St. Matthew gives his father's name as Jacob. St. Luke says he "was of Heli." The explanation of this seeming contradiction is found in the supposition that according to the Hebrew law Jacob married the widow of Heli, who had died without children. Jacob's son, Joseph, was reputed in the law as the son of Heli. His mother's name is not known.

What is the regulation in regard to the use of an organ in the Church?

The decree of Pope Pius X on Church music says, "Although the music proper to the Church is purely vocal music, music with the accompaniment of the organ is also permitted. In some special cases, within due limits and within the proper regards, other instruments may be al-

lowed, but never without the special license of the Ordinary." The organ on account of its power and fullness lends itself admirably to the majesty of the Divine service.

What is meant by the "Stigmata?"

By this term is meant the impression of marks similar to the wounds of our Divine Lord upon the body of some Saint. St. Francis of Assisi, for instance, on his hands, feet and side bore the marks of the "five wounds," of our Savior. These marks are called the "Stigmata."

Can a non-Catholic enter Heaven?

Certainly. The only condition for entering Heaven is to be in a state of grace. A non-Catholic may be in good faith. If he lives up to the light he has received and before death makes an act of perfect contrition for his sins he will be saved.

Is it a sin to refuse to follow a religious vocation?

Usually one is not bound to follow a religious vocation under pain of sin. It is, however, dangerous to neglect such a call.

To whom do priests go to confession?

Each priest confesses to some other priest. From their seminary days they are accustomed to confess weekly.

In the marriage ceremony does the woman promise to obey her husband?

In the Catholic marriage rite there is no mention of obedience. It is not necessary. According to the law of God, the husband is the head of the house, to whom the wife owes love, reverence and obedience as to a superior. This is the clear teaching of St. Paul (Ephes. v, 22-24).

How does Easter Water differ from Holy Water?

The water blessed on Holy Saturday, in connection with the blessing of the Baptismal Font, is called Easter Water. Some of it, before receiving the special blessing as baptismal water, is set aside for distribution to the faithful for use in their homes. It is not a substitute for Holy Water, which is intended for use at all times.

Are the Ruthenian Catholics under the Pope?

Yes. Special regulations have been made by the Holy Father in regard to the Ruthenian Catholics. See article on "Greek Catholics in America," in Chap. 2.

Why are Ruthenian Catholic priests allowed to marry?

They are not allowed to marry. What is allowed is that married men may become priests of the Ruthenian Rite. This has been modified in regard to those ordained in this country.

Why do people light candles before a statue or altar?

As a mark of devotion to our Lord or His Saints. "The candle burning

its life out before a statue is no doubt felt in some ill-defined way to be symbolical of prayer or sacrifice."

Is there any Purgatory after the last judgment?

No. All the temporal punishment will be expiated and all souls who have died in the state of grace will be in Heaven.

What is the benefit of the Nuptial Mass?

A special blessing is given during the Nuptial Mass which can be given at no other time. The Church desires that all Catholic marriages should be so solemnized.

Marquis Lafayette is reported to have said: "If ever the liberties of the country are destroyed it will be by Romish priests." What are the facts in this case?

This is a fraud perpetrated by anti-Catholic papers. The Cincinnati Enquirer (June, 1855) quoted by Our Sunday Visitor, tells of its existence then, and refutes it as a "Know Nothing lie. The expression "if ever the liberties," quoted above, was dug out of a letter from which Lafayette read only to refute the scandalous statement.

The lie had its origin with a certain professor who claimed to have been urged by Lafayette to warn the American people against priests. The Enquirer conducted an enquiry into the facts of the case with this conclusion: "We assure the public that it can place the most implicit confidence in the Enquirer's communication concerning the Lafayette forgery."

As the Enquirer is not a Catholic paper, this should settle the matter.

Three presidents of the United States were assassinated by Catholics, so the anti-Catholic press screams at intervals.

The truth is, Our Sunday Visitor states, that not one assassin was a Catholic. The facts are these. President Lincoln was killed by John Wilkes Booth. President Garfield found death at the hands of Guiteau. President McKinley was shot by Czolgosz.

Both Guiteau and Czolgosz were haters of Catholicity. No church or creed is to be held responsible for their acts. In Guiteau's case his brother-in-law, one Chas. G. White, St. Johns, Michigan, has made affidavit that the murderer was a Protestant and that he was insane in the belief that God wanted him to kill Garfield.

Booth, the actor, killer of Lincoln, was a member of an English church family. He was twenty-six when he shot the President. He is buried in Greenmount, a non-sectarian cemetery at Baltimore. The story, started by "ex-priest" Chiniquy, that Booth was a tool of the Jesuits, conspiring with them to murder Lincoln, has no more foundation in fact than is generally required by lecturers and papers of the anti-Catholic order.

In the case of Czolgosz, there is no higher authority than the biographer

of McKinley, Tyler, a non-Catholic, who reports that Czolgosz had been a student of anarchy who did not believe in government or in any church or in the marriage relation. (P. 463.)

"He declined to see a minister or priest of any denomination," the biographer goes on. "He died without religious ministration."

Is it true that a certain paper called the National Catholic Register some years ago openly admitted that the Pope had designs on control of the American government?

There is not in existence, nor has there ever been any such paper as the National Catholic Register. This can be verified by reference to postoffice records, which require registration of all papers before use of the mails is granted.

This invention of anti-Catholics, upon which the question is based, appears to have been circulated in leaflet form in certain places, evidently from the press of anti-Catholics, who wished their story to appear as being circulated in a Catholic paper. They had no conscience about inventing a so-called Catholic paper. The lie was copied by many reputable papers, even church papers, who of course did not know its questionable source.

The article may be judged from the opening paragraph, which we quote:

"It is God's plan that the Holy Father of Rome should be the temporal and spiritual head of His kingdom on earth. It is the same today as in the time of the first Pope. The best way to accomplish this is through political power, through religious education and service. God has doubly blessed the Catholic Church of America by placing one of its most faithful sons at the right hand of President Wilson, etc."

There is more of the same, mostly attack upon Masons. Certain Masonic papers gave it circulation, among them the Crescent, published in Chicago, whose editor when questioned by a New World (Catholic) representative, admitted that he knew there was no such Catholic paper in existence, but claimed that the origin of the original pamphlet was Catholic. This, of course he could not prove, and it is not true.

Refutation of the lie is contained in the Kansas City Freemason, Dec. 17, 1920, whose editor states that he is convinced that the article was written and subtlely circulated for mean propaganda purposes.

"Is it true that Abraham Lincoln once declared that the only influence he feared for America was that of Rome and the Catholic Church?"

Our questioner probably refers to a statement supposed to have been made by Lincoln somewhat to this effect: "I do not intend to be a prophet, but I see a very dark cloud on our horizon, and that cloud is coming from Rome."

Now President Lincoln never wrote or made such a statement. Pastor Chiniquy first uttered this charge about seventy years ago, so freely

exploited since. Yet the quotation will not be found in history. It has no foundation in fact.

Strange to say it is refuted by a man who has been antagonistic to the Church on other points. Ex-Senator Thos. E. Watson of Georgia was asked by an encyclopedia publisher, Nelsons, New York, if he could set them right as to the authority for this so-called statement. Mr. Watson answered that he had never seen the letter published in which the statement was supposed to have been made, that he had no confidence in it himself, that he had never used it, and that he believed it was fabricated after Lincoln's death.

More conclusive proof is, however, found in a letter of Robert Lincoln to the editor of Our Sunday Visitor some years ago. In response to requests for information, Mr. Lincoln made exhaustive search through his father's papers, and he declared the above charge to be a "simple invention."

A Masonic friend states that he saw in a journal of his order that the Pope gave official recognition to the southern confederacy.

Our questioner no doubt refers to another Lincoln forgery which is found in the columns of the New Age, Masonic publication at Washington, in which Mr. Lincoln is quoted as follows:

"I have the proof that Archbishop Hughes, whom I had sent to Rome that he might urge the Pope to induce the Roman Catholics of the North, at least, to be true to their oaths of allegiance, and whom I thanked publicly, when under the impression he had acted honestly according to the promise he had given me, is the very man who advised the Pope to recognize the legitimacy of the southern confederacy and put the weight of his tiara in the balance against us in favor of our enemies. Such is the perfidy of Jesuits."

For authority the New Age cites "Americanism or Romanism, Which?" a book of the Menace type.

Our Sunday Visitor tells the story.

It is a matter of common familiarity to all who know anything at all about the subject, first, that Lincoln did not send Archbishop Hughes to Rome, but to France; second, that his mission had no reference to the Catholics in this country, but was to help to prevent France and England from forming an alliance to recognize and aid the South, as was being discussed in foreign diplomatic circles at the time; third, that the Pope acted toward our government in a manner probably more satisfactory than any of the great European powers; fourth, that Archbishop Hughes was not a Jesuit, as none would know better than Lincoln and Secretary Seward, one of his most intimate friends.

Humphrey Desmond, editor of the Catholic Citizen, Milwaukee, writes in Truth on this matter:

"Agents of the southern confederacy appeared at all the capitals of Europe, after the outbreak of the rebellion, soliciting "recognition." We

know that they were somewhat successful in London and Paris. In the interchange of some diplomatic correspondence, Pope Pius IX politely addressed Jefferson Davis by the official title that gentleman claimed to possess as President of the Confederate States. This simple act of civility is all there is in the allegation that Pius IX 'recognized the southern confederacy'."

This incident is fully discussed by John Bigelow, ex-minister of the United States to France, in the North American Review for October, 1893. Mr. Bigelow sees no more reason why the Pope's civility in addressing Davis as "President, etc." should be construed as a "recognition of the southern confederacy" than his addressing the Anglican Archbishop of Canterbury by that gentleman's official title would "recognize the Established Church of England."

There are certain faked quotations quite freely circulated which are said to have been written or spoken by Catholic prelates. Our Sunday Visitor comments upon them as follows:

"No fake quotations have been so widely circulated by antagonists of the Catholic Church as those relating to the public schools. We reproduce a few samples of them, each followed by self-evident comment.

" 'We must take part in the elections, move in solid mass in every state against the party pledged to sustain the integrity of the public schools.'—Cardinal McClosky.

"Cardinal McCloskey (not McClosky) never uttered those words. The poor man has been dead for thirty-eight years, and hence he himself cannot contradict the forger. But no prelate of the Catholic Church ever stultified himself by giving such orders, which would not have been obeyed even if given.

" 'The state has no right to educate, and when the state undertakes the work of education it is usurping the power of the Church.'—Bishop McQuade, in a lecture in Boston, Feb. 13, 1876.

"Bishop McQuaid (not McQuade) has also gone to his reward. Why go back to 1876 (forty-six years ago) to secure evidence to convict the Catholic Church today?

" 'The day is not far distant when Catholics, at the order of the Pope, will refuse to pay the school tax and will send bullets into the breasts of the officials who attempt to collect them.'—Mngr. Cappell.

"Who is Mngr. (Msgr., I suppose) Cappell? His name does not appear in the Directory of Catholic priests and prelates. Granting that he lived forty or fifty years ago, he never uttered these words.

" 'Education must be controlled by Catholic authorities, and under education the opinions of the individuals and utterances of the press are included, and many opinions are to be forbidden by the secular arm, under the authority of the church even to war and bloodshed.'—Priest Hecker,

quoted by 'Catholic World,' July 1870.

"While the spuriousness of this quotation is plain at first sight, we took the trouble to consult the issue of the Catholic World, date of July, 1870, and find nothing that bears any resemblance to this forged paragraph.

" 'The common schools of this country are sinks of moral pollution and nurseries of hell.'—The 'Chicago Tablet.'

"There is no such paper as the 'Chicago Tablet.'

" 'The public schools have produced nothing but a Godless generation of thieves and blackguards.'—Priest Schaner.

"Who is 'Priest Schaner,' please?

"Numerous other utterances are ascribed to Catholic priests and prelates, who either never lived at all or who have been dead for many years."

A sample of political literature sent out broadcast at election time by those who make capital out of injection of religious issues into politics is given in a recent issue of Our Sunday Visitor:

Politics, as you know, says the Huntington, Ind., defender of the faith, are proverbially "dirty," but could you conceive of anything more dirty and despicable than the fabrication and circulation of such statements as these by Catholic haters? These statements are usually published in the form of hand-bills and are distributed from house to house during the dark of night on the eve of an election. The name signed to the dodger is usually that of a non-existing organization. The circular reads as follows:

"Catholics Beware!

"The so-called 'good government' and 'anti-machine' tickets circulated during the past few days are not what they purport to be. They are the insidious propaganda of the unholy heretic orders—Freemasons, Odd Fellows, Knights of Pythias, Orangemen, Knights of Luther, and last and most villainous of all, that cowardly hooded band—the Ku Klux Klan.

"Remember the injunction of the Holy Church, as voiced by Bishop Gilmour, 'Nationalites must be subordinated to religion and we must learn that we are Catholics first and citizens next.'

"Vote only for Catholics or those who are known to be broadminded in their attitude towards the Holy Church. Do not toss your vote to the enemies of our cause by supporting a single candidate whose name is published on the good government ticket.

"Catholic Welfare League."

Needless to say, there is no such organization as the "Catholic Welfare League." The whole thing is a fabrication to lead non-Catholics to believe that Catholics are really working as the circular indicates. The fabricators hope to arouse non-Catholics to vote as they wish.

May a priest say Mass without any other person being present?

Yes. Priests in our country have the necessary permission to say Mass even without a server.

CHAPTER XXV.

Dictionary of Catholic Terms.

Under this heading are grouped, in alphabetical arrangement, a brief, concise explanation of terms met in Catholic practices. Many, already considered at length in this work, are again listed for convenience of reference. Others of lesser importance are added. Every attempt has been made to present information in short form, providing a handy book of reference for busy people.

ABBOT.—The head of one of the large monasteries; he is specially blessed; often has the right to wear a mitre.

ABJURATION.—The renouncing, of false doctrine required from heretics on their being reconciled to the Church.

ABLUTION.—Washing, a term especially applied to the purifying of the priest's fingers after the Communion in the Mass.

ABSOLUTION. — The forgiveness of sins by the priest in the Sacrament of Penance.

ABSTINENCE, DAYS OF.—When meat is not permitted.

ACCIDENTS, EUCHARISTIC. — Though an accident cannot naturally exist by itself, in the Holy Sacrament the accidents of bread and wine remain after these substances have ceased to exist, being sustained by divine power. Our Lord is to them instead of a substance. They lean upon Him, yet do not touch Him: and as in the Incarnation the Sacred Humanity has no human person to support it, so in Transubstantiation the accidents are without a substance to uphold them.

ACOLYTE.— One of the minor orders; term also used for servers at the altar in general.

ACTUAL GRACE.—The supernatural aid necessary for any good action.

ACTUAL SIN.—Every sin which we ourselves commit. Actual sin is divided into mortal and venial sin.

AD LIMINA APOSTOLORUM.—To the threshold of the Apostles, a term used for visits to Rome especially those made officially by bishops and others.

ADORATION OF THE CROSS.—Part of the office on Good Friday, when the Crucifix is unveiled, and kissed by the clergy and people.

ADVENT.—First or second coming of Christ; the penitential season before Christmas.

AFFINITY.—All who are related by blood to the husband are related in the same degree, by affinity, to the wife; and vice versa. In baptism and confirmation the minister and the sponsors contract a spiritual affinity with the child and its parents, so that between them no marriage can be lawfully or validly contracted.

AGNOSTIC.—One who disclaims any knowledge of God, or of the origin of the universe.

AGNUS DEI.—A triple prayer occurring in the Mass and at the end of litanies; wax stamped with the image of the "Lamb of God," and blessed by the Pope every seventh year.

ALB.—A vestment of white linen reaching to the feet worn by the priest at Mass. It is symbolical of innocence.

ALIENATION.—The transfer to another of dominion, usufruct or right as to property; alienation of ecclesiastical goods is forbidden by divine, civil and canon law unless with just cause, due formality observed, and the consent of the Holy See.

ALLELUIA.—From two Hebrew words meaning "Praise the Lord," an ejaculation used during joyful seasons. St. John heard the angels singing in heaven (Apoc. xix, 1), and in St. Jerome's time children were taught it as soon as they could speak, and the Christian peasants in Palestine sang it at the plough. It is always used in the Mass between the Epistle and Gospel except during times of penance.

ALL SAINTS.—Feast November 1st. This originated at the dedication of the cleansed and purified Pantheon at Rome under the title of S. Maria ad Martyres in 701; it was later extended to the Universal Church as a feast of all the Saints in Heaven.

ALL SOULS.—The commemoration of all the faithful departed on November 2nd; the Mass is that for the Dead, and the Office of the Dead is added to that of the day. All altars are privileged on that day.

ALMS FOR MASS.—Money given for saying a Mass; not as a price (which would be simony) but as alms for the support of the priest (I Cor. ix, 13).

ALPHA AND OMEGA.—The first and last letters of the Greek Alphabet; hence denoting the beginning and end.

ALTAR.—Place of sacrifice; an altar for Mass must be of stone, duly consecrated, and contains relics of martyrs: portable altar-stones are also used.

ALTAR BREADS.—Unleavened wheaten bread in the form of wafers, specially prepared for consecration in the Mass.

ALTAR CARDS.—Three cards placed on the altar at Mass containing the prayers to be said by the priest when the use of the missal is not convenient.

SISTINE CHAPEL, ROME.

Interior of the beautiful Chapel in the Vatican. Note the beauty and splendor of the mural decorations supplied by world's best artists for centuries.

AMBROSIAN RITE.—The ancient liturgy still in use at Milan.

AMEN.—A Hebrew word expressing assent to the declaration or prayer which it follows.

AMICE.—A rectangular piece of linen which the priest wears on his shoulders at Mass after placing it first on his head. It represents divine hope, which the Apostle calls the helmet of salvation (I Thess. v, 8).

ANATHEMA.—A thing accursed.

ANCHORITE.—One who has retired from the world; a recluse or hermit.

ANGELIC DOCTOR.—St. Thomas Aquinas (1274).

ANGELS.—Pure spirits without bodies, created by God before man; they form a hierarchy of nine choirs, viz., Seraphim, Cherubim, Thrones, Dominations, Virtues, Powers, Principalities, Archangels, Angels (the word Angel is derived from the Greek term for messenger.)

ANGELUS.—A devotion in memory of the Incarnation practiced morning, noon and night, the signal being given by a bell; also called the Ave Maria.

ANNIVERSARY.—The annual remembrance of the dead for which a special Mass and prayers are provided in the liturgy.

ANNUNCIATION.—When the Archangel Gabriel saluted Mary as full of grace and made known to her the incarnation of God the Son (Luke i). Feast March 25th.

ANTICHRIST.—The great enemy of Christ and persecutor of the Church, who is to come before the end of the world (II Thess. ii, 3-8).

ANTIPHON.—An anthem which is sung or said before and after each psalm in the Divine Office; also four in honor of Blessed Virgin Mary, varying with the seasons occur at the end of compline.

ANTIPOPES.—Men who claimed the title of Pope without having been duly elected.

APOCRYPHA.—Those books claiming an origin that might entitle them to a place in the Canon, or one supposed to be Scripture, but finally rejected by the Church.

APOSTASY.—The renunciation of the Catholic faith by one who has possessed it.

APOSTLE.—From the Greek, signifying envoy. Besides the Apostles of Christ named in the Gospels and Acts various Saints are styled apostles of particular places or people; e. g., St. Augustine of England, St. Patrick of Ireland St. Peter Claver of the negroes, etc.

APOSTOLIC.—A mark of the Church, because she holds the doctrines and traditions of the Apostles, and because, through the unbroken succession of her pastors, she derives her orders and her mission from them.

ARCHBISHOP.—The chief of the Bishops of his province.

ARCHMANDRITE.—A Greek title often used as synonymous with abbot, but more properly the head over a number of monasteries, whereas an abbot presides over one.

ARIANS.—Heretics in the fourth and later centuries, who denied the Divinity of Christ.

ASCENSION DAY.—A movable feast forty days after Easter, celebrating the Ascension of Christ from the mount of Olives in sight of His holy Mother and disciples.

ASH WEDNESDAY.—The first day of Lent when ashes are blessed, and placed upon the heads of each of the people with the words, "Remember, man, that thou art dust, and unto dust thou shalt return."

ASPERGES.—The ceremony of sprinkling the people with holy water before High Mass on Sunday; the name being taken from the first word of the verse (Ps. i, 9), with which the rite begins.

ASPERSORY. — Instrument for sprinkling holy water.

ASSUMPTION B. V. M.—The taking up of Our Lady, after her death and burial into heaven, attended by Angels. (Feast, August 15th.)

ASSUMPTION, SISTERS OF THE.—Founded by Msgr. Affre, Archbishop of Paris, in 1839, chiefly a[illegible]n educational order.

ATHEIST.—One who does not believe in God.

ATTRIBUTES, DIVINE.—A theological term for the perfections of God; e. g., infinity, omnipotence, goodness.

ATTRITION.—Sorrow for sin, proceeding from the fear of God.

AUGUSTINIANS.—An order (originally of hermits) following the rule of St. Augustine. The present constitutions were compiled in 1278.

AUREOLE.—A special accidental reward, bestowed in heaven upon martyrs, virgins and doctors; (less accurately) the nimbus or halo represented in art around the head of a Saint.

AURORA.—The dawn preceding sunrise, before which Mass may not be celebrated; its length is approximately estimated and varies with different seasons of the year. There is a special Mass for the aurora on Christmas Day.

AUTHENTICATION OF A RELIC.—A written testimony as to genuineness given by the Bishop or other competent authority when he seals up the reliquary.

AVE MARIA.—The chief prayer to the Blessed Virgin which the Church uses, the first part consisting of the inspired words of the Angel Gabriel and St. Elizabeth (Luke i); the second part added by the Church, under the guidance of the same Holy Spirit. This prayer is said so frequently to recall to our minds the Incarnation of God the Son, and to Honor His Blessed Mother.

BANNS.—Publication in church of the names of persons wishing to be married, in order to discover if any impediment exists.

BAPTISM. — A Sacrament which cleanses us from original sin (and from actual sin in case of adults); it also makes us Christians, children of God and members of the Church. It is necessary for salvation (St. John iii, 5). The ordinary minister is a priest, but any lay person may baptize in case of necessity.

BAPTISM, FORM OF.—The words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," which must be said at the same time that water is poured on the head of the subject.

BAPTISMAL VOWS.—The promises in baptism to renounce the devil and all his works and pomps.

BAPTISTRY. — A portion of the church, generally near the door, set apart and railed off to contain the font.

BARNABITES.—Regular clerks of the Congregation of St. Paul, founded in the sixteenth century by St. Anthony Zaccaria, so called from a church of St. Barnabas at Milan, which belonged to them.

BASILIANS.—An order of monks dating back to St. Basil (379).

BASILICA.—One of the principal churches of the highest dignity; other classes are: cathedral, collegiate, baptismal, parochial, mother (matrices), or filial churches.

BEADS. — A method of counting each Pater (large bead) and Ave (small bead), or other prayers in Rosaries and chaplets. See Blessing.

BEATIFICATION.—There are two kinds: 1. Formal, in which, the virtues and miracles of the servant of God being proved, the Sovereign Pontiff allows him to be called by the title of "beatus," and grants Mass and office in his honor (this is not always done in the decree), though generally with some local restriction. 2. "Acquipollent," that is, when the Pope allows the ancient fame of a servant of God, and confirms the local sentence of the ordinary or delegate approving the cultus paid to him. The latter was done in the case of the English martyrs in 1886.

BEATITUDE.—That perfect good which completely satisfies all desire. Man has been raised to a supernatural state, and his eternal beatitude consists in God seen face to face.

BEATITUDES, EIGHT. — The blessings pronounced by our Lord at the beginning of the Sermon on the Mount.

BELLS, CHURCH.—These have to be solemnly blessed by the Bishop, being anointed outside with holy oil of the sick, and with chrism inside; they are used to summon the faithful and excite their devotion, to drive away storms and evil spirits. They are ordered to be rung morning, noon and evening for the devotion of the Angelus or Ave Maria, and on Friday afternoon for the commemoration of

Our Lord's Passion. They are also rung at night as a signal for the de profundis to be said for the Holy Souls in Purgatory.

BENEDICTINES. — The first and chief monastic order in the West; founded by the patriarch of monks, St. Benedict, at Subiaco, and removed to Monte Cassino in 529. They recite the Divine Office at the canonical hours, and are at other times employed in study, teaching or manual labor. It has been the fruitful parent of innumerable Saints; and it is to this order that the conversion of England by St. Augustine was owing. The same order for nuns was founded by St. Scholastica, sister of St. Benedict.

BENEDICTION, RITE OF.—After the Blessed Sacrament has been exposed for adoration, the monstrance or pyx containing It is raised in the form of a cross to bless the people.

BENEFICE.—A right of receiving the profits of Church property, on account of the discharge of a spiritual office.

BERRETTA.—A black cap worn by a priest. Cardinals have red, bishops purple ones.

BIBLE.—The ordinary name, since St. Chrysostom, for the collection of the Books of the Old and New Testament. See Inspiration, Scripture.

BILOCATION.—The personal presence of the same individual in more than one place at the same time; this is recorded of many saints; e. g., St. Philip Neri and St. Catherine of Ricci visited each other without leaving their respective homes at Rome and Prato.

BISHOP IN PARTIBUS INFIDELIUM.—A Bishop consecrated to a see formerly existing, but now in a non-Christian country. He is also called a "Titular Bishop." Auxiliary Bishops and Vicars Apostolic generally have this rank.

BLACKFRIARS.—The old name in England for Dominicans.

BLASPHEMY.—Any word or speech insulting to God.

BLESSINGS.—1. Which set apart a person or thing for the service of God. 2. Which invoke the blessings of God on persons or things. Numerous forms of blessings are authorized for different objects; e. g., different classes of persons, food, houses, fields, ships, railways, telegraphs, etc. A simple blessing is given by the sign of the cross. Rosaries, crucifixes and medals must be blessed by those having faculties for the purpose, before the owner can gain the indulgences attached to their possession or use.

BOAT.—A small vessel in that shape, containing the incense to be burned in the thurible.

BOLLANDISTS.—A name given to the Jesuit editors of the Acta Sanctorum, which is the largest collection of Lives of Saints.

BREVIARY.—The book containing the Divine Office recited by the clergy.

BRIDGETTINES.—An order founded by St. Bridget of Sweden, in the fourteenth century, of nuns chiefly, but monks also. The monastery of Syon, near Brentford, belonged to them before Henry VIII; and this community, having taken refuge at Lisbon, has always survived, and lately returned to England.

BRIEF.—A form of Pontifical letter, signed by the secretary of briefs, and sealed with the Ring of the Fisherman.

BULL.—The more formal and solemn kind of Papal letter; it commences "(Pius) episcopus, servus servorum Dei," and has a leaden seal (bulla) attached to it.

BURSE.—A square case for the corporal of the ecclesiastical color of the day.

CALVARY.—1. The mount where Christ was crucified; 2. A complete representation of the Crucifixion, with figures of our Lady and St. John and the two thieves.

CALVINISTS.—Besides adopting other Protestant doctrines, Calvin taught absolute predestination and reprobation to heaven or hell, apart from any merit or demerit on the part of man.

CAMALDOLESE.—An austere religious order founded by St. Romauld in 1012, at Camaldoli, among the Appennines, thirty miles east of Florence.

CAMERA APOSTOLICA.—The department of the Roman court charged with the administration of the Pontifical exchequer, presided over by the the Cardinal Camerlengo (treasurer or chamberlain).

CAMERIERE SEGRETO.—The title of chamberlains of the Camera Segreta, or private apartments of the Pope's residence.

CANDLEMAS.—Feast of the Purification of B. V. M. (February 2nd), when candles are blessed and distributed to the faithful, to be lighted during the procession and at Mass, and afterwards at the bedside of the dying.

CANDLES.—Used on every altar with a spiritual significance. Two are necessary at Low Mass, six at High Mass, and twelve at Benediction, if the Blessed Sacrament is exposed.

CANON.—A member of a cathedral or other collegiate chapel, formerly living according to a rule, the word for which in Greek is canon.

CANON LAW.—The rules or laws relating to faith, morals, and discipline, prescribed or proposed to Christians by ecclesiastical authority.

CANON OF SCRIPTURE.—List of inspired books accepted on the authority of the Church; the name canon may have been given because they were a rule for the faith; or because these books were admitted by the rule of the Church.

CANON OF THE MASS.—The part of the Mass from the Sanctus to the Communion; or, more strictly speaking, to the Pater Noster.

CANONS REGULAR.—There are four Orders: Lateran of the Most Holy Savior, Premonstratensian, of the Holy Cross, of the Immaculate Conception.

CANONICAL HOURS.—The different parts of the Divine Office which follow and are named after the hours of the day.

CANONIZATION.—The public testimony of the Church to the sanctity and glory of one of the faithful departed. This testimony is issued in the form of a judgment, decreeing to the person in question the honors due to those who are reigning with God in Heaven. By this decree he is inscribed in the catalogue of the Saints, and invoked in public prayers; churches are dedicated to God in memory of him, and his feasts kept, and public honors are paid to his relics. This judgment of the Church is infallible.

CANTOR.—A singer; formerly the official in a collegiate or cathedral church who instructed the choristers and directed the chanting. This office has sometimes a valuable prebend attached to it.

CAPITAL SINS.—So called because they are the sources from which all other sins proceed. There are seven: Pride, Covetousness, Lust, Anger, Gluttony, Envy, Sloth.

CAPPA MAGNA.—A long garment with a train, worn by Bishops and Cardinals. The hood is lined with silk or fur, according to the season.

CAPUCHINS.—A branch of the Franciscan order, dating from 1528.

CARDINAL.—A name first given (in the fourth century) to the priests having charge of the Roman parish churches or "titles," and now to the immediate counsellors and assistants of the Sovereign Pontiff, whose election rests with them. The college of Cardinals consists of six bishops, fifty priests, and fourteen deacons; but the number is seldom complete.

CARMELITES.—A religious order said to have been founded by Berthold, a crusader, who was a hermit in Calabria. After seeing Elias in vision he retired to Mount Carmel, where he was joined by other hermits living there, who claimed their descent in uninterrupted succession from that prophet. They were given a rule in 1209 by Albert, Patriarch of Jerusalem. On crossing over to Europe they renounced the eremitical life, and this and other mitigations of the rule were sanctioned in 1247 by Innocent IV, who confirmed them under the title of Friars of our Lady of Mount Carmel. There are also nuns of the same Order.

CARMELITES, DISCALCED. — An austere reform of the Carmelite Order both for men and women, the work of St. Teresa and St. John of the Cross, aided by St. Peter of Alcantara. They are barefooted.

CARNIVAL.—From carnem levare, remove meat—the three days before Lent (or sometimes longer), a special season for feasting and mirth in Catholic countries. As this easily degenerates into riot, the Church encourages

pious exercises at this time and Exposition of the Blessed Sacrament is usual.

CARTHUSIANS.—An order founded in 1086 by St. Bruno in a desert valley of the Alps four thousand feet above the sea, near Grenoble, called the Chartreuse, whence the name, corrupted in England into Charter-house. This is the only ancient order which has never needed reform The monks live entirely apart from one another, meeting daily to say vespers and matins together.

CASSOCK.—The long black garment which is the ordinary dress of priests and clerics.

CATACOMBS.—Underground passages and chambers, especially those in the neighborhood of Rome, used by the early Christians for concealment and also for worship and burial. The bodies of the early martyrs, now honored in the Roman churches, rested there for a time. In more recent times those bodies, with or without names, which are found with the proofs of martyrdom are distributed for veneration in different churches throughout the world.

CATAFALQUE.—An erection like a bier, which is placed in front of the altar at a Requiem when the body is not present.

CATECHUMEN.—A person not baptized, but under preparation for baptism.

CATHEDRAL.—The church in which the Bishop of a diocese has his chair (cathedra) or throne, and performs the chief pontifical functions of the year.

CATHEDRATICUM.—An annual tax from the churches and beneficed clergy of the diocese, exacted by the bishop, and paid at the synod.

CATHOLIC OR UNIVERSAL.—A mark of the Church, because she subsists in all ages, teaches all nations, and is the one Ark of Salvation for all.

CELEBRANT.—The priest who celebrates Mass.

CEMETERY. — "Sleeping-place" or church-yard; ground set apart and consecrated by the Bishop to receive the bodies of Christians. The burial of excommunicated persons in a Catholic cemetery is unlawful. Should an interment have been violently effected, the remains of the excommunicated person should be exhumed if distinguishable; if not, the cemetery should be reconciled by the aspersion of holy water solemnly blessed, as at the dedication of a church.

CENSURE.—A spiritual penalty imposed for the correction and amendment of offenders, by which a baptized person, who has committed a crime and is contumacious, is deprived by ecclesiastical authority of certain spiritual advantages.

CHALICE.—A vessel of precious metal in the form of a cup, specially consecrated to contain the Precious Blood at Mass.

CHAINS OF ST. PETER.—Two were preserved, one with which the Apostle was bound at Jerusalem, the other at Rome; when the former was brought to Rome by the Empress Eudoxia, about 439, and placed near the Roman one, the two joined miraculously. They are still venerated in the church of St. Peter ad vincula (Feast, August 1.)

CHANT, PLAIN.—A solemn style of diatonic, unisonous music, without strictly measured time, which is believed to have been sung in the Christian Church since its first foundation.

CHANTRY.—A chapel set apart for the offering of Masses for a particular soul or intention.

CHAPLET.—A general term for the Rosary and other devotions which are said on beads.

CHAPTER.—The body of canons of a cathedral or other collegiate church; an assembly of monks or other religious.

CHARACTER.—A mark of seal on the soul which canot be effaced. It is given by the Sacraments of Baptism, Confirmation, and Holy Order, and therefore, these Sacraments cannot be repeated.

CHARITY, SISTERS OF.—An active order of women founded by St. Vincent de Paul and the Ven. Louise de Marillac (Mlle. Le Gras) in 1634-5.

CHARITY OF ST. PAUL, SISTERS OF.—A congregation founded in France in 1704, and introduced into England in 1847.

CHASUBLE.—The outer and chief vestment worn by the priest at Mass, with a cross upon it.

CHILDHOOD, SOCIETY OF THE HOLY.—For the redemption of pagan children; founded by Msgr. de Forbin-Janson and Mlle. Jaricot in 1842. Members, who must be under twenty-one, give one halfpenny per month, and these alms support numerous orphanages in the far East, and rescue abandoned Chinese babies.

CHOIR.—From the Latin chorus, the singers at the Divine offices; from their usual place, the space between the altar and the nave came to be called the choir.

CHRIST. — Word meaning "anointed," a name of our Lord.

CHRISTIAN.—A follower of Christ.

CHRISTIAN BROTHERS.—Brothers of the Christian Schools, a congregation of laymen founded for the education of the poor by Saint John Baptist de la Salle in 1684. The Irish Christian Brothers are a separate body of similar lines.

CHRISTMAS.—The Feast of our Lord's Nativity and the season accompanying it. On this feast alone Mass is said at midnight, and every priest is allowed to celebrate three masses.

CHURCH, CATHOLIC.—The union of all the faithful under one head, Jesus Christ.

CHURCH MILITANT.—The faithful on earth still in a state of warfare; distinguished from the Church

triumphant in heaven, or suffering in purgatory.

CHURCHING.—The blessing of women after child-birth.

CIBORIUM.—A canopy resting on columns above the altar; term also used for the tabernacle and for the pyx in which the Blessed Sacrament is kept.

CIVIL LAW.—The law of Rome, owing its form chiefly to the Emperor Justinian; this prevails in most countries, and is recognized by the Church as deciding cases for which her own Canon law does not specifically provide. Sometimes this term is used less accurately of any law proceeding from secular as distinguished from ecclesiastical authority.

CLANDESTINE MARRIAGE. — One without the presence of the parish priest and two witnesses. The Council of Trent decreed such a marriage to be not only unlawful, as before, but also invalid; but this decree is not yet promulgated in England, though binding in most other countries. Marriages are also called clandestine, when the publication of banns is unlawfully omitted; but this does not render them invalid.

CLOISTER.—A covered passage, usually around a quadrangle, in a convent or monastery; hence also a general term for religious houses and life.

CLOTHING.—Investing a postulant with the religious habit on entering the novitiate.

COADJUTOR BISHOP.—One appointed to help another in diocesan work, sometimes with the right of succession.

COAT OF TREVES, HOLY.—The seamless garment worn by Christ, and said to have been woven by our Lady, for which the soldiers cast lots at the Crucifixion. It was brought to Trevas by St. Helena in the fourth century.

CODEX.—An ancient MS., especially of the Holy Scriptures; the most celebrated of these are the Vatican at Rome, the Alexandrine in the British Museum, and the Sinaitic at St. Petersburg.

COLETTINES.—A reform of the Order of Poor Clares in 1436 by St. Colette, who brought back many convents in France and Flanders to the strict rule given by St. Francis to St. Clare. Most of the convents of Poor Clares in England follow this rule.

COLLEGE, SACRED.—The whole body of Cardinals.

COLORS, ECCLESIASTICAL. — White on feasts of our Lord and our Lady, and Saints not martyrs; red on Pentecost and feasts of Apostles and martyrs; violet in Lent, Advent and other penitential times; green on a Sunday or feria throughout the rest of the year; black in Masses for the dead and on Good Friday.

COLORS, PAPAL.—At one time yellow and red, but Napoleon I, having adopted these colors for his troops in Italy, Pius VII, in 1808, chose white and yellow, and these have since been retained.

COMMANDMENTS, DIVISION OF THE TEN.—The Church follows that of St. Augustine, who places three relating to God in the first table, and in the second table seven relating to our neighbor.

COMMANDMENTS OF THE CHURCH.—The chief ones are:—1. To keep the Sundays and holy days of obligation holy, by hearing Mass and resting from servile works. 2. To keep the days of fasting and abstinence appointed by the Church. 3. To go to confession at least once a year. 4. To receive the Blessed Sacrament at least once a year, and that at Easter or thereabouts. 5. To contribute to the support of our pastors. 6. Not to marry within certain degrees of kindred, nor to solemnize marriage at the forbidden times.

COMMEMORATION.—When two offices of greater and less rank occur on the same day, commemoration is made of the lesser in the Office and Mass.

COMMENDATION OF THE SOUL.—Prayers recited by the priest at the bedside of a dying person.

COMMUNION OF SAINTS.—All the members of the Church, in heaven, on earth, and in purgatory, are in communion with each other, as being one body in Jesus Christ.

COMMUNION, SPIRITUAL.—An earnest desire to receive the Blessed Sacrament when we have not the means to communicate in reality. It may well be made at any time, but best in time of Mass.

COMPASSION B. V. M.—Her participation in the Passion of Christ, by which she co-operated in the redemption of the world. The will of Christ and Mary was altogether one and their holocaust one; both offered alike to God. He in the blood of His flesh, she in the blood of her heart. As the Passion was the sacrifice which Christ made upon the Cross; so the Compassion was the sacrifice of Mary beneath the Cross, it was her offering to the Eternal Father, an offering made by a sinless creature for the sins of her fellow-creatures.

COMPOSTELLA, SANTIAGO DE.—A city in Galicia, Spain, resorted to for many centuries by pilgrims to the tomb of St. James (Santiago). It ranks with Rome and Jerusalem among the chief pilgrimages of the Church.

CONCLAVE.—The assembly of the Cardinals for the election of a new Pope.

CONCORDAT.—A treaty between the Holy See and a secular State concerning the interests of religion.

CONCUPISCENCE.—The appetite which tends to the gratification of the senses.

CONFERENCES, ECCLESIASTICAL.—Periodical meetings of the clergy for the discussion of theological cases.

CONFESSION.—To accuse ourselves of our sins to a priest; an ordinary name for the whole administration of the Sacrament of Penance, of which this is a part; the altar over the tomb of a martyr.

CONFESSION, PREPARATION FOR.—Four things are necessary: 1. We must heartily pray for grace to make a good confession. 2. We must carefully examine our conscience. 3. We must take time and care to make a good act of contrition. 4. We must resolve by the help of God to renounce our sins, and to begin a new life for the future.

CONFESSIONAL.—A place designed for hearing confessions through a grating.

CONFESSOR.—One who hears confessions; one who has suffered persecution for religion; a man who is a Saint, yet not a martyr.

CONFIRMATION.—A Sacrament by which we receive the Holy Ghost, in order to make us strong and perfect Christians and soldiers of Jesus Christ. The ordinary minister is a Bishop. The recipient takes the name of a Patron Saint, and requires a sponsor.

CONFITEOR.—"I confess to Almighty God, to B. V. Mary, etc.," a form of prayer used at the beginning of Mass, in the Sacrament of Penance, and on other occasions. It came into use in its present form in the thirteenth century.

CONFRATERNITY.—Or brotherhood, a society or association instituted for the encouragement of devotion, or for promoting works of piety, religion, and charity, under some rules and regulations, though without being tied to them so far as that the breach or neglect of them would be sinful.

CONGREGATION.—The body of people in a church, as distinguished from the clergy. (Of priests and religious) a community or order bound together by a common rule, either without vows, or without solemn vows.

CONGREGATIONS, ROMAN. — Bodies composed of Cardinals, etc., for the transaction, under the superintendence of the Pope, of the business of the Church. Such are the Congregations: of the Consistory; of the Holy Office of the Inquisition (See Inquisition); of the Index; of Rites; of Bishops and Regulars; of Propaganda; of Indulgences, etc.

CONSANGUINITY. — Blood-relationship; the degree is reckoned according to the number of steps of descent from the common parent; e. g., a brother and sister are related in the first degree, third cousins in the fourth degree. Consanguinity as far as the forth degree is an impediment to marriage, which makes it not only unlawful but invalid, unless a dispensation be obtained.

CONSCIENCE.—An act of our judgment, dictating what we ought to do or omit in order to act in conformity with the law of God.

CONSECRATION.—The form of words by which bread and wine in the Mass are changed into the Body and Blood of Christ.

CONSISTORY.—The assembly of Cardinals convoked by the Supreme Pontiff.

CONSUBSTANTIAL.—The word inserted in the Nicene Creed against

the Arian denial of the Divinity of Christ.

CONTEMPLATION. — A higher form of mental prayer.

CONTRITION.—A hearty sorrow for our sins because by them we have offended God, who is infinitely good in Himself and infinitely good to us, together with a firm purpose of amendment. Perfect contrition is that which proceeds purely from the love of God.

CONVENT.—A dwelling of religious men and women living in community under rule and practicing the Evangelical counsels, usually applied to those of the mendicant orders as different from monks. In England this term is generally applied to all religious houses of women.

COPE.—An ample vestment varying in color, reaching to the feet, with a hood at the back. It is worn in most solemn ceremonies, but not at Mass.

CORONA.—(Crown); a third part of the Rosary; synonymous with chaplet.

CORPORAL.—The linen cloth on which the body of Christ is placed when consecrated.

CORPUS CHRISTI. — A solemn feast, instituted in honor of the Most Holy Sacrament, on the Thursday after Trinity Sunday.

COTTA.—A common word (from the Italian) for the shorter form of surplice with sleeves now in general use.

COUNCIL.—Assemblies of the rulers of the Church legally convoked for the settlement of ecclesiastical affairs. They are usually—1. General, or Ecumenical, presided over by the Pope or his representative. 2. Provincial, under the Metropolitan. 3. Diocesan, more commonly called by the equivalent name of Synod.

COWL.—A part of the monastic habit.

CREDENCE.—A table, usually at the Epistle side of the altar, on which are placed requisites for Mass or other ceremonies until required for actual use.

CREED.—A summary of articles of Faith. Those in use are:—1. The Apostles' Creed, believed to have been composed by the Apostles themselves (2 Tim. i, 13). 2. The Athanasian, said at Prime on Sunday. 3. The Nicene Creed, formulated at the Councils of Nice and Constantinople in the fourth century and added to later; this is recited at Mass on Sundays and certain feasts, and forms the first part of— 4. The Creed of Pius IV, drawn up after the Council of Trent, now in general use whenever a solemn profession of faith is required, e. g., on reception into the Church, etc.

CROSIER.—The staff carried by the Bishop as symbol of the authority by which he rules his flock.

CROSS, SIGN OF THE.—The external representation of the Cross of Christ, which has been the mark of Christians since the first ages. It is made by touching with the finger of

the right hand the forehead, breast, left and right shoulder. We make the sign of the cross—first, to put us in mind of the Blessed Trinity by the words, "In the name of the Father, and of the Son, and of the Holy Ghost;" and secondly, to remind us that God the Son died for us on the Cross, by the very form of the Cross which we make upon ourselves. The cross is signed upon the forehead, lips and heart when the Gospel is said, to show that we must avoid sin in thought, word or deed, and profess our Faith in these three ways.

CROSS, TRUE.—The actual Cross on which Christ was crucified, found later by St. Helena, the mother of Constantine; many portions of it exist, and are venerated as relics with special honor. Feast of the Invention (or finding) May 3rd; of the Exaltation, after its recovery from the Persians by the Emperor Heraclius, September 14th.

CRUCIFIX.—The figure of our Lord on the Cross or the Cross with the figure on it. A representation of the crucifix must be above the altar when Mass is said. See Blessing.

CRYPT.—The basement of a church, used for worship or interment.

CULTUS.—A Latin word, equivalent to worship or reverence.

CURE OF SOULS.—The responsibility and care of souls, such as belongs to a parish priest.

CURIA, ROMAN.—The court of the Pope.

DALMATIC.—The upper vestment worn by deacons at High Mass.

DATARIA.—The Apostolic tribunal for the granting of favors by the Holy See.

DAUGHTERS OF THE CROSS.—A congregation founded in 1833 at Liege in Belgium by Mere M. Therese Haze for undertaking all active and zealous works, especially schools.

DEACON.—The second of the Holy Orders. His duty is to minister at the altar, to baptize and to preach. At High Mass he sings the Gospel and assists the priest.

DEAD, MASSES FOR THE.—Those offered for the souls in purgatory, to make satisfaction to God for them, and shorten the time of their exile.

DEAN.—A dignitary in many cathedral chapters; a rural dean is placed over a district of several parishes.

DECALOGUE.—The ten commandments.

DECRETALS, THE.—A collection of laws and decisions made by St. Raymund of Pennafort, at the command of Gregory IX, in 1234.

DEDICATION OF CHURCHES.—The act by which a church is solemnly set apart for the worship of God, under a special title or invocation.

DEIST.—One who admits the existence of a Supreme Being, but denies all revelation.

DESPAIR.—A sin against hope; distrust of God's goodness and His promises to us.

DETRACTION. — Injury to our neighbor's character by making known, without a sufficient cause, his real but secret faults.

DEVIL.—Lucifer and the other fallen angels who followed that evil spirit in his rebellion.

DEVOTION.—A readiness of will to perform whatever appertains to the service of God. External devotions or pious exercises are only meritorious so far as they proceed from internal devotion.

DEVOTION, FEASTS OF.—Feasts which were once holy days of obligation, the precept of hearing Mass and resting from work on these days having been annulled by the Holy See, and their special observance left to the devotion of the faithful.

DIES IRAE. — The sequence or hymn in the Mass for the Dead.

DIMISSORIAL.—Letters given by one Bishop authorizing the ordination of his subject by another.

DIOCESE.—The tract of country with its population falling under the pastorate of one Bishop.

DIRGE.—Solemn Office for the Dead; so called after the first antiphon, "Dirge."

DISCALCED.—Barefooted, as Discalced Carmelites.

DISCIPLINE.—1. Laws binding the members of the Church in conduct as distinct from Faith. 2. An instrument of penance in the form of a scourge.

DISPENSATION.—The relaxation of the law in a particular case. A superior can dispense in his own laws, the Pope in the laws of the Church. With regard to moral law, based on the nature of right and wrong, which is like God, eternal, there can be no dispensation.

DIVINATION.—Consulting devils or the dead, which is inconsistent with the supreme prerogatives of God.

DIVORCE.—A separation between man and wife. No human power can dissolve the bond of marriage ("What God hath joined together let no man put asunder," Matt. xix, 6); and any attempt to do so by a secular court is futile and of no effect. The Church, however, on sufficient grounds grants a divorce from common life, i. e., relieves one of the parties from the obligation of living with the other.

DOCTOR OF THE CHURCH.—Title conferred on a Saint eminent for learning by the Pope or a General Council. The Offices and Mass for these have distinctive features.

DOGMA.—A truth contained in Scripture or tradition, and proposed by the Church for the belief of the faithful.

DOLOURS, SEVEN.—Seven mysteries of sorrow in Our Lady's life; namely, 1. The Prophecy of Simeon; 2. The Flight into Egypt; 3. The Three Days' Loss; 4. Meeting Jesus carrying His Cross; 5. Standing beneath

the Cross on Calvary; 6. The taking down from the Cross; 7. The Burial of Jesus. There is a Rosary or chaplet, and also a scapular of the seven Dolours.

DOMINICANS.—The Religious Order of the Friars Preachers founded by St. Dominic in the thirteenth century. The nuns of this order are also known by this name. The first order of St. Dominic is that of men; the second order that of the cloistered nuns; the third order, or Brothers and Sisters of Penance of St. Dominic, may live in the world, but the sisters sometimes live in community, and are enclosed, but not strictly.

DONATISTS.—Schismatics who afterwards became heretics, and held that the validity of the Sacraments depended upon the moral character of the minister, and also that sinners could not be members of the Church. They were first condemned in 313, but troubled Africa for many years later. They were opposed by St. Optatus and St. Augustine.

DOUAY BIBLE.—The name of the English version of the Holy Scriptures founded on the Old Testament published at Douay in 1610, and the New Testament at Rheims in 1582.

DOUBLE FEASTS.—The greater kind of feasts; these are divided into doubles of the first and second class, greater doubles, ordinary doubles, and semi-doubles. On doubles the whole antiphon is recited before and after each psalm.

DOVE.—A symbol of the Holy Ghost, who appeared under that form at the Baptism of Christ.

DOXOLOGY.—Or Gloria Patri, a formula of praise of God of extreme antiquity. In English, "Glory be to the Father, etc."

DUEL.—A hostile meeting of two or other even number of persons with time and place previously arranged; all taking part in it incur excommunication, and if killed are denied Christian burial.

DULIA.—(From a Greek word for service.) The honor and worship given to the Saints: that given to the Mother of God, being something higher, is called hyperdulia.

EASTER.—Festival of the Resurrection of Christ. It is celebrated on the Sunday following the first full moon after the vernal equinox. Its date fixes that of the other chief movable feasts of the year.

ECSTASY, STATE OF.—Being raised by God to supernatural contemplation, so that the senses are suspended, though the will retains full power.

EJACULATIONS.—Short prayers or aspirations, which can, therefore, be often repeated, and many of which are indulgenced.

ELEVATION, IN THE MASS.—The raising of the host and chalice after consecration for adoration by the faithful.

EMBER-DAYS.—The Wednesday, Friday and Saturday following the

first Sunday in Lent, Whit Sunday, exaltation of the Cross (September 14th), and the third Sunday of Advent. Their observance as times of prayer and fasting, received from apostolic tradition, was decreed by St. Callistus (221). The object is, 1. Consecration of the four seasons by prayer and thanksgiving; 2. Intercession for God's blessing on the ordination of the clergy, which is held at those times.

EMINENCE.—The title of a Cardinal.

ENCLOSURE.—The rule of the Church which separates members of a religious house from the world by the prohibition or restriction of intercourse with those outside the walls.

ENCYCLICAL.—A circular letter addressed by the Pope to other Bishops of the Church.

EPICHEJA.—A benign interpretation of a law according to equity, declaring a particular special case not to be comprehended under the general law according to the mind of the lawgiver.

EPIPHANY, or Manifestation of Christ (Feast January 6th). Three events are celebrated: 1. The visit of the Magi to Bethlehem. 2. The Baptism of Christ. 3. The miracle at the marriage feast of Cana.

EPISCOPATE.—1. The fullness of the priesthood (according to some, a distinct order), received by a Bishop at his consecration. 2. The body of Bishops collectively.

EPISTLE.—The portion of Scripture read between the Collect and Gospel of the Mass. At High Mass it is sung by the subdeacon.

ESPOUSAL.—A formal and binding promise of future marriage.

EUCHARIST, HOLY.—The Sacrament of the Holy Eucharist is the true Body and Blood of Jesus Christ, together with His Soul and Divinity under the appearance (species, or accidents) of bread and wine. When the words of the consecration ordained by Jesus Christ are pronounced by the priest in the Holy Mass, there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood; which conversion the Catholic Church calls Transubstantiation. Under either kind alone Christ is received whole and entire and a true Sacrament.

EUTYCHIANS.—Otherwise Monophysites; heretics who held that there was but one nature in Christ; they were condemned by the General Council of Chalcedon in 451.

EVANGELICAL COUNSELS.—Voluntary poverty, perpetual chastity, and entire obedience.

EVANGELISTS.—The authors of the four gospels; Saints Matthew, Mark, Luke, and John. In art they are distinguished by the figures of a man, a lion, an ox, and an eagle.

EX CATHEDRA.—See Infallibility.

EXCOMMUNICATION. — An ecclesiastical censure, by which any one is deprived of the communion of the Church. Formal sentence is ordinarily required; but in certain cases it is incurred at once by the commission of a forbidden act (ipso facto.)

EXERCISES, SPIRITUAL. — A series of meditations on the truths of religion, usually made during a period of retreat.

EXORCISM.—Prayers and ceremonies used by the Church to expel evil spirits.

EXPOSITION. — A devotion in which the Blessed Sacrament is adored publicly and solemnly; our Lord, as it were, sits on His throne to receive public homage and to give audience to all who come.

EXTREME UNCTION, SACRAMENT OF.—The anointing of the sick with holy oil, accompanied with prayer (St. James v, 14, 15). It is given to the sick when in danger of death. Its effects are to comfort and strengthen the soul, to remit sin, and even to restore health when God sees it to be expedient.

EX VOTO.—Offerings made in return for the accomplishment of a desire; they generally consist of little objects in silver or small pictures.

FACULTIES. — The approbation and authorization given to a priest, enabling him to hear confessions or exercise other functions requiring jurisdiction.

FAITH.—A supernatural gift of God, which enables us to believe without doubting whatever God has revealed; we believe it because God is the very truth, and cannot deceive or be deceived. We know what God has revealed by the testimony and authority of the Catholic Church.

FAITHFUL COMPANIONS OF JESUS.—A society or congregation founded at Amiens in 1820, under the direction of Pere Varin, S. J., for the sanctification of souls and the reform of female education.

FAITHFUL VIRGIN, RELIGIOUS OF.—Founded about sixty years ago mainly for the care of orphans. The motherhouse is at La Delivrande in Normandy.

FALDSTOOL.—The seat used in functions by Bishops or prelates who are not entitled to, or are not using a throne; also used for kneeling.

FAN.—When the Pope is carried in solemn processions magnificent fans (flabelli) of peacock and ostrich feathers are borne on each side.

FASTING DAYS.—On which we are allowed to take but one meal, and are forbidden to eat flesh without special leave. They are the forty days of Lent, certain vigils, the Emberdays, and in England the Wednesdays and Fridays in Advent.

FATHER.—A title given in early times to all Bishops, and in later times to all priests in religious orders or congregations; secular priests sometimes receive this title, but not generally in Catholic countries.

FATHERS OF THE CHURCH.—The most eminent Christian writers and teachers of the first twelve centuries.

FEAR.—Trepidation of the mind because of present or future danger; grave fear from without is an impediment to marriage, rendering it invalid.

FILIOQUE.—"And from the Son;" words inserted in the Nicene Creed as a profession of faith against the heresy of the Greeks regarding the Procession of the Holy Ghost.

FIRE, BLESSING OF NEW.—The beginning of the ceremonies on Holy Saturday; when fire, newly kindled from flint and steel, is blessed, that from it the Paschal candle and lamps in church may be lighted.

FISHERMAN'S RING.—A signet engraved with the effigy of St. Peter in the act of fishing, and with the name of the reigning Pope. Apostolic briefs are sealed with it, and it is broken at the Pope's death.

FLAMINIAN GATE.—The gate of Rome by which the Flaminian Way issues northward from the city. From outside this gate the Pastoral of Cardinal Wiseman was dated on the occasion of the English Hierarchy being reconstituted in 1850.

FORBIDDEN TIMES (OF MARRIAGE).—It is forbidden to solemnize marriage from Ash-Wednesday to Low Sunday, and from the First Sunday of Advent to the Epiphany, inclusive. Solemnizing marriage means receiving the nuptial Benediction, and celebrating public festivities.

FORTY HOURS, DEVOTION OF.—Solemn Exposition of the Blessed Sacrament for two days and nights, with special prayers and processions.

FORUM.—Originally market-place, in later times tribunal; the privilege of the forum is the right of clerics not to be subject to secular tribunals. The tribunal of conscience established in the Sacrament of Penance is spoken of as the internal forum; the external forum including every exercise of ecclesiastical jurisdiction external to that.

FRANCISCANS.—Friars Minor, the order founded by St. Francis of Assisi (died 1226), practicing the strictest poverty and great austerity of life. After his death it became divided into two great branches, Conventuals and Observantines; the Capuchins date from a later period, as also the Recollects and Alcantarines. The second order (of nuns) are called Poor Clares, after the founder, St. Clare, who received the rule from St. Francis. The third order founded by St. Francis is very widely spread, and, with certain mitigations and adaptations, has been specially recommended by Leo XIII as one most suitable to be embraced by those in the world desiring greater perfection.

FRATERNAL CORRECTION.—Reproof administered to our brother with a view to his spiritual advantage.

FRIAR.—From the French frere

(brother), the title of members of the Mendicant orders.

FRONTAL.—A cloth covering the front of the altar, varying in color with the feast or season.

FRUITS OF THE HOLY GHOST.—Charity, Joy, Peace, Patience, Benignity, Goodness, Longanimity, Mildness, Faith, Modesty, Continency, Chastity (Gal. v, 22).

GALLICAN,-ISM.—A party or opinion which unduly restricted the prerogatives of the Holy See in favor of local or national churches of France or elsewhere.

GAUDETE SUNDAY.—The third of Advent, so named from the first word of the Introit (Phil. iv).

GEHENNA.—A name for hell, from the Valley of Hinnom near Jerusalem.

GENERAL CONFESSION. — A confession of the whole life, or including several particular confessions necessary when previous ones have been waiting in the required integrity, sorrow, or resolution.

GENERAL OF AN ORDER.—The Superior of the whole order, usually elected in general chapter for some fixed term.

GENUFLECTION. — Bending of the knee. This is always done in passing before the tabernacle where the Blessed Sacrament is reserved. If the Blessed Sacrament is exposed the genuflection is made with both knees. It is frequently used by the priest in the Mass, and by all the faithful at the mention of the Incarnation in the Creed.

GIFTS OF THE HOLY GHOST.—These are seven.—Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, the Fear of the Lord.

GIRDLE.—A symbol of chastity, the cord with which the priest or cleric binds his alb. It should be of linen rather than silk, but may also be of wool. It is usually white, but may be of other colors to match the vestments.

GLORIA IN EXCELSIS.—"Glory be to God on high," said or sung in the Mass after the Kyrie Eleison. As it is a hymn of joy, it is omitted in Masses for the dead, and is only said when the day or season is festal.

GLORIA PATRI.—See Doxology.

GLORIFIED BODIES.—The bodies of Christ and the Saints after the Resurrection. They have four special gifts, viz.: (1) Impassibility or incapability of suffering (Apoc. xxi, 4). (2) Brightness (Matt. xiii, 43; I Cor. xv, 41-43); (3) Agility, or power of rapid motion; (4) Subtility, becoming spiritualized (I Cor. xv, 44). Thus Christ passed through the closed doors on Easter Day.

GLORIOUS MYSTERIES OF THE ROSARY.—(1) The Resurrection. (2) The Ascension. (3) The Descent of the Holy Ghost. (4) The Assumption B. V. M. (5) The Coronation of B. V. M. and the glory of all the Saints.

GOD.—The Supreme Spirit, who alone exists of Himself, and is infinite in all perfections.

GOD'S ACRE.—An old English name for churchyard.

GOLDEN ROSE.—An ornament blessed by the Pope every year on Laetare Sunday, and sent to Catholic sovereigns or others of distinction.

GOOD FRIDAY.—The day on which the Church commemorates the Passion of Christ. The clergy wear black vestments and prostrate themselves in silence before the stripped altar, the candles being unlighted. The Passion, according to St. John, is by the adoration of the Cross; after then sung in its entirety, following which the priest receives a Host consecrated in the Mass of the previous day, and brought in procession from the sepulchre, as the Church abstains from celebrating Mass on this day, on which Christ was offered for our sins.

GOOD SHEPHERD, SISTERS OF THE.—A Congregation for the reformation of fallen women, founded originally under the title of Our Lady of Charity by Pere Eudes in 1642, placed under a generalate and made into a separate branch under the title of the Good Shepherd by the Ven. Mother M. de Ste. Euphrasie Pelletier in 1835.

GOSPEL, LITURGICAL USE OF.—The practice of reading the Gospel in Christian assemblies is prescribed in all liturgies and is mentioned by St. Justin Martyr. At High Mass it is sung by the deacon accompanied by two acolytes bearing lighted candles to signify that Christ is the light of souls. The faithful stand to hear the Gospel, in token of their alacrity to obey the words of Christ, and members of military orders stand with drawn swords, for the same reason.

GRACE.—A supernatural gift of God, freely bestowed upon us for our sanctification and salvation. We obtain it chiefly by prayer and the Sacraments. Graces that make pleasing (to God) are those which lead directly to the sanctification of the recipient; and these, when interior, are either habitual (otherwise sanctifying) or actual. Gratuitous graces are those which are given principally for the benefit of others, and the various kinds are enumerated in I Cor. xii.

GRACE AT MEALS.—We pray for a blessing on the food we are about to eat, and we thank God for it, according to the example of Christ, and in obedience to the precept of St. Paul. "Whether you eat or drink . . . . do all to the glory of God."

GRADUAL PSALMS.—A title given to Psalms cxix-cxxxiii.

GREEK CHURCH.—The so-called Orthodox, but in reality schismatic Church. It consists of those Christians who refuse to admit the supremacy of the Pope, and acknowledge (or have acknowledged) that of the Patriarch of Constantinople. It is, also, heretical by asserting the Procession of the Holy Ghost from the Father alone, not from the Father and the Son.

GREGORIAN MUSIC.—Another name for plain chant, from the part of which St. Gregory the Great (d.

604) took in improving and establishing it.

GREMIAL.—A cloth, either of linen, or corresponding with the vestments of the day, placed over the knees of the Bishop in many ceremonies.

GREYFRIARS.—A name for some Franciscans.

GUARDIAN.—Head of a Franciscan convent.

GUARDIAN ANGELS. — Angels divinely appointed to protect and guide each individual soul throughout life. (Feast October 2nd.)

HAGIOGRAPHY. — Sacred writings; lives of Saints.

HALO.—See Aureole.

HEART OF MARY, MOST PURE. —An object of veneration (with hyperdulia), because united to the person of the Blessed Virgin, just as the Sacred Heart of Jesus is worshiped with latria because united to the Person of the Eternal Word; the physical heart in each case being taken as the natural symbol of charity and the inner life. The feast is kept in some places on the fourth Sunday after Pentecost; in others, on that after the Octave of the Assumption. The Confraternity of the Immaculate Heart for the conversion of sinners at Notre Dame des Victoires at Paris did much to spread this devotion.

HEAVEN.—The place where the good shall see, love, and enjoy God for ever in glory and happiness.

HELL.—The prison where the fallen angels and lost souls are tormented eternally.

HERESY.—The rejection of one or more revealed truths by one who has been baptized, and has professed the Christian religion.

HERMIT.—(From the Greek word for desert.) One who leads a solitary or retired life.

HIERARCHY.—The organization of ranks and orders in the Church.

HOLINESS.—A mark of the Church, because she teaches a holy doctrine, and is distinguished by the eminent holiness of so many thousands of her children. Also a personal title of the Supreme Pontiff.

HOLY CHILD JESUS, SISTERS OF.—An institute founded about fifty years ago in England for teaching both the rich and the poor.

HOLY GHOST.—The Third Person of the Blessed Trinity, who proceeds from the Father and the Son, and is equal to Them; for He is the same Lord and God as they are.

HOLY GHOST, SINS AGAINST THE.—1. Presumption; 2. Despair; 3. Resisting the known truth; 4. Envy of another's spiritual good; 5. Obstinacy in sin; 6. Final impenitence.

HOLY PLACES.—Jerusalem and other places sanctified by our Lord's presence when on earth. A collection in support of the sanctuaries therein is made throughout the Church every Good Friday.

HOLY WATER. — Water mixed with a little salt, and blessed by a priest. It is used to bless persons and things and to drive away evil spirits.

HOLY WEEK.—The week immediately preceding Easter, in which the Passion of Christ is commemorated. The chief ceremonies are: On Sunday, the Blessing of Palms; Tenebrae on Wednesday, Thursday and Friday evenings; On Holy Thursday, Mass, with Gloria and Procession to the Sepulchre, and the Mandatum, or washing the feet; on Good Friday, the Passion of St. John, the Adoration of the Cross, and Mass of the Presanctified; and on Holy Saturday, the Blessing the Paschal Candle, Prophecies, Blessing of the Font, and Mass with alleluia. The organ and bells are silent from the Gloria on Thursday until that on Saturday.

HOSANNA.—A Hebrew word taken from Ps. cxvii, 25, meaning "O Lord, save, we pray." It was with this joyful acclaim that the Jews met our Lord as He entered Jerusalem on Palm Sunday. Hosanna in excelsis (Hosanna in the highest) forms part of the Sanctus in the Mass.

HOSPITALLERS OF ST. JOHN OF GOD.—An Order founded by St. John of God at Granada in 1540, for the aid of the sick and infirm.

HOST.—1. The Bread (unleavened) which is offered and consecrated at Mass; 2. Christ present under the appearance of bread after the consecration.

HYPOSTATIC UNION.—The union of Christ's body and soul with the person (or hypostasis) of God the Son.

ICONOCLAST.—A breaker of images. The false doctrine that the use of images is unlawful in church was especially prevalent in the eighth and ninth centuries, but is a tenet of many heretical sects.

IDOLATRY.—Setting up anything directly in the place of God.

IGNORANCE.—The lack of due knowledge. There may be ignorance of the law (juris), e. g., if a man did not know that the marriage of third cousins was invalid, or as to fact (facti), e. g., if a man knowing of the impediment married his third cousin, not knowing that she was related. In either case, ignorance may be vincible, such as could and ought to be overcome by care and enquiry. It is crass if the negligence to enquire is great, and affected if a man expressly avoids knowing, that he may do wrong more freely. Invincible ignorance is that which could not be overcome by reasonable diligence, such as a prudent person would use in a matter of moment. It is only when in invincible ignorance that those who remain outside the Church can be saved.

IMAGES.—Of Christ, the B. V. M., and the Saints; the Church teaches that they ought to be had and retained, and that due honor and veneration is to be given to them.

IMMACULATE CONCEPTION.—The privilege of the Blessed Virgin.

who, through the merits of her Divine Son, was conceived without the least guilt or stain of original sin.

IMMUNITY.—The right to freedom from secular interference which the Church possesses as to places, persons and property. It was in defence of this that St. Thomas of Canterbury was martyred.

IMPEDIMENTS TO MARRIAGE.—Circumstances which, from the nature of the case, or by the law of God, or the Church, prevent people being married lawfully, or prevent their being married at all. Those are called impediments which make a marriage unlawful, and sinful to contract, and those diriment which prevent a marriage altogether making it null if attempted, such as consanguinity, affinity, spiritual relationship, holy orders, previous marriage during the life of other party (which no civil court of divorce can undo), difference of religion, i. e., with an unbaptized person, etc. It is to discover if any impediment exists that banns are published. The Church has power to dispense in some impediments.

IMPOSITION OF HANDS.—An action denoting from the earliest time the conferring of blessing and grace; an essential part of Confirmation and Holy Order.

IMPROPERIA.—Verses expressing the reproaches of Christ to the Jewish people, which are sung during the Adoration of the Cross on Good Friday.

INCARNATION.—God the Son taking to Himself the nature of man; "the Word was made flesh."

INCENSE.—Used in many ceremonies of the Church. It signifies the zeal with which the faithful should be consumed, the good odor of Christian virtue, the ascent of prayer to God. It was one of the gifts offered to Christ by the Magi.

INDEX.—A list of books of which the reading is prohibited by the Holy See.

INDULGENCE.—A remission granted by the Church of the temporal punishment which often remains due to sin after its guilt has been forgiven. By a partial indulgence, part of the temporal punishment of sin is remitted; by a plenary indulgence, the whole is remitted to persons rightly disposed.

INDULT.—A license granted by the Pope authorizing an exception from the common law of the Church. The Lenten indult is a familiar example.

INFALLIBILITY, PAPAL.—That Lenten Indult is a familiar example. the Pope cannot err when he speaks ex cathedra, i. e., when, speaking as Shepherd and Teacher of all Christians, he defines a doctrine concerning faith or morals, to be held by the whole Church.

INFUSED VIRTUES. — Certain good dispositions given us, together with sanctifying grace at our justification; thus faith, hope, and charity, and moral virtues, are infused or poured into our souls at baptism.

INFUSION.—Baptism is now generally given by infusion, i. e., pouring water on the head, not by immersion.

IN PETTO, CARDINALS.—Those appointed by the Pope in consistory, their names not being disclosed, but kept secret in his breast until a later time.

INQUISITION.—A tribunal for the discovery and prevention of heresy, instituted by the Holy See in the thirteenth century, and generally administered by the Order of St. Dominic. Since Sixtus V, the chief authority is vested in a congregation of twelve Cardinals, over which the Pope himself presides, and whose decisions have an especial authority. It is also called the Holy Office. The Roman Inquisition must not be confounded with the Spanish, which was more secular and political in character.

INSPIRATION OF SCRIPTURE.—A supernatural impulse by which God directed the authors of the canonical books to write down certain matter predetermined by Him. The sacred writers are described as inspired because God breathed into them, or suggested the thoughts which they wrote down (cf. Job. xxii, 8.)

INSTITUTE B. V. M. (Dames Anglaises), the only religious order of purely English origin instituted since the Reformation. Founded by Mary Ward (formerly a Poor Clare) early in the seventeenth century.

INTENTION.—An actual intention is one existing and adverted to at the moment; a virtual intention is one which is existing, and really causing the action, although not adverted to. An habitual intention is a past one not retracted, but not morally influencing the action, or else simply the facility of doing anything, contracted by frequent practice, such as may be found in those who are asleep or intoxicated.

INTERDICT.—An ecclesiastical censure by which persons are debarred from the use of certain Sacraments, from all the divine offices, and from Christian burial. Interdicts are local or personal, or may strike both place and persons, e. g., a province and its inhabitants.

INTERNUNCIO.—A Papal envoy to a minor court.

INTERSTICES.—The intervals required between the reception of the various orders of the Church.

INTROIT.—Meaning entrance, a word applied to the anthem and psalm recited by the priest on ascending the altar at the beginning of Mass.

IRREGULARITY.—An impediment disabling those who incur it from receiving or exercising the order of the Church.

ITINERARY.—A form of prayer given in the breviary to be used when setting out on a journey.

JANSENISM.—A heresy which spread in the seventeenth century, regarding the relation of grace to free will; afterwards associated with extreme rigorism as to spiritual matters,

under pretext of restoring the ancient dicipline of the Church.

JESUITS.—Members of the Society of Jesus, instituted by St. Ignatius Loyola in 1534-40.

JESUS CHRIST.—God the Son made man for us. He is truly and was always God, having one and the same nature with God the Father from all eternity; He is truly man from the time of His Incarnation, having a body and soul like ours. Thus there are two natures in Jesus Christ, the nature of God and the nature of man; but there is only Person, which is the Person of God the Son. The name of Jesus (Feast second Sunday after Epiphany) means Savior.

JOSEPHITES.—A teaching institute founded in 1817 in Belgium for the education of the commercial and industrial classes.

JOSEPH, SISTERS OF ST.—A congregation begun at Autun early in the nineteenth century, and confirmed in 1854.

JOYFUL MYSTERIES OF THE ROSARY.—1. The Annunciation; 2. The Visitation; 3. The Nativity; 4. The Presentation; 5. The Finding in the Temple.

JOYS OF MARY.—1. The Annunciation; 2. The Visitation; 3. The Nativity; 4. The Epiphany; 5. The Finding in the Temple; 6. The Resurrection; 7. The Ascension. St. Thomas of Canterbury used to recite seven Aves daily in honor of them.

JUBILEE.—A solemn plenary indulgence with additional privileges; a celebration at the twenty-fifth or fiftieth year. (cf. Levit. xxv, 10-16.)

JUDGMENT, PARTICULAR. — The judgment of everyone at death, as well as at the Last Day; "It is appointed unto men once to die, and after this the judgment" (Hebr. ix, 27).

JURISDICTION.—Power over the mystical Body of Christ, which includes a right of governing the faithful at large and judging the individual conscience before God. Besides the power of order which Christ gave His Apostles—that is, besides making them Bishops and priests, by giving them power to offer sacrifice and forgive sins —He gave them what is called a mission or jurisdiction (St. John xx, 21; Rom. x, 14, 15). This jurisdiction they did not transmit; Bishops now receive their jurisdiction through the Bishop of Rome, successor of St. Peter. A confessor must have jurisdiction given to him before he can act validly; absolution given by a priest without jurisdiction is void, except at the hour of death.

JUSTICE.—A cardinal virtue; consisting in a constant and enduring will to give to each one what is due to him. The word is sometimes used in Scripture for uprightness in general.

JUSTIFICATION.—Not only the remission of sin, but the sanctifying and renewing of the interior man by the voluntary reception of grace and gifts, whence a man, from being unjust and an enemy, becomes just and

a friend of God, that he may be heir according to the hope of life everlasting. (Tit. iii, 7.)

KEYS, POWER OF THE.—The power of binding and loosing given by Christ to St. Peter (Matt. xvi, 18, 19), and through him and his successors to the Bishops and priests of the Church.

KYRIE ELEISON.—Lord have mercy upon us; the original Greek, which is still retained in the prayers of the Church.

LACTICINIA.—Food made with milk or other cognate substances, for the use of which leave is given on certain fasting days.

LAETARE SUNDAY.—The fourth of Lent, named from the first word of the Introit (Is. lxvi).

LAMPS.—Not only used for light, but burned as a mark of honor before the altar or a statue or picture, and of obligation before the Blessed Sacrament. They must contain oil of olives.

LANGUAGE OF THE CHURCH. —Mass is not said in any language still spoken. Latin, Coptic, Ethiopic are dead languages; the Greek, Syriac, Armenian, and Slavonic, used in the liturgy, are different from the modern tongues of the same name.

LAST BLESSING.—The plenary indulgence given by those who have apostolic faculty to the faithful at the hour of death.

LATERAN, BASCILICA OF ST. JOHN. — The chief or Cathedral church of Rome, founded by Constantine. Over the entrance is the inscription, "The Mother and Head of all the Churches of the City and the World." Five General Councils have been held at the Lateran.

LATRIA.—(From a Greek word meaning absolute submission), the honor and worship due to God alone.

LAUDS.—See Office.

LAURA.—An aggregation of separate cells tenanted by the early monks of the desert; an intermediate stage between eremitical and monastic life.

LAVABO.—The washing of the priest's hands in the Mass (Ps. xxv, 1); a term also applied to the dish, cloth, or place used for washing hands.

LAY BROTHERS.—Those members of a religious community who do not receive Holy Orders.

LAZARISTS.—Another name for Vincentians, from the college of St. Lazare at Paris.

LECTION.—Synonymous with lesson.

LECTOR.—One of the minor orders, conferring the office of reading the lessons in church.

LEGATE.—An ecclesiastical representing the Holy See and armed with its authority.

LENT.—The forty days' fast before Easter, beginning on Ash-Wednesday.

LIBERA.—The last responsory in solemn Matins for the dead, also said or sung at funerals.

LIMBO.—1. A place of rest where the souls of the just who died before Christ were detained, because none could go up to heaven before our Savior. 2. A place where unbaptized infants and any others, who die in original but not actual sin, spend their eternity in natural happiness, but without the vision of God.

LITANY.—A form of united prayer by alternate sentences. Three forms are commonly used in public worship: 1. The Litany of the Saints; 2. Litany of the Blessed Virgin (otherwise the Litany of Loreto); 3. The Litany of the Holy Name of Jesus.

LITURGICAL BOOKS.—The chief are the Missal, Breviary, Ritual, Pontifical, Ceremonial of Bishops, and Martyrology. The Gradual, Antiphonary and Hymnary contain the necessary plain chant.

LITURGY.—The rites in the Western and Eastern Church for the celebration of the Holy Eucharist; (more generally) all forms of public worship approved by the Church.

LORETO.—A town near Ancona in Italy, to which the Holy House of Nazareth was transported by the ministry of angels in 1294.

LOURDES.—A town on the French side of the Pyrenees, much frequented as a pilgrimage since the apparitions of B. V. M. in 1858 to Bernadette Soubirous in a grotto by the riverside.

LUTHERANS.—Followers of Luther, whose most distinctive tenet was justification by faith only, without good works. The Catholic faith on this point was fully defined by the Council of Trent.

MAGNIFICAT.—The canticle of the Blessed Virgin Mary (Luke i) said or sung at Vespers.

MALTA, KNIGHTS OF.—A military religious order founded in 1118 at Jerusalem for the reception and care of pilgrims; called also Hospitalers or Knights of St. John of Jerusalem. The island of Malta was given to them by the Emperor Charles V in 1530, but was taken from them by Bonaparte in 1799.

MANICHEES.—Heretics named after Manes, who, with other false doctrines, adopted the ancient Persian belief in two supreme beings, one good, the other evil, the material world being made by the latter. This heresy frequently reappeared under different forms or names. St. Augustine followed it before his conversion.

MANIPLE.—One of the vestments worn at Mass by the priest and sacred ministers; it is placed upon the left arm of a subdeacon at his ordination

MANTELLETTA.—A short cloak without sleeves, worn by prelates. A longer one called mantellone is worn by prelates of an inferior rank.

MARISTS.—A congregation founded by Father Colin at Lyons and approved by Gregory XVI in 1836 under the name of "Society of Mary," specially zealous in missionary countries. There are Marist sisters who preform good works in a similar spirit; also Marist brothers employed in teaching.

MARONITES.—A number of monasteries and a Catholic population in the Lebanon, having a special rite.

MARRIAGE, MIXED. — A marriage between a Catholic and one who, though baptized, does not profess the Catholic faith. The Church has always forbidden mixed marriages, and considered them unlawful and pernicious; but she sometimes permits them, by granting a dispensation, for very grave reasons and under special conditions.

MARTYROLOGY.—A catalogue of Martyrs and other Saints, arranged according to the calendar, with short notices of each.

MARY.—The name of the Virgin Mother of God (Feast in September).

MASS.—The Sacrifice of the Body and Blood of Jesus Christ, really present on the altar under the appearances of bread and wine, and offered to God for the living and the dead. It is one and the same Sacrifice with that of the Cross, inasmuch as Christ, who offered Himself a bleeding Victim on the Cross to His Heavenly Father, continues to offer Himself in an unbloody manner on the altar, through the ministry of His priests.

MASS, ENDS OF.—The Sacrifice of the Mass is offered for four ends; first, to give supreme honor and glory to God; second, to thank Him for all His benefits; third, to obtain pardon for our sins; and, fourth, to obtain all other graces and blessings through Jesus Christ.

MASS, HIGH OR SOLEMN.—With incense, music, deacon and subdeacon, etc.

MASS, LOW.—Without music, the priest saying and not singing the Mass throughout. If the Mass is sung, but without deacon and subdeacon, it is called Missa Cantata.

MATRIMONY. — The Sacrament which sanctifies the contract of a Christian marriage, and gives a special grace to those who receive it worthily.

MELCHITES.—From a dogmatic and liturgical point of view these are simply Greeks living in Egypt or Syria. See United Greeks. The United Melchites retain the liturgies of St. Chrysostom and St. Basil. They returned to the unity of the Church under the Greek Patriarch of Antioch in 1686.

MELLIFLUOUS DOCTOR. — St. Bernard.

MEMENTO.—The remembrance of the living or of the dead, which is made in the Mass.

MENDICANT ORDERS.—Religious, who, by their rule, live entirely upon alms. In many cases, however, the rules have been subsequently mitigated in this respect.

MENOLOGY.—From the Greek word for a month, a calendar containing the names of saints; equivalent to Martyrology.

MERCY, ORDER OF OUR LADY OF (de Mercede).—An Order (first military, and afterwards religious),

for the redemption of captives, founded in 1223 by St. Peter Nolasco and James I, King of Arragon, together with St. Raymond of Pennafort, their confessor, Our Lady having appeared to each of these in distinct visions the same night.

MERCY, SISTERS OF.—A congregation founded in Dublin, in 1827, by Catherine McAuley, for carrying on all works of mercy, spiritual and corporal. Each convent is independent of every other, and is under the control of the Bishop of the diocese.

MERIT.—The proportion which exists between an action and its reward To merit supernatural reward an action must be performed for God, done freely, and in a state of grace, and there must be a promise on the part of God, without which we have no claim on Him.

METROPOLITAN.—An Archbishop who has suffragan Bishops.

MILLENNIUM.—A supposed reign of Christ with His saints upon earth for a thousand years before the end of the world. Belief in this, arising from a misinterpretation of Apoc. xx, was widely spread in early times.

MINIMS, ORDER OF.—An austere order of mendicant friars, founded in the fifteenth century by St. Francis of Paula. He called them Minims (i. e., the least), to humble them even below the Franciscans, who call themselves Friars Minor.

MINISTER.—One who serves at the altar especially at Mass.

MINISTER (OF A SACRAMENT). —One who has the power of validly administering a Sacrament. The minister must use the correct matter and form and have an actual or virtual intention of performing the Sacrament, or at least of doing what the Catholic Church does in it. For him to act lawfully, faith and a state of grace are also required, but the absence of these does not affect the validity. A priest is the ordinary minister of Baptism, Holy Eucharist, Penance and Extreme Unction, a Bishop of Confirmation and Holy Order. In Matrimony, the contracting parties themselves are ministers as well as subjects, the parish priest being present as the appointed witness on behalf of the Church.

MINISTERS OF THE SICK. — A religious order founded by St. Camillus of Lellis, in 1586, for tending the sick and dying.

MINOR, ORDER OF FRIARS.— The title of the Franciscans.

MIRACLE.—An effect above human or natural power.

MISSAL.—The liturgical book containing the ordinary and proper of Masses according to the calendar.

MISSION. — A course of sermons and exercises on the eternal truths, corresponding to the retreats of private individuals. The district placed under the charge of a priest is called a mission in England.

MISSIONS, PIOUS SOCIETY OF THE.—Founded in Rome by the Ven. Vincent Pallotti, in 1835.

MITRE.—Head-dress worn by Bishops, abbots, and some others.

MONASTERY.—A dwelling where men or women lead a coenobitic life under rule and vows. St. Pachomius, who built monasteries in the Thelbaid in 315, is regarded as their originator.

MONK.—One who leaves the world to practice the counsels of perfection in a monastic order. St. Anthony the Great was the first to gather disciples round him to be trained in virtue.

MONOTHELITES. — Heretics who held that Christ had only one will. It was defined at the sixth general council (at Constantinople) that Christ "has two natural wills, without division, change, partition, confusion, not contrary to each other, but the human will following and subject to the divine."

MONSTRANCE.—The vessel in which the Blessed Sacrament is placed for Exposition or Benediction.

MONTH OF MARY.—May, which is specially set apart for devotion to Our Lady.

MONTH'S MIND.—Special prayers and Mass offered for the dead on the thirtieth day.

MORGANATIC MARRIAGE.—Marriage of a prince with a woman of inferior condition, which does not raise her to his own rank. It gives legitimacy, though not right of succession, to his children.

MORTAL SIN.—A grievous offense against God. It is called mortal sin because it kills the soul and deserves hell.

MOTET.—A piece of church music of moderate length, adapted to Latin words. The term was originally confined to those intended to be sung during the Offertory of the Mass.

MOTHER OF GOD.—The Blessed Virgin Mary, because Jesus Christ her Son, who was born of her as man, is not only man, but is also truly God. She is our mother also, because, being the brethren of Jesus, we are the children of Mary.

MOZETTA. — A cape with hood, worn by prelates and other privileged persons.

MUNDATORY. — A linen cloth used to purify the chalice at Mass, and for similar purposes.

NATIVITY FEAST OF THE.—Christmas Day, 25th of December—of B. V. M. September 8th.

NAZARETH, SISTERS OF.—They depend on alms collected daily, and provide a permanent home for aged and infirm poor, and orphan and incurable children.

NEOPHYTE (newly grown).—Term applied in the primitive Church to converts newly baptized.

NESTORIANS.—Heretics who hold that there are two persons as well as two natures in Christ. Nestorius was condemned by the General Council of Ephesus in 431, which defined that Mary was the Mother of God.

NIMBUS.—A circular halo or glory depicted over the head of Christ or the Saints.

NOCTURN.—Part of matins in the Divine Office.

NOTRE DAME, SISTERS OF.—Founded at Amiens in 1797, and subsequently transferred to Namur, by the Ven. Julie Billiart, for the instruction of children, principally of the poor.

NOVENA.—A nine days' prayer, made in preparation for a feast, or at other times, after the example of the Apostles before Pentecost.

NOVICE.—A member of a religious community who is undergoing the probation required before final and complete entry or profession.

NUN.—A member of a religious order of women.

NUNC DIMITTIS.—The canticle of Simeon (Luke ii), a part of compline.

NUNCIO.—A Papal envoy, corresponding to the ambassador of a secular state.

OATH.—Calling God to witness the truth of what we assert, or to our sincerity in what we promise.

OBEDIENCE.—(1) A moral virtue; (2) One of the vows taken in religious orders; (3) Voluntary, an Evangelical counsel.

OBLATES OF MARY IMMACULATE.—A society of priests founded by Charles de Mazenod, afterwards Bishop of Marseilles, to undertake missions, etc. There are also sisters under the title of the Immaculate Conception.

OBLATES OF ST. CHARLES.—Congregation of secular priests who "offer" themselves to the Bishop for any work in his diocese. Founded by St. Charles Borromeo in 1578.

OBLIGATION, HOLY DAYS OF.—Days on which we are bound to hear Mass and rest from servile works. Besides Sundays those observed in England are: Christmas Day, the Circumcision, the Epiphany, the Ascension, Corpus Christi, SS. Peter and Paul, the Assumption of our Lady, and All Saints. Also in Scotland St. Andrew; and in Ireland, St. Patrick and the Annunciation.

OCTAVE.—The continued celebration of a feast until the eighth or octave day.

OFFERTORY.—The offering of the elements in the Mass after the Gospel; hence become the general name for voluntary offerings of the faithful in church.

OFFICE, DIVINE.—A form of prayer consisting of psalms, lessons, hymns, etc., used by all the clergy and by religious of both sexes. This office is divided into several parts, called the seven Canonical Hours, viz.: Matins, or Nocturnal Office, to which are annexed the Lauds, or morning praises of God; the first, third, sixth and ninth hours of prayer called, Prime, Tierce, Sext and None; Vespers, or even-song; and Compline.

OFFICE OF B. V. M., LITTLE.—A short office in honor of the Mother of God, following the order of the Canonical Hours. It is given a place in the breviary and is daily recited in many religious communities and by others of the faithful.

OILS, HOLY.—Olive oil solemnly blessed by the Bishop on Thursday in Holy Week. There are three kinds, viz.: 1. Oil of Catechumens, used in the ceremonies before Baptism. 2. Oil of the sick, used in Extreme Unction. 3. Chrism, or oil mixed with balm, used in Baptism, Confirmation, Holy Orders, and other consecrations and blessings.

OLD CATHOLICS.—Heretics taking this name, who deny the Catholic faith regarding the primacy and infallibility of the Roman Pontiff, defined by the General Vatican Council in 1870. They have also manifested their contumacy by holding communion with other false sects.

ORATORY.—A place adapted for prayer.

ORATORY, CONGREGATION OF THE.—A congregation of secular priests, founded by St. Philip Neri at Rome in the sixteenth century; introdueed into England in 1848.

ORDERS, HOLY.—The Sacrament by which Bishops, priests and other ministers of the Church are ordained, and receive power and grace to perform their sacred duties. There are seven orders which are received in succession: Ostiarius or doorkeeper, Exorcist, Lector, Acolyte, Subdeacon, Deacon, Priest. The first four are called Minor Orders, and the three last Holy Orders. A Bishop possesses the fulness of the priesthood, that is, he has not a part, but the whole of that power of Order which our Lord gave to His Apostles, having the power of conferring the Holy Ghost by the imposition of hands and so continuing the Church's hierarchy.

ORDERS, RELIGIOUS.—Societies of men or women united in the desire to renounce the world and lead a perfect life. They are bound by vows to the observance of the Evangelical counsels, as well as to live according to certain rules. Some orders (contemplative) are entirely devoted to retirement and prayer, others (active) unite with these missionary or other good works.

ORDINARY.—A name given to the Bishop of a diocese because he has ordinary (not delegated) jurisdiction and right to perform all ecclesiastical functions in his diocese.

ORDO DIVINI OFFICII.—The calendar of divine offices for the use of the clergy.

ORIGINAL SIN.—That guilt and stain of sin which we inherit from Adam, who was the origin and head of all mankind.

OSTIARIUS OR DOORKEEPER.—One of the minor orders.

PALLA.—A small linen cloth to cover the chalice; originally part of the corporal.

PALLIUM.—A band of white wool with four purple crosses worked on it, worn on the shoulders. Every year on the feast of St. Agnes two lambs are brought by the apostolic subdeacons into the church of St. Agnes at Rome, at Torre de' Specchj, who sung. They are presented at the altar and received by two Canons of the Lateran who place them in the care of the nuns of St. Frances of Rome at Torre de, Specchi, who make the palliums from their wool. These are laid by the sub-deacons on the tomb of St. Peter, where they remain all night. The pallium is worn by the Pope, and sent by him to Patriarchs, Primates, and Archbishops, in token that they possess the fullness of the episcopal office.

PALM.—The emblem of martyrdom, and also in general of heavenly reward (Apoc. vii, 9).

PALMS, BLESSED.—On Palm Sunday palm and olive branches are blessed, and borne in the hands of the faithful in remembrance of the triumphal entry of Christ into Jerusalem.

PARACLETE.—A name of the Holy Spirit, rendered advocate by some, by others comforter.

PARASCEVE.—Preparation, the day before the Sabbath; retained as a name for Good Friday in the liturgy.

PASCHAL CANDLE.—A large candle solemnly blessed and lighted on Holy Saturday, remaining till Ascension Day at the gospel side of the altar a symbol of the fiery pillar which led the Israelites from Egypt, and of Christ, our never failing light.

PASCHAL PRECEPT.—The fourth commandment of the Church, "To receive the Blessed Sacrament at least once a year, and that at Easter or thereabouts."

PASCHAL TIME. — From Easter Day to the end of the Octave of Pentecost.

PASSION. — The sufferings of Christ. The narrative of the same in the Gospels sung with special solemnity in Holy Week.

PASSION MUSIC.—A solemn plain chant melody, of early but uncertain date. The text is divided between three "Deacons of the Passion," one of whom sings the words spoken by Christ, another the narrative of the Evangelist, and the third the utterances of the Apostles and others. The exclamations of the crowd, however, are more generally sung by the choir.

PASSION SUNDAY.—The fifth Sunday of Lent. Crucifixes and images are veiled, and the Gloria Patri omitted at Mass.

PASSION-TIDE.—The season from Passion Sunday to Holy Saturday.

PASSIONISTS. — A congregation of discalced clerks, founded by St. Paul of the Cross in the eighteenth century; introduced into England in 1842.

PATEN.—A plate used to receive the Host at Mass.

PATERNOSTER. — The Our Father, or the Lord's Prayer.

PATRIARCH.—The highest grade in the hierarchy. After the supreme Pontiff, there are four great patriarchates: Alexandria, Antioch, Constantinople, and Jerusalem. There are three minor patriarchs, in Spain (of the Indies), of Lisbon, and of Venice.

PATRON SAINT.—One whose name has been received at Baptism or Confirmation, or who has been chosen as the object of special devotion. There are also Patron Saints of cities and countries; these cannot be chosen by the clergy alone, but the choice requires the consent of the people given by the secret suffrages of their representatives, especially convoked for the purpose.

PAX.—The kiss of peace in the Mass; an instrument used for the same purpose.

PECTORAL CROSS. — A small cross of precious metal (sometimes adorned by jewels), worn on the breast by Bishops and Abbots as a mark of their office. Canons have sometimes the privilege of wearing it.

PELAGIANS.—Early heretics, who denied original sin and the absolute necessity of divine grace; their doctrines, however, varied at different periods.

PELICAN.—An emblem of Christ in the Blessed Sacrament, from the ancient idea that a pelican fed her young with the blood from her own breast.

PENANCE, SACRAMENT OF.—The Sacrament by which the sins we have committed after baptism are forgiven. This forgiveness is conveyed to our soul by the priest's absolution, joined with contrition, confession and satisfaction. A priest, however (except at the hour of death), cannot absolve unless he has been approved and received jurisdiction, faculties being given him.

PENITENTIAL PSALMS. — A name given to Psalms vi, xxxi, xxxvii, l, ci, cxxviv, cxlii, which express sorrow for sin and desire for pardon.

PENTATEUCH. — The first five books of the Old Testament, attributed to Moses.

PENTECOST.—Feast kept on seventh Sunday after Easter, to commemorate the Descent of the Holy Ghost upon the Apostles at Jerusalem. The name is taken from the Jewish feast, when first fruits were offered and the giving of the law celebrated, which took place fifty days after the pasch, and passage of the Red Sea.

PERSEVERANCE, FINAL.—The special gift in virtue of which a man remains in a state of grace in the moment of death.

PERSON.—The substance individuality complete of an intellectual nature.

PETER'S PENCE.—Originally an annual tax of one penny for every house in England, paid to the Holy See; now a general term for collections made for the support of the Holy Father.

PHYSICIAN, DUTY OF.—He is bound by his state to urge the duty of confession upon the sick whom he attends in any serious illness.

PIETA.—Representation of Our Lady with the Body of Christ taken down from the Cross.

PONTIFICAL.—Relating to Bishops; a book containing the ritual of Episcopal ceremonies.

PONTIFICALIA.—The ornaments which a high dignitary of the Church uses in officiating pontifically; they are: 1. Buskins, sandals, gloves, dalmatic, tunicle, ring, pectoral cross, mitre (white, gold, or precious); 2. Cross throne, faldstool, gremial, ewer, candle, canon.

POOR CLARES.—The second order of the Franciscans, founded by St. Clare at Assisi in 1224, an austere order of nuns. See Colettines.

POOR, LITTLE SISTERS OF THE.—This society was founded in 1840 in France for the support and relief of the aged and infirm poor, who are chiefly maintained by the sisters begging from door to door.

POPE.—A word signifying father, applied to the Bishop of Rome, who is the Vicar of Christ, and visible head of the Church on earth, because he is the successor of St. Peter. See Infallibility.

PORTIUNCULA.—A little church near Assisi repaired by St. Francis. The indulgence known by this name on the 2nd of August was granted to this church at the request of the Saint and afterwards extended to other Franciscan churches.

POSSESSION, DIABOLICAL.—A state in which an evil spirit, by God's permission, inhabits the body. When the devil attacks a man in a somewhat similar manner from without, it is called obsession.

PRAYER.—The raising up of the mind and heart to God by thinking of Him, by adoring, praising, and thanking Him; and by begging of Him all blessings for soul and body.

PREACHERS, ORDER OF.—The official title of the Dominicans given them by Innocent III.

PREDELLA.—The plane immediately in front of the altar.

PREDESTINATION.—The decree of God from the beginning to give His elect eternal glory, and the means to obtain it.

PRECIOUS BLOOD. — The Blood of Christ, so-called because it is the price by which we were ransomed. (Feast on the first Sunday in July.)

PREFACE OF THE MASS.—The introduction to the Canon, terminating with the Sanctus. It varies with the season or feast.

PRELATE.—One who is preferred above others in honor or jurisdiction.

PREMONSTRATENSIANS. — An order of regular canons founded by St. Norbert in 1119; also called Norbertines, and in England, formerly, White Canons.

PRESBYTERY. — Dwelling of a priest or presbyter.

PRESCRIPTION.—The acquisition of an object or a right on the strength of a long undisturbed possession.

PRESENTATION. — 1. The fourth joyful mystery of the Rosary, commemorating the Presentation of Christ in the Temple forty days after His Nativity. 2. Feast (November 21st), when the Presentation of Our Lady in the Temple at the age of three years is celebrated. There is an order bearing this latter title (founded 1777 in Ireland) for the Christian education of the poor as well as the rich.

PRESUMPTION.—A foolish expectation of salvation without making use of the necessary means to obtain it.

PRIEST.—One ordained to participate in a special manner in the ministry and priesthood of our Lord. It is the office of a priest "to offer, bless, rule, preach, baptize." The matter and form of ordination to the priesthood are:—1. The imposition of hands by the Bishop, with the words which follow; also probably; 2. The delivery of the chalice with wine and the paten and host with these words: "Receive the power of offering sacrifice to God for the living and the dead in the name of the Lord," and, 3. A second imposition of hands with the words, "Receive the Holy Ghost; whose sins thou shalt forgive shall be forgiven them; and whose sins thou shalt retain, shall be retained."

PRIOR, PRIORESS.—The title of a superior of a religious house in most orders.

PRIVILEGED ALTAR.—An altar with a plenary indulgence for one soul in Purgatory attached to all Masses said there for the dead. Sometimes the privilege is personal to the priest.

PROCESSIONS. — In use for triumphs or supplication in nearly all nations, even before Christ. Besides those in Holy Week, the chief public penitential ones are on the Feast of St. Mark (April 25th) and the Rogation days. The feast of Corpus Christi, above others, is celebrated by festal processions of the Blessed Sacrament. Because of the present afflictions of the Church, processions of the Rosary are ordered during the month of October.

PROFESSION, RELIGIOUS.—Taking vows in an order or congregation after previous probation and novitiate.

PROPAGANDA.—The Sacred Congregation of Cardinals and others "de propaganda fide," entrusted with the interests of the Church in missionary countries. Also a college under the direction of the same.

PROPAGATION OF THE FAITH, ASSOCIATION OF.—An association of seculars founded about 1819-22 by Pauline Jaricot in Lyons, but now spread thoughout the entire world. The contributions of the members (one halfpenny per week) form the chief support of Catholic missions to the heathen.

PROPOSITIONS, CONDEMNED. —Sentences extracted from the writings of an author which are dangerous to the faithful, and are, therefore, publicly condemned by the Holy See,

and noted as temerarious, erroneous, heretical, etc., as the case may be.

PROTOMARTYR.—The first martyr, St. Stephen; of England, St. Alban.

PROTONOTARY.—One of the first notaries of the Apostolic See, successors of those who, in the early ages, recorded the Acts of the Martyrs.

PROVINCE.—1. The territory in which the Bishops are suffragans of one Archbishop or metropolitan. 2. (In religious orders) that in which the members are under one provincial superior.

PROVINCIAL.—(Of an order) a superior appointed to have authority within the limit of a certain province.

PROVOST.—The head of a collegiate or religious body; the chief dignitary of many cathedral chapters, as in England now (in other chapters the head is called Dean or Archdeacon).

PRUDENCE.—A cardinal virtue by which is determined what should be done and what avoided.

PURGATORY.—A place where the souls suffer for a time after death, if they depart this life in venial sin, or if they have not fully paid the debt of temporal punishment due to those sins, the guilt of which has been forgiven.

PYX.—A vessel in which the Blessed Sacrament is reserved.

QUASI-DOMICILE.—Residence in a place with the intention of remaining there a considerable time, though not permanently; this causes any one acquiring it to be subject to the laws, and entitled to the privileges of the locality.

QUINQUAGESIMA SUNDAY.—The Sunday immediately before Lent, of which the first Sunday is called "in Quadragesima."

RECEPTION INTO THE CHURCH.—The reconciliation of converts who have probably been baptized; consisting generally in a profession of faith, conditional baptism, and general confession.

REDEEMER.—A title of Christ, because His Precious Blood is the price by which we were ransomed.

REDEMPTORISTS.—The Congregation of the Most Holy Redeemer, founded by St. Alphonsus Liguori in 1732.

REFECTORY.—The place set apart for meals in religious houses.

REGINA COELI.—The antiphon of the B. V. M. for Paschal time; also used in place of the angelus morning, noon, and evening during that season.

REGULARS.—Those bound by the three vows of religion, and observing a common rule (regula) of life, according to the order or congregation to which they belong.

RELICS.—The dead bodies or bones of holy persons, as also other things which have belonged to them in their mortal life. A more than ordinary veneration is due to the wood of the Cross, and other instruments of Christ's Passion.

RELIGION, VIRTUE OF.—By which we give to God that honor which is due to Him, and that, not only inwardly in our mind, but externally in our words, deeds and gestures.

RELIQUARY.—A case for relics which, when placed therein, must be securely sealed and authenticated by competent authority before being exposed for veneration.

REQUIEM.—Mass or Office for the Dead.

RESCRIPT.—The answer to a petition, given in writing by a prince.

RESERVED CASE.—A sin, the absolution from which is reserved to the Bishop, or to the Holy See.

RESTITUTION.—To restore ill-gotten goods, without which the sin of taking or possessing them will not be forgiven; or to restore the good name of another who has been injured by speaking ill of him.

RESURRECTION OF CHRIST.—The Soul of our Lord, which had been in Limbo since He died, was united again to His Sacred Body, and Christ rose from the dead, immortal and impassible.

RETREAT.—Retirement from worldly intercourse for a time spent in silence and spiritual exercises. The ordinary duration is three to ten days.

RING, EPISCOPAL.—This is given to a bishop at his consecration as a mark of dignity and also as a seal and token of fidelity to the Church which is the spouse of God. Bishops generally wear a ring with an amethyst, Cardinals with a sapphire, the Pope with a ruby; but this is a matter of custom rather than rules.

RITUAL.—The approved order of a ceremony; the book in which is set down the order of administration of the Sacraments, burials, various blessings, etc.

ROCHET.—A linen vestment with close sleeves, worn by Bishops, Abbots, and others.

ROGATION-DAYS. — Three days before Ascension Day, when there are public processions with the litanies, and for which there is a special Mass.

ROSARY OF THE B. V. M.—A devotion in which fifteen decades—each consisting of a Pater, ten Aves, and a Gloria—are recited, and accompanied, each of them, by meditation on one of fifteen mysteries of our Lord, or of our Blessed Lady. Of the fifteen mysteries five are called Joyful, five Sorrowful and five Glorious. The prayers are counted by the use of beads, arranged in order for five decades; this is called a chaplet. When the beads have been duly blessed, many indulgences can be gained by those who use or carry them. The use of beads is very ancient, but the Rosary was given and taught by our Lady herself to St. Dominic as a means of overcoming the heresy then prevalent.

ROTA.—The supreme tribunal at Rome for the decision of questions of law, both civil and canon.

RUBRICS.—Directions as to ceremonies which occur in liturgical books, so-called from their being generally printed in red latters.

RUTHENIAN CATHOLICS.—Christians who use the Greek liturgy translated into Old Slavonic, but own obedience to the Pope. See United Greeks.

SABBATH.—The seventh day, on which God rested after creation, ordered to be kept holy by the third commandment. The Church, in the time of the Apostles, transferred the obligation from the seventh to the first day of the week in honor of the Resurrection of Christ.

SACRAMENT.—An outward sign of inward grace, ordained by Jesus Christ, by which grace is given to our souls. There are seven: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony. When a Sacrament is given there must always be 1, things for matter; 2, words as form; 3, the person of a minister having the intention of doing what the Church does.

SACRAMENTAL GRACE.—A title to certain actual graces, to enable us to live up to the end of the Sacrament which we have received.

SACRAMENTALS.—Certain practices of piety, commonly so called on account of a certain similarity to the Sacraments, e. g., holy water, and other things blessed by the Church. These do not of themselves give grace, but in virtue of the prayers of the Church help to excite good dispositions in the soul.

SACRED HEART OF JESUS.—(Feast, Friday or Sunday, after the Octave of Corpus Christi.) The Sacred Heart receives supreme divine adoration, being inseparably united to the Second Person of the Holy Trinity. It is the symbol of the love of our Lord in dying for our redemption. Many dioceses have been consecrated to the Sacred Heart and the festival has been raised to the first rank. This devotion has become popular in the Church since the apparition of our Lord to Blessed Margaret Mary Alacoque, a Visitation nun, in the seventeenth century.

SACRED HEART, RELIGIOUS OF THE.—An order of nuns founded at Paris in 1800 by the Ven. Mother Barat, principally for the education of girls.

SACRIFICE.—The offering of a victim by a priest to God alone in testimony of His being Sovereign Lord of all things.

SACRILEGE.—A profanation of anything holy or dedicated to God—persons, places, things.

SACRISTY.—A place adjoining a church, where the sacred vessels and vestments are kept, and where the clergy prepare for ecclesiastical functions.

SAINTE UNION DES SACRES COEURS.—Founded at Douai, with a rule chiefly taken from that of the nuns of the Visitation; for the education of girls of every rank.

SALESIANS.—A congregation under the patronage of St. Francis of Sales, founded at Turin by Don Bosco, and confirmed in 1874 for active work. There are others under the same patronage.

SALETTE, LA.—A mountain in Dauphia, become a place of pilgrimage since 1846, when our Lady appeared there to two peasant children.

SALT.—An emblem of wisdom; used in blessing holy water, and in the ceremony of baptism.

SALUTATION, THE ANGELIC.—The Ave Maria (Hail Mary).

SALVE REGINA.—Or "Hail, Holy Queen," the antiphon of the B. V. M. from Whitsuntide to Advent; also used as a prayer throughout the year.

SANCTIFYING GRACE.—That by which a man is constituted permanently just or holy, the friend of God and His Son by adoption. Charity always accompanies sanctifying grace, and many great theologians consider that they are one and the same thing; for all the effects and characteristics of the former are attributed in Holy Scripture to the latter.

SANCTUARY.—The part of a church where the altar stands; a holy place to which pilgrimages are made.

SANHEDRIM. — The Supreme Council of the Jewish nation at the time of Christ (Matt. v, 22), consisting of seventy members (Numb. xi, 16).

SATISFACTION.—Doing the penance given us by the priest in confession. It is also made by good works, mortification and gaining indulgences.

SCALA SANCTA. — A flight of our Savior ascended; they were twenty-eight marble steps from the house of Pilate at Jerusalem which our Savior ascended; they were brought to Rome in 326 by St. Helena, and are frequented by pilgrims, who ascend them on their knees.

SCALLOP SHELL.—The sign of a pilgrimage made to the shrine of St. James at Compostella; hence also become the emblem of that Apostle himself.

SCANDAL.—To lead another to commit sin; a sin against the fifth commandment, being equivalent to spiritual murder.

SCAPULAR.—A part of the religious habit, covering the shoulders, (scapulae), part being in front and part behind. The scapular generally worn by the faithful consists of two small squares of woolen cloth joined by two strings. This represents the habit of a religious order to which the wearer is associated. The principal one are: 1. Brown, of B. V. M. of Mount Carmel. Our Lady appeared to St. Simon Stock at Cambridge in the thirteenth century, and promised as a singular privilege for the Carmelite Order, that whosoever wore it at their death should not suffer eternally (Carmelites); 2. White, of the Holy Trinity (Trinitarians); 3. Black, of the Seven Dolours (Ser-

vites); 4. Blue, of the Immaculate Conception, to which unusually large indulgences have been granted (Theatines); 5. Red, of the Passion, revealed to a Sister of Charity in 1846, with the promise that those who wear it shall receive every Friday a large increase of faith, hope, and charity (blessed by Vincentians). It is necessary to have a scapular blessed and to be invested with it (but not on renewal).

SCHISM.—Formal separation from the Church.

SCHISMATICS.—Those who refuse to be under the Supreme Pontiff and to communicate with the members of the Church subject to him.

SCRIPTURE, INTERPRETATION OF.—The following words are in the profession of faith:—"I admit the Holy Scriptures according to that sense which our Holy Mother the Church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers." In the literal sense the words signify certain things; but sometimes God ordained that these things also should signify others, and this is a mystical or spiritual sense or meaning. Thus St. Paul says that Ismael and Isaac were types of Jewish bondage and Christian freedom.

SCRUPLE.—A fear of actions being sinful, without sufficient ground for it.

SEAL OF CONFESSION.—The obligation of keeping knowledge gained through sacramental confession secret, even at the cost of death.

SECULAR CLERGY.—The clergy of all ranks and orders serving Christ in the world, not bound by vows.

SEMI-DOUBLE.—A feast of minor rank.

SEMINARY.—A college for ecclesiastical students, to be provided in every diocese according to the council of Trent.

SENTENCES, MASTER OF.—Peter Lombard (1164) who wrote the four books of Sentences, for a long time the chief handbook in theological study.

SEPTUAGESIMA SUNDAY.—The third Sunday before Lent; violet vestments begin to be used and the use of Alleluia in the Divine Offices is discontinued until Easter.

SEPTUAGINT (seventy). — The chief Greek version of the Old Testament so called because it was approved and sanctioned by the Sanhedrim, or because, according to tradition, seventy-two men were employed on the translation. It was probably made in the third century B. C. Most of the citations from the Old Testament in the New were out of it.

SEPULCHRE.—The ordinary name for the place specially prepared, where the Blessed Sacrament remains from the Mass on Holy Thursday till the Office on Good Friday.

SEPULCHRE, CANONESSES OF THE HOLY.—An order claiming its origin from the guardianship of the Holy Sepulchre, instituted by St. James the Less. Their habit was formerly white but black is now worn in mourning for the Holy Sepulchre.

SERAPHIC DOCTOR.—St. Bonaventure (1274).

SERAPHIC ORDER.—The Franciscans.

SEQUENCE.—A rhythm or prose between the Epistle and Gospel in certain Masses; "Victimae Paschali" at Easter; "Veni Sante Spiritus," at Pentecost; "Lauda Sion," on Corpus Christi; "Stabat Mater," on the feast of the Seven Dolours; and "Dies Irae," in Masses for the Dead.

SERVILE WORK. — Occupation which employs the body rather than the mind. All unnecessary servile work is strictly prohibited on Sundays and feasts.

SERVITES.—Order of the Servants of the Holy Virgin, founded in 1233 by seven Florentine Saints. The Third Order was founded in 1306 by St. Juliana Falconieri.

SEXAGESIMA SUNDAY. — The second Sunday before Lent.

SIMONY.—To barter any sacred office or thing for money or temporal consideration, so called from Simon Magus (Acts viii).

SIMPLE FEAST.—The least in rank; the office differing little from that of a feria.

SIN.—An offense against God by any thought, word, deed, or omission, against the law of God. It is either original or actual, mortal or venial.

SINS OF OTHERS.— We are answerable for the sins of others when we either cause them, or share in them, through our own fault; this may be by counsel, command, consent, provocation, praise or flattery, concealment, partnership in the sin, silence, defending the ill done.

SODALITY.—An association of lay persons meeting together for pious purpose under certain rules.

SORROWFUL MYSTERIES OF THE ROSARY.—1. The Agony in the Garden; 2. The Scourging at the Pillar; 3. The Crowning with Thorns; 4. The Carrying of the Cross; 5. The Crucifixion.

SOUL.—The spiritual substance which is the principle of life in man, and is immortal.

SPECIES, EUCHARISTIC. — The appearances of bread and wine which remain after consecration. See Accidents.

SPONSOR.—A surety, hence a name for a godparent at Baptism or Confirmation.

STATE OF GRACE.—To be free from mortal sin and pleasing to God.

STATIONS, OR WAY OF THE CROSS.— A devotion which commemorates fourteen stages of our Lord's Passion, from Pilate's house to Mount Calvary.

STATIONS OF THE CHURCHES OF ROME.—Anciently processions with litanies to extirpate the remains of idolatry; now, indulgences to be gained by visiting churches appointed by the Pope on fixed days. These are named in the missal.

STIGMATA.—Wounds resembling those of Our Lord, miraculously produced in the bodies of some of the servants of God, but most notably in the case of Francis of Assisi (Feast, September 17th). The name is from Gal. vi, 17.

STOCKS.—Vessels in which the holy oils are kept.

STOLE.—A long narrow vestment worn at Mass, in the administration of the sacraments, and at other times by priests. It is placed over the left shoulder of a deacon when he is ordained.

STOLE-FEES.—Offerings made to priests who administer the Sacraments, or perform other rites of the Church.

STOUP.—A vessel to contain holy water.

STYLITES. — From the Greek stylos signifying pillar. Religious men living upon pillars. There were several of these in the East, of whom the most celebrated was St. Simeon (459), but only one was known in the West.

SUBDEACON.—The lowest of the Holy Orders. It is his office to serve the deacon at the altar, and sing the Epistle.

SUBJECT (OF A SACRAMENT). —One who receives a Sacrament of which he is capable.

SUBSTANCE.—A being subsisting in itself (not needing a subject in which to be inherent).

SUFFRAGAN BISHOP.—The Bishop of a diocese in relation to the metropolitan of the province.

SUFFRAGE.—Vote or interest at an election; a recommendation or prayer.

SULPICIANS.—A congregation of priests taking its name from the Seminary of St. Sulpice in Paris, established by M. Olier in 1642.

SUNDAY.—The first day of the week, observed as a day of rest from apostolic times in place of the Sabbath.

SUPREMACY OF THE POPE.—Being highest in rank, and having fullest power of authority and government. The English martyrs of the 16th and 17th centuries shed their blood in defence of this.

SURPLICE.—A garment of white linen worn in choir and in giving the Sacraments.

SUSPENSION. — A censure, by which a cleric is prohibited from exercising some or all ecclesiastical functions.

SYNOD.—A term from the Greek, equivalent to council. Applied more especially to diocesan assemblies of the clergy, presided over by the Bishop.

TABERNACLE. — The receptacle in which vessels containing the Blessed Sacraments are reserved above the altar.

TE DEUM LAUDAMUS. — "We praise Thee, O God," the hymn named after St. Ambrose, which is said at matins, on feasts, and on all occasions of thanksgiving.

TEMPERANCE.—A cardinal virtue, which moderates according to the dictate of right reason the desire and use of the pleasure of taste and touch.

TEMPORAL POWER OF THE POPE.—1. His right to possess and govern the patrimony of St. Peter and other states of the Church; 2. His rights as Vicar of Christ in relation to other sovereigns and States.

TENEBRAE.—Matins and lauds of the three days of Holy Week, sung on the previous evenings. The special features are singing of portions of the Lamentations of Jeremias and the Miserere.

TERTIARY.—A member of one of the third orders.

THAUMATURGUS. — Workers of wonders. A title applied to various Saints distinguished for their many miracles, e. g., St. Gregory Thaumaturgus, or St. Philomena, who is called the Thaumaturga of the 19th century.

THEATINES.—Regular clerks instituted by St. Cajetan in 1528.

THEISM.—Belief in the existence of God on grounds of natural reason.

THEOLOGICAL VIRTUES. — Faith, hope, and charity, so called, because they relate immediately to God.

THEOLOGY.—The science of God and things belonging to God, or more accurately, the sacred teaching of divine things from those which have been revealed. Positive theology explains and interprets the Scriptures, Fathers, and Sacred Canons. Dogmatic theology proves and defends truths of Faith, and by scholastic methods, draws conclusions from principles, partly of faith and partly of natural knowledge. Moral theology regulates conduct by the principles of revelation, and the laws of the Church. Ascetical and Mystical theology treat of the progress of the soul, in the spiritual life, and prayer. Natural theology, so called, has reference to the knowledge of God obtained by purely natural light, and is strictly a branch of philosophy.

THIRD ORDERS.—First instituted by St. Francis and St. Dominic as a sort of middle term between the world and the cloister for men and women who should be bound by rule to dress more soberly and lead more regular and austere lives than ordinary persons. Each has his own novitiate, profession and habit. Other orders or friars have also third orders. Many tertiaries live in religious houses in community. Amongst others, St. Catherine of Siena and St. Rose of Lima belonged to the third order of Dominicans and St. Louis of France and St. Elizabeth of Hungary to that of St. Francis.

THREE HOURS.—A devotion practiced on Good Friday, in remembrance of the three hours our Lord remained upon the Cross.

THURIBLE.—The vessel in which incense is burnt in the ceremonies of the Church.

TIARA.—The mitre with triple crown worn by the Supreme Pontiff in selemn functions. Also called Triregno.

TITHES.—The tenth part, held from the earliest time to be due to God (see Genesis xiv, 20; Levit. xxvii, 30; Heb. vii, 5, etc.). Their payment is the recognized fulfillment of the natural obligation incumbent on the faithful to contribute to the support of their pastors, which is also reckoned among the precepts of the Church.

TITLE TO ORDERS.—The Church requires that her clergy should have the means of suitably maintaining themselves. The ordinary titles are the possession of a benefice or a patrimony, or poverty (religious profession). In missionary countries candidates may be ordained on the title of a mission, which imposes on the Bishop the responsibility of providing for their support.

TONSURE.—The crown made by shaving the upper part of the head, which is a distinctive mark of clerics and religious.

TRADITION. — Truths handed down from one generation to another. Every Catholic is bound "most steadfastly to admit and embrace Apostolical and Ecclesiastical Traditions." The faith has come down to us by two channels — the Scripture or written Word of God, and Tradition of the Church, and Traditions in the Church, the latter varying according to their authority and evidence.

TRANSLATION.—The removal of relics from one place to another, on the anniversary of which the feast of a Saint is often kept; the postponement to a later date of the celebration of a feast, when it occurs on the same day as one of higher rank.

TRANSUBSTANTIATION. — See Eucharist.

TRAPPISTS.—A branch of the Cistercian Order of very strict observance called after their first abbey of La Trappe in France.

TREASURY OF THE CHURCH.—(Or treasure of merits).—The superabundant merits of Christ and the Saints, constituting in the hands of the Church a store of which others may avail; this is drawn from by the Church when she grants indulgences.

TRIANGLE.—At Tenebrae, a stand in this shape on which are placed fifteen candles, to be by degrees extinguished; one, that is, after each psalm, until a mystical darkness (it being generally still day) is produced. The triangular arrangement is at least as old as the seventh century.

TRIDUUM.—A three days' prayer or festal celebration.

TRINITARIANS.—An order founded in 1198 by St. John of Matha and St. Felix of Valois for the redemption of Christian captives out of the hands of the infidels. The white scapular very generally worn belongs to this order.

TRINITY, HOLY.—The mystery of Three Persons in One God.

TUNICLE.—Vestment proper to subdeacons (similar to dalmatic), worn also by Bishops under the dalmatic when they pontificate.

UMBRELLA.—A small canopy held over the Blessed Sacrament in procession; a mark of dignity which certain persons or churches are entitled to have carried.

UNITED GREEKS.—This name includes all who follow the Greek rite and acknowledge the authority of the Pope, i. e., Greek Catholics in Italy, United Melchites in the East, Ruthenian Catholics and Greco-Roumanian Catholics.

UNITY.—A mark of the Church, because all her members agree in one Faith, have all the same Sacrifice and Sacraments, and are all united under one head.

URBI ET ORBI.—To the city and the world, said of the solemn blessing given by the Pope in front of the chief basilicas on certain feasts.

URSULINES.—A teaching order of women founded by St. Angela Merici in 1537.

USURY. — Interest or gain on money lent, exacted without any proper or just title.

VAIN OBSERVANCES. — Synonymous with superstition, or sin against religion by way of excess, e. g., belief in omens, dreams, etc.

VATICAN.—The church and palace at Rome to the west of the Tiber, sacred as the burial-place of the Princes of the Apostles and many Popes. The great basilica erected in 1506-1626 is more commonly known as St. Peter's. The adjoining palace is the chief residence of the Sovereign Pontiff, and the only one occupied by him since the robbery and profanation of the Quirinal in 1870.

VATICAN COUNCIL.— The latest general council, not yet concluded. It was convoked by Pius IX, and met December 8th, 1869. Two constitutions were passed and confirmed by Apostolic authority, one "on the Catholic faith," the other "on the Church of Christ," in which the Pope's authority over the Christians was defined. The council was prorogued in October, 1870, on account of the sacrilegious invasion of Rome.

VEIL.—1. Humeral, worn by the priest at Benediction, and by the subdeacon at High Mass. 2. Chalice, which covers the chalice during the beginning and end of Mass. 3. Tabernacle, silk covering ordered by the rubrics for covering the tabernacle wherein the Blessed Sacrament is reserved. 4. Nuns wear a white veil during their novitiate and assume a

black one at their profession, as a mark of their separation from the world.

VENERABLE.—A title given to a servant of God, the cause of whose canonization has been formally introduced before the Sacred Congregation of Rites at Rome.

VENIAL SIN.—An offense which does not kill the soul, yet displeases God, and often leads to mortal sin. It is called venial because it is more easily pardoned than mortal sin.

VERONICA'S VEIL, ST.—The veil with which the holy woman from the crowd wiped our Lord's face on His way to Calvary, on which His sacred features were miraculously imprinted. It is preserved in St. Peter's, and another fold of it at Jaen, in Andalusia.

VESTMENTS.—The special garments worn by the sacred ministers at Mass; those worn by the priest are, alb and girdle, which are of linen; the maniple, stole and chasuble of silk or other rich material, following the color of the day. A cope is worn at vespers and other ceremonies.

VIATICUM. — Holy Communion given to the dying with a special form.

VICAR.—A substitute or deputy, e. g., the Pope is the Vicar of Christ on earth; a bishop has a Vicar General to act in his place.

VICAR APOSTOLIC.—A titular bishop (or occasionally a priest) appointed by the Holy See to exercise episcopal jurisdiction in countries where there are no episcopal sees established.

VIDI AQUAM. — The antiphon sung with the first verse of the Psalm Confitemini on Sundays during Paschal time in place of the Asperges and Miserere before High Mass.

VIRGIL.—Watching; the eve of a festival.

VINCENT DE PAUL, SOCIETY OF ST.—A society of pious laymen founded in Paris, 1833, who meet in conferences and devote their time to visiting the poor and other works of charity.

VINCENTIANS.—"Priests of the mission" founded by St. Vincent of Paul in 1625.

VIRTUE.—The order of love, according to St. Augustine; or, according to St. Thomas, a good quality of the mind by which we live aright, and which no one uses evilly.

VISION, BEATIFIC. — The sight of God face to face with the spiritual eye of the understanding, strengthened by a special aid called the light of glory.

VISITATION.—1. Visit of B. V. M. to St. Elizabeth, (feast July 2nd); salutation was another name in former days for the same. 2. Episcopal; periodical inspection of the diocese for its regulation and good order.

VISITATION, ORDER OF THE.—Founded by St. Francis de Sales and St. Jane Frances de Chantal at Annecy in 1610.

VOCAL PRAYER.—That which is uttered by the voice, not, however, without attention of the mind.

VOCATION.—The disposition of Divine Providence whereby persons are called to serve God in a particular state of life.

VOTIVE MASSES.—Those which do not correspond with the office of the day.

VOW.—A promise willingly made to God, to do something pleasing to Him.

VULGATE.—The Latin version of the Bible authorized by the Catholic Church. It is founded on the translation made by St. Jerome, chiefly from the Hebrew and Chaldee originals, or the old Latin text revised by him.

WAY OF THE CROSS.— See stations.

WHITE FRIARS.—The old name for Carmelites.

WHIT SUNDAY.—See Pentecost.

WITCHCRAFT.—Dealing with the devil, either directly, or through some one else who has a compact with him.

WORKS OF MERCY, CORPORAL.—1. To feed the hungry. 2. To give drink to the thirsty. 3. To clothe the naked. 4. To harbor the harborless. 5. To visit the sick. 6. To visit the imprisoned. 7. To bury the dead.

WORKS OF MERCY, SPIRITUAL.—1. To convert the sinner. 2. To instruct the ignorant. 3. To counsel the doubtful. 4. To comfort the sorrowful. 5. To bear wrongs patiently. 6. To forgive injuries. 7. To pray for the living and the dead.

WORSHIP.—Honor or reverence, varying according to the object of it; now generally the name of religious honor either the supreme adoration given to God or the veneration due to the Saints.

WOUNDS, FIVE.—The wounds in the hands, feet, and side of Christ, which remained in His Body after the Resurrection. They are the object of a special devotion; and a chaplet in their honor is blessed by the Passionist Fathers.

XAVERIAN BROTHERS.—Founded at Bruges for teaching youth, 1836-46.

YEAR, ECCLESIASTICAL.—This begins on the first Sunday of Advent (the Sunday nearest to the Feast of St. Andrew); the chief movable feasts are regulated by the date on which Easter falls.

ZELATOR.—The name of an active member or officer in certain confraternities.

ZUCCHETTO.—A skull-cap worn by clerics over the tonsure.

Adoration of the Shepherds

APPENDIX.

Councils of the Church.

Interest in the recent encyclical of our Holy Father has induced speculation upon the possibilities of a Council of the Church for the jubilee year. In this connection our N. C. W. C. News Service supplies data upon councils in which bishops have taken part, which is of interest. The doctrines defined by them are also summarized.

In all there have been twenty general or Ecumenical Councils of the Church such as suggested by the Pope may be held in 1925. The first was the Council of Nicea in the time of the Emperor Constantine, when the infant Church had just emerged triumphant from the early ages of persecution. The last was the Council of the Vatican, convened in 1869 which was still in session when it was interrupted by the fall of the Temporal Power of the Papacy in 1870. It was prorogued indefinitely by the Pope and has never been reassembled. The general councils were:

Nicea.

First Ecumenical Council, or Council of Nicea. Convened 325 and lasted ten months and twelve days. Emperor Constantine and Bishop Hosius of Cordova, legate of Pope Sylvester, were present with 318 Bishops in attendance. Drew up the Creed of Nicea, defining Divinity of the Son of God, against Arius, and fixed the date of Easter.

Constantinople.

Second Ecumenical Council or First General Council of Constantinople, Convened 381 under Pope Damasus and Emporor Theodosius I. Attended by 150 Bishops, Defined Divinity of the Holy Ghost, adding to the Nicene Creed the words "quisimul adoratur" and all that follows.

Ephesus.

Third Ecumenical Council or Council of Ephesus. Convened 431, presided over by St. Cyril of Alexandria, legate of Pope Celestine I. Over 200 Bishops present. Defined true unity of Christ, declared Mary the Mother of God, and renewed condemnation of Pelagius.

Chalcedon.

Fourth Ecumenical Council or Council of Chalcedon (451). Under Pope Leo the Great and Emperor Marcian, 150 Bishops present. Defined two natures in Christ and excommunicated Eutyches who taught contrary.

II Constantinople.

Fifth Ecumenical Council or Second General Council of Constantinople (533). Under Pope Vigilius and Em-

peror Justinian I, 165 Bishops, condemned writings of Origen and others and confirmed validity of first four general councils.

III Constantinople.

Sixth Ecumenical Council or Third Council of Constantinople (680-681). Pope Agatho, Emperor Constantine Pogonatus, Patriarchs of Constantinople, and Antioch, and 174 Bishops attended. Put an end to Monothelism, defining two wills in Christ.

II Nicea.

Seventh Ecumenical Council or Second Council of Nicea (787). Convoked by Emperor Constantine VI and his mother Irene. Presided over by legates of Pope Adrian I. Between 300 and 367 Bishops attended. Regulated veneration of Holy Images.

IV Constantinople.

Eighth Ecumenical or Fourth Council of Constantinople (869). Under Pope Adrian II, and Emperor Basil, Three Papal Delegates, 4 Patriarchs, and 102 Bishops. Burnt proceedings of the irregular council convened by Photius against Pope Nicholas and Ignatius, the legitimate Patriarch of Constantinople. Photian schism triumphed in the Greek Church, however, and no other general council was held in the East.

Lateran.

Ninth Ecumenical or First Council of the Lateran (1123). Under Pope Callistus II. About 900 Bishops and Abbots present. Abolished right of investiture by lay rulers and dealt with church discipline and recovery of the Holy Land.

II Lateran.

Tenth Ecumenical or Second Council of the Lateran (1139). Under Pope Innocent II and Emperor Conrad. About 1,000 prelates present. Its object was to put an end to teachings of Arnold of Brescia.

III Lateran.

Eleventh Ecumenical or Third Council of the Lateran (1179). Under Pope Alexander III and Emperor Frederick I, attended by 302 Bishops. Condemned Albigenses and Waldenses.

IV Lateran.

Twelfth Ecumenical or Fourth Council of the Lateran (1215). Under Pope Innocent III. Marks culminating point of ecclesiastical life and papal power in Middle Ages. Patriarchs of Constantinople and Jerusalem, 71 Archbishops, 412 Bishops, 800 Abbots, the Primate of the Maronites, and St. Domonic, present. Published 70 reformatory degrees and an enlarged creed against the Albigenses.

Lyons.

Thirteenth Ecumenical or First General Council of Lyons (1245). Innocent IV presided; Patriarchs of Constantinople, Antioch, and Venice, Emperor Baldwin II of the East, and St. Louis, King of France, present. Council deposed the Emperor Frederick II and ordered a new Crusade under St. Louis.

II Lyons.

Fourteenth Ecumenical Council Convened at Lyons in 1274 by Pope Gregory X. Patriarchs of Antioch

and Constantinople, 15 Cardinals, 500 Bishops, and more than 1,000 other dignitaries present. Effected temporary union with the Greek Church. Added the word "filioque," to the symbol of Constantinople, sought means to recover Palestine, and laid down rules for papal elections.

Vienne.

Fifteenth Ecumenical Council (1311-1313) at Vienne, France. Called by ClementV, first of the Avignon Popes. Patriarchs of Antioch and Alexandria, 300 Bishops (some authorities say 114) King Philip IV of France. Edward II of England and James II of Aragon, attended. Dealt with crimes imputed to Knights Templars, Fraticelli, Beghard, and Beguines, reformation of the clergy and the teaching of Oriental languages.

Constance.

Sixteenth Ecumenical or the Council of Constance (1414-1418). Held during the Great Schism of the West and became legitimate only after Gregory XII formally convoked it. Council ended the schism by securing election of Martin V. Was ecumenical only as to latter sessions and such acts of earlier sessions as were approved by Pope Martin V.

Basle.

Seventeenth Ecumenical or the Council of Basle (1431), afterwards transferred to Ferrara (1438) and Florence (1439). Effected a short-lived union with the Greek Church, the Greeks accepting the council's interpretation of controversial points. Ecumenical only in so far as approved by Eugene IV.

V Lateran.

Eighteenth Ecumenical or the Fifth Council of the Lateran, sat from 1512 to 1517 under Popes Julius II and Leo X. Maximilian I was emperor. Fifteen Cardinals and about eighty archbishops and bishops took part. Decrees chiefly disciplinary. Planned new Crusade which was frustrated by revolt of Luther.

Trent.

Nineteenth Ecumenical or the Council of Trent. Lasted eighteen years (1545-1563) under five Popes: Paul III, Julius III, Marcellus II, Paul IV, and Pius IV; and under the Emperors Charles V and Ferdinand. Was convoked to examine and condemn the errors of Luther and other Reformers Lasted longest, issued most reformatory and dogmatic decrees, and produced most beneficial results of all the councils. Was attended by 5 Cardinal Legates of the Holy See, 3 Patriarchs, 33 Archbishops, 235 Bishops, 7 Abbots, 7 Generals of monastic orders, and 160 Doctors of Divinity.

Vatican.

Twentieth Ecumenical Council, summoned by Pius IX, met at the Vatican December 8, 1869, and lasted until July 18, 1870, when it was adjourned and never reassembled. Is still unfinished. In all 803 ecclesiastical dignitaries attended. Council decreed the doctrine of the Infallibility of the Pope when speaking ex-Cathedra on matters of faith or morals.

The Marriage Court.

Declarations of nullity in matrimonial cases brought before the Tribunal of the Rota have averaged only seventeen annually for the last five years, although most of the work of this ecclesiastical court in that period has been in connection with such proceedings, says the Roman correspondent of the N. C. W. C. Service, in an article written in 1922.

This information was contained in an address made to the Holy Father by Monsignor John Prior, Sub-Dean of the Tribunal, on the occasion of the inauguration of its juridical year, at that time. Monsignor Prior added that this record of the Tribunal is worth remembering in view of the accusations of non-Catholics that the Catholic Church is inclined to facilitate the dissolution of the marriage tie.

Monsignor Prior spoke of the weakening of the family as a consequence of the World War and cited as evidence of that fact the excessive number of divorces in those countries whose legislation permits dissolution of marriage. He pointed out that in England alone 5,000 decrees of divorce were recorded in 1920.

The Tribunal of the Rota, Monsignor Prior said, had often been called upon to judge matrimonial cases, and that five-sixths of the causes coming before it were of that nature, but its declarations of nullity had totaled less than a hundred in five years.

In pronouncing upon such cases, he said, the Tribunal did not mitigate the just severity and the standards which were designed for the protection of the Christian marriage, and therefore, the Supreme Tribunal of the Segnatura which judges appeals from rotali decisions did not in any instance cancel a decree of dissolution, but merely modified some that were contrary to the dissolution.

The Rota Tribunal.

The Tribunal of the Rota dates from the beginning of the thirteenth century, Pope Innocent III in 1205 having defined the duties of the rotali judges, who were by him called Auditores. The importance of the Tribunal increased with the centuries. Popes Honorius III, Gregory IX, Martin V, Sixtus IV, Clement VII and Paul III further enlarged its functions and dignity.

During the temporal sovereignty of the Holy See, the Tribunal of the Sacra Romana Rota in the Pontifical Government also undertook all the civil jurisdiction which is now exercised by the law courts of the several states. Besides being the judicial organ of the Roman court of Justice it extends its authority also to all the ecclesiastical cases that are submitted, from all parts of the world, to the jurisdiction of the Apostolic See.

The civil supremacy of the Pope ceased in 1870, and as there was no longer the temporal administration of the States of the Church, the Tribunal of the Sacra Rota also suspended its functions together with other administrative agencies of the Pontifical Government. The prelates, Uditori di Rota, continued to exist in the Roman hierarchy, but their title was only hon-

orary, since they no longer possessed juridical authority. The judicial cases which were formerly within the jurisdiction of the Roman Court of Justice thereafter were examined and discussed by the Roman congregations not in a juridical form, but rather in an amicable and conciliatory manner.

This situation remained until 1908. In that year Pius X, in the reform of the Roman Court of Justice, effected by means of the Apostolic Constitution, Sapienti consilio, not only modified the functions of the Roman congregations, but renewed in its most solemn form the Tribunal of the Sacra Romana Rota, giving it all the juridical competence that it had always possessed in the ecclesiastical court. Since then the Rota has brilliantly renewed its glorious traditions.

The Borgias.

What are the facts concerning this terrible Borgia family? One reads so much of murders charged to them in the papers? Is it true that one of them was a Pope?

A popular theme for the sensation-loving writers of the press and magazines has been the Borgia family, flourishing in Italy about the fifteenth century. Muck-rakers and scandal-loving writers have run riot with their descriptions of licentious living, crimes and horrors in which the poison cup reigned supreme as a means of removing all persons from this earth who stood in the way of family ambitions.

The family name of the persons so-described was Llancol, from Valencia, Spain. The name Borgia was assumed after a maternal uncle, Alfonso Borgia, was elected to the papacy in 1455, as Calixtus III. This man does not appear under criticism. The victim of attack is Roderick Llancol, afterward Pope Alexander VI, who is popularly associated with Caesar Borgia and Lucretia Borgia, said to be his children.

It is not established that Caesar and Lucretia Borgia were children of Alexander VI. A writer, Leonetti, published in 1880 an exhaustive study of the Borgias, contending that Caesar and Lucretia were not children of Cardinal Roderick Borgia. This work was highly commended at the time by Pope Leo XIII. The writer asserts that they were really children of a relative in the Borgia family, who remained in Spain. The work of Leonetti presents arguments in the case which seem irrefutable, especially so to Parsons in "Some Lies and Errors of History." He confirms the belief that Caesar and Lucretia were really only the wards of Cardinal Roderick, who later become Pope.

As Parsons points out, even if the world accepts the fact that these were the children of the prelate, there is here no proof of immorality. Born in 1431 and receiving successive honors in the Church, commendatory archbishop of Valencia, Cardinal-Deacon, etc., it is yet a fact that he did not receive Holy Orders until 1476, when the office to which he was assigned, Cardinal-Bishop of Albano, demanded ordination.

Even if offspring were born to Roderick before 1476, and there were

none charged against him at a later period, there was no sacrilege involved. At this time the office of Cardinal did not always presuppose Sacred Orders Roderick had not received them. Margarin and other Cardinals are similar instances. Their duties were rather diplomatic and administrative.

But there is also record of exemplary conduct to disprove any charges found in commendatory expressions from Borgia's brother Cardinals. There is proof of favor from Pope Sixtus IV. who appointed him Legate of Spain and Portugal. Cardinal Pavia has left letters of approval of him. Both of these prelates were men of acknowledged sanctity who would not countenance even faults of minor degree in one who at this time was spoken of as a possible candidate for the Papacy.

In 1492, Cardinal Roderick was elected Pope, taking the name of Alexander VI. Foes of the Borgias have attached the stigma of simony to his election. Parsons who goes into the matter searchingly quotes Michael Fernus, a contemporary writer, who Gregoravius calls "by no means a fanatical Papist," as saying that "in electing this Pontiff the Cardinals showed that they had realized the appropriateness of the advice given them by Leonetti in his funeral sermon on Innocent VIII," Alexander's predecessor. Borgia's merit alone secured his election, thought Fernus. Other details of the charge are run down and disproved by Parsons, who quotes many other authorities testifying to Alexander's "learning, excellent conduct and great piety."

Again it is charged that Alexander VI. found death by poison. Parsons quotes from a manuscript history by Sardi, now in the library at Ferrara, in which the author proves that the Pope died of tertian fever then rampant in Rome. (1503). Even the infidel Voltaire in his writings is firm in ascribing Alexander's death to natural causes.

Europe was deceived in those days by writers like Guicciardini, who let their personal hatreds distort history. Voltaire again is proof of the statement that such writers believed their hatred too readily. Very few until our own day accepted the old stories connecting Alexander VI with poisoning, avarice, cruelty, sacrilege, immorality and other charges. The statements were taken with a grain of salt in the old days as the result of hatred and jealousies which political families inimical to the powerful Borgias were interested in spreading.

Burkhard, master of ceremonies in the court of Alexander VI is given as authority for most of the information which blackens Alexander's character. Parsons points out that up to 1684, nearly two hundred years later, the world knew nothing of Burkhard or his servant gossip. Then only a fragment appeared in print. In 1696 Liebnitz published an extensive story, but he admits that he could not find Burkhard's own text. Other writers have rushed to print with defective works which will not bear up under

merciless scrutiny of Parsons and other defenders of the Church.

Those who prefer the charges are Guicciardini, whom Voltaire regarded as mendacious; Jovius, whose emperor, Charles V. called him a liar, seeking always the favor of the great; Tomasi, who wrote to secure the favor of a family unfriendly to the Borgias. There are other manuscripts, all anonymous.

Parsons sums up the character of Alexander II as that of a man having many virtues of a Pope; more than ordinarily active and prudent; nearly always successful in his enterprises; loved by his people during a tranquil rule. His one fault was affection for his relatives, aiding them, supporting them despite their faults. For his aid to Caesar Borgia, he has in the eyes of posterity shared the latter's crimes whereas his fault has been only that of inordinate affection for members of his family.

Simony In Papal Election.

Non-Catholics charges have taken the ground that the election of Alexander VI., was obtained by simony. It is said that since the death of Innocent VIII, his predecessor, there have been no ligitimate Popes, even according to Roman principles. A papal decree nullifies any election procured by simony; therefore, all appointments of cardinals made by a simonical Pope are null; therefore there has been no legitimate conclave since Alexander's so-called delinquincy, they assert.

This argument falls to the ground from the fact that the papal decree nullifying a simonical election was not passed for some years after Alexander's reign. Again his election was not the result of simony.

Rinaldo is the chief writer who makes the charges against this election. But there is better contemporaneous authority which this man overlooks and which Parsons points out in "Some Lies and Errors of History."

Michael Fernus, by no means favorable to the Church, is a writer who believes it was Borgia's merit and not simonical practices that procured his election. Sigismund dei Conti di Foligno tells us that "the qualities of Cardinal Roderick caused his brethren to esteem his as worthy of the Supreme Pontificate."

Hartman Schedel, a writer in 1493, ascribes the election of Roderick to his "learning, excellent conduct and great piety." Porcius, contemporary auditor of the Rota, says: "He was unanimously elected, unanimously confirmed."

The only basis for support of the unfriendly charges of simony is that Pope Alexander gave three Cardinals certain honors immediately after his election. Parsons asks what proof of simony can be found in this fact. The positions were to be filled. The only other statement of attack has no foundation beyond the word of a servant. Is this to be excepted in the face of a united conclave?

Psycho-Analysis.

What is the meaning of Psychoanalysis? Many people ask this question following upon advertised lectures

and other publicity methods which claim to offer light on a subject to which a public of fads and fancies has recently given much attention.

Briefly, it is a method of dealing with mental abnormalities to which this name is given. It is a theory which originated with Sigmund Freud, a Jewish physician of Vienna, about 1890. It has developed since then. Today it is also a system of ethics. Its advocates claim that it offers to people a new rational code of behavior, based on science instead of faith.

Father McGucken, S. J., writing in the Ecclesiastical Review, tells us that one Dr. Breuer was Freud's precursor in this field. Breuer used hypnotism in his treatment of a case of acute hysterical paralysis, and was able to have his patient recall the source of her condition through this hypnosis. Ordinary she was unaware of the cause of her trouble. Freud colloborated with Breuer, directing the patients's attention under hypnosis to the scene during which the morbid symptoms first made their appearance. A cure was effected.

One of two theories on which Freud based his teaching is that a large part of our mental life is unconscious (unknown and unknowable). It is called subconscious. There is no such thing as a subconscious mind, of course. But there are some mental workings of our mental life that are not given prominent attention. These may be called subconscious. To say that this is unknowable is to say only that it cannot be known by direct appeal to our internal experience. But there are ways of bringing subconscious thought to light, and psycho-analysis is one of them.

A study of the subject finds what might be called three subdivisions, or rooms of the mind. There is the "conscious" room, containing what our mind dwells upon at the time. Connected with this is the "foreconscious" room, containing thoughts put aside temporarily, yet easily recalled. Then there is the "unconscious" room where thoughts of earliest childhood are stored, forgotten or otherwise. The terms are those used by Freudians.

In this latter compartment, according to the Freudists, are "complexes" and "urges". There is the fear complex, the rage complex and others. Some of these in a person who is not normal, cause unusual trouble. If there is a physical or mental weakness a number of ailments may arise.

Here also are gathered the "urges;" the "nutrition urge," the "sex urge" and others. On all of these, ordinarily, there is certain repression. In dreams this guardianship is removed. Repressed desires make themselves known, at least to the skilled ones of this theory, it is claimed.

Extravagant claims are made for the success of psycho-analysis by the Freudians. Their work alone can cure a neurosia, they claim. They can root out a buried complex that has been causing trouble and the patient is cured, so they say. They believe they have found a remedy for mental abnormalities.

Physicians do not agree that psycho-analysis is a safe remedy. Dr. Cullen,

an English neurologist, says that it is a real danger to society. Dr. Patterson, in the Journal of the American Medical association, doubts if any one has been benefited by it. He claims to have seen many very bad results from it in young men and women, permanent insanity and even suicide. Father McGucken concludes that it is at least suspect, and that "the manifest dangers connected with it, together with the small chance of successful result, should keep Catholic physicians from using it in an unmodified form." The use of psycho-analysis by lay people cannot be too strongly discouraged. It is a fad with many schisms among its followers. Society has found a new hobby. Half-baked esthetes rave over it. They apply the theory of it to everything, even religion and morals. Freud, to some, is the high priest of a new religion. Science rules them, not faith. They pretend to find a substitute for free will. They would tell the world of their astonishing development. They would teach the children in school. It is a further spread of that nasty sex madness that has taken hold of the world in recent years. They would probe the mind and reveal secrets to which none has a right, save our Maker.

Much that is taught is very old, much older than Freud. The "urges" are just a new name for the passions. Freudists dwell upon animality. One critic claims they see perverse tendencies and prurient ideas in every thought of the patient. Another calls the whole system "a lascivious farrago of nonsense."

Huguenots.

This is a name by which French Protestants are often called. In history it refers to the apostates from the faith to the creed of John Calvin. Particular reference is often made to the masscare of Huguenots on St. Bartholemew's night. (see St. Bartholemew massacre.)

In the year 1535, the Huguenots, encouraged by the weak, vacillating policy of King Francis I, had recourse to violence. They travelled the country in marauding bands, destroying and desecrating altars, churches and convents, posting everywhere blasphemous placards. Defence of life and property brought about their arrest, imprisonment, even death. If undue severity was used by the government it was obviated by the lack of punishment in the early part of this period of outrages.

It may be noted that the church and its bishops had no part whatsoever in punishment of Huguenots. Terrible stories are told of it. But it was entirely a government matter at all times. If Catholics took part at all it was as individuals.

As a matter of fact, persecution was at all times a weapon of the reformers, which was used freely. Buckle, an historian who cannot be suspected of partiality towards Catholics says of this period:

"The French Protestants who affected to appeal to the rights of private judgment were more intolerant of the exercise of that judgment by their adversariers than were the Cath-

olics." And again, "Whatever may be the popular notion respecting the necessary intolerance of the Catholics, it is an indisputable fact early in the seventeenth century they displayed in France a spirit of tolerance and Christian charity to which the Protestants could make no pretence."

In fact, says the Rev. Ernest Huil, S. J., editor of the Bombay Examiner, the more concessions were made to the Protestants the more aggressive they became, while Catholics were becoming more and more tolerant of the new creed. Witness the Edict of Nantes (1598) which gave full freedom for the exercise of the Protestant religion. The Huguenots were not satisfied; they called upon the Government to forbid altogether the celebration of Catholic rites and ceremonies, and the holding of Catholic processions. By degrees their conspiracy against church and state had grown until it embraced all France.

The Huguenots publicily advocated rebellion during the regency of Catherine de Medici. They did not hesitate to appeal to the foreign powers to help them, and Elizabeth of England undertook to advance the sum of one hundred thousand crowns and to land an army of six thousand men on the coast of Normandy. The flames of war had been well fanned, and when it broke out Catholic and Protestant blood flowed freely. In March, 1563, the Duke of Guise was assassinated by a deserter from the Huguenot army, and suspicions fell on Coligny, the great Huguenot leader.

St. Bartholemew's night is spoken of as if it were the only massacre which took place during the trouble in France. This is very far from the truth. Orleans, Le Mans, Troyes, Tours, Rouen, La Rochelle, Grenoble and Poitiers were scenes of indiscribable horrors during which churches were desecrated, altars overthrown, and monks and nuns driven from their monasteries and convents, and priests hanged or banished.

Napoleon and the Pope.

"Whosoever eats of the Pope dies," is a saying amongst the French, having reference to the experience of Napoleon.

The story of Napoleon needs no explanation here. Suffice it to say that when his ambition led him into conquest, trouble arose with Pope Pius VII, whom the emperor kept prisoner for five years in the castle of Fontainebleau. Here the Holy Father was forced to give up the states of the Church after continued threats and persecution.

Having done so the Pope was released. Immediately he launched sentence of excommunication upon the emperor, who laughed, saying that the words of an old man could not make the arms drop from the hands of his soldiers.

Strangely enough this actually happened to Napoleon's soldiers in his Russian campaign. The intense cold and privations completely demoralized his great army. Other features of note are that serious reverses in

battle immediately followed the union of the papal possessions with France. Napoleon himself was forced to abdicate in the very castle where the Pope had been confined. The day Napoleon died in St. Helena, Pope Pius VII was celebrating his own feast day in Rome.

No Popery!

We are acquainted with the type of politician in this country who uses the "No Popery" cry as of old, for his own benefit, although under a new name and with a different setting. Designing individuals will continue to bring religion into politics if they see advantage for themselves.

The same old lies were used centuries ago. Many countries knew them. Nearly all had proofs of the effect of such scares. Rome was burned Nero blamed the Christians to save himself. At this time, too, Christians were charged with sacrificing children in their services. When London was burned in 1666 Catholics were charged with it. An inscription so accusing them, actually existed in a public place in London until 1831.

Titus Oates.

Under King Charles in England the story of a Papist Rising in London and of the coming of an Irish revolt with the French Army to back them, was used to aid an unscrupulous minister in a tight corner. For many years opposing politicians used variations of the same cry. Catholics were always going to rise up and murder Protestants if certain men were not returned to power.

Then came other faked plots. People were tiring of unsupported statements. Titus Oates in 1678, informed the English government that he knew of a plot in the Jesuit order. The Pope had given England to the Jesuits, he said, and that order had determined to restore the Catholic religion by bloodshed and rebellion. There was to be a great massacre of Protestants, he announced, with a mass of other such imaginary details.

In a state of upset through many years of continued attack upon the Church the charges were believed by the people. Designing officials fanned the flames. Protestant pulpits declared it a real plot and called for vengeance. The severest laws were enforced. Two thousand Catholics were thrown in prison. Parliament declared its belief in the trumped up tissue of falsehood. Many priests were tried and convicted of complicity.

The success of Oates brought others into a profitable field. For years England and Ireland suffered from penal laws sprung from these infamous plots. Informers rose up on all sides. But the work of Oates outdistanced the others in malignity and devilishness. Martyrs by hundreds met death through this man's schemes, among them Blessed Oliver Plunkett, who was accused by the arch-schemer as head of the plot in Ireland.

Oates claimed to have been a member of the Jesuit order. In reality he had been a Baptist preacher in Cromwell's time. By arrangement with a minister called Tonge, he feigned con-

version and entered a Jesuit College at Valladolid in Spain in 1677. There his habits were so bad that he was expelled after five months trial. He met the same fate at St. Omer.

Deciding that a fictious plot would serve as well, real secrets were not available, Tonge, Oates and a third man named Kirkley, then arranged the details of this dastardly plot which at no time had any foundation but their own desire to make capital out of the inflamed state of mind then existing against the Catholic religion in England.

The Test Oath.

The Test Oath was a law passed in 1672 under King Charles of England by which all persons holding any public office under the crown were compelled to receive the sacrament of the Church of England and to abjure the doctrine of Transubstantiation.

This law was passed through influence of public men who feared the coming to the throne of James, Duke of York, a Catholic, afterwards James II. It forced his resignation at the time from the position held as Lord High Admiral, retiring him to private life, with other Catholic gentlemen who also refused the oath.

The Test Oath was in force for a while in Canada where it caused much trouble.

The Gordon Riots.

About the year 1778 in England certain relief was proposed for Catholic residents from the awful penal laws which for centuries had ground them down. A repeal was offered for statutes which had subjected priests and Catholic school teachers to perpetual imprisonment and which gave the property of a Catholic to his nearest Protesant relative. This is all that was then repealed. All other penal laws remained. Certainly it was no justification for what followed.

In Scotland the worst happened. Prebyterians rose up against the thought of tolerating Catholics, even in slight degree. Press and pulpit helped to rouse public opinion against it. Mobs soon formed. Houses of Catholics were attacked, plundered and burned. Even the houses of non-Catholics accused of favoring "Papists" were so treated.

Then in 1779 began the Great Protestant Association, forerunner of the A. P. A. and other bodies. Members took oath not to buy or sell, borrow or lend, or have any ordinary intercourse of society with Catholics. Protestants who did not join were threatened. The association spread like wildfire.

Bigotry blazed everywhere. Lord George Gordon became president of the association. He harangued people with the fiery zeal of a fanatic, causing endless trouble. A monster petition was arranged to be presented to the House, against making the slight repeal of penal laws. Thousands gathered. Violence was rampant. Members of the Houses of Commons and Lords were maltreated. Soldiers were called for protection. But the riots continued. Embassies from Catholic countries were attacked and despoiled. Places where Catholics wor-

Catholic Literature

"At all times helpful to the cause of religion, a distinctively Catholic literature is the more urgently needed now that, owing to the development of scholarship in our country and the progress of education, there has grown up a taste for reading and, among many of our people, a desire for accurate knowledge of the Church. In recent times, and notably during the past three decades, there has been a gratifying increase in the number of Catholic authors, and their activity has been prolific of good results. By the simple process of telling the truth about our faith and its practice, they have removed, to a considerable extent, those prejudices and erroneous views which so often hinder even fair-minded thinkers from understanding our position. As so much had been accomplished by individual writers in this and other countries, it was wisely thought that even greater benefit would accrue from their co-operation. The realization of this idea in the Catholic Encyclopedia has given us a monumental work, and opened to all inquirers a storehouse of information regarding the Church, its history, constitution and doctrine. It has furthermore shown the value and power for good of united effort in behalf of a high common purpose; and we therefore trust that while serving as a means of instruction to our clergy and people, it will give inspiration to other endeavors with similar aim and effect, in every field of Catholic action."

Extract from an Encyclical letter issued from Washington in 1919 by all the bishops of the United States.

shipped secretly were sought and burned. For days the roiters held London at their mercy.

Lord George Gordon, the instigator of these troubles, is held by historians as a lunatic. (see Fr. Yorke's Ghosts of Bigotry.) He was afterward excommunicated by the Church of England. He then became a Jew. He died in Newgate prison in 1793.

The Gunpowder Plot.

In November 1605 large quantities of gunpowder were declared to have been found in the cellars of the House of Parliament in England. A man known as Guy Fawkes, was discovered near it. He stated that he was there to fire the magazine while the King was addressing parliament.

Thomas Percy, a Catholic, was charged with hiring the cellar. Several others were implicated. All were either arrested or shot resisting arrest.

The same weeks King James addressed Parliament, stating that "the plot was not formed by a few;" that "the whole legion of Catholics were consulted;" that "the priests were to pacify their consciences and the Pope to confirm a general absolution for this glorious deed."

The prisoners were tried and executed. Several priests were later implicated and put to death. There was no evidence of their complicity. Simply it was necessary that this be done in order to treat the affair as the work of the Catholic Church. It was so characterized by the government, and so designed for the reason that, if blamed upon a few wild and turbulent men actuated by political reasons, but little importance would be attached to it. Hilaire Belloe is of opinion that such a plot was necessary for the politicans because at this time there were evidences of desire to return to the ancient faith.

This so-called Gunpowder Plot was never clearly proven as a real conspiracy. Most historians accept the government statement. Some writers, however, analyze the situation and seriously question the whole affair. Father Yorke, in his "Ghosts of Bigotry," says "there is a strong antecedent probability that a scheme which was such benefit to Salisbury (one of the Cecil family, a notorius bigot and prime minister to the king) may not have been concocted without Salisbury's superintendence."

Granting that the gunpowder was actually found in the parliament building this does not prove a conspiracy. Jardine, a non-Catholic historian says that the ministers of James I, made full use of this plot story, blaming it entirely upon Catholics, proclaiming it as a Catholic conspiracy to kill Protestants.

These unscrupulous men were thus able to continue in full force certain severe penal laws against Catholics.

If the satellites of James I could use the situation so well for their own purposes, to inflame the public mind against Catholics, is it not possible that they might have invented the whole plot and perhaps even set the

stage in the basement, heaps of gunpowder, guilty plotter etc?

Father Yorke analyzes the situation thoroughly and proves the evident desire to incriminate Catholics, both priests and laymen in the charge. Certainly he leaves no foundation for the generally accepted idea that it was a plot by Catholics to destory Protestants. He quotes Professor Gardiner, a non-Catholic historian, who says: 'It is now known to all historical students to be an entirely false charge that the plot emanated from, or was approved by the English Roman Catholics as a body."

Yet the government at this time treated the affair as the work of the Church. The Church of England made a holiday of it their Book of Common Prayer. For over two centuries the fifth of November celebrations have stamped false charges in the mind of the world as blamable upon Catholics. Despite a suspicion in the minds of many that they were duped by this bigot story planned by designing politicians, there are a large number who still believe it. Even today it breeds rancor against Catholics. It is time the traditional reminder was discontinued, for the British government still marks the anniversary with informal ceremonies which connot fail to be regarded as an insult to Catholic people.

Bigotry Imported.

The average Catholic who considers the subject of religion with a non-Catholic invariably finds a sort of prejudice against the Church and her teachings. Quite often this is accompanied by an indisposition to pay any attention to our claims. It is hard to understand the nature of this aversion until we study history insofar as it relates to the Catholic Church for the last three hundred years.

While bigotry was not a characteristic of any one country, still one finds it a predominant passion amongst Englishmen of past centuries. As the original colonists of America came from England, they brought with them a heritage of systematic misrepresentation of the Church. Slanders and lies and calumnies, circulated everywhere, had done their evil work. Hatred of "Popery," learned at home from their forefathers, came to do its work in this country.

The Puritans settled in New England. Members of the Established church went to Virginia. The former had been persecuted by the latter at home. Their first act was to exile all Episcopalians. The Quakers also felt this intolerance. The first offence for practicing this form of religion was the loss of an ear; a second conviction meant the loss of the second ear; a third brought the boring of the tongue with a red hot iron. Finally all Quakers were banished from the colony. Catholics at this time gave New England a wide berth.

The French settlement in Quebec bordered on New England. There the missionaries were most active amongst the Indians. The Puritan pulpits therefore thundered against the Jesuits as of old, blaming them for all

Indian troubles which of course were of political origin.

Episcopalians in Virginia brought into effect all the persecutions of the old land. They retaliated on the Puritans with banishment. Fines were placed on all who failed to attend the Anglican church on Sunday. From the bigotry of both settlements Catholics fled to find a haven for religious liberty. They found it under Sir George Calvert, Lord Baltimore, in the colony of Maryland. This was established after colonies in Newfoundland and Virginia had proved failures. The second Lord Baltimore operated the charter granted to his father, arriving in the Ark and the Dove with his colonists in 1634.

Every man received liberty of religious worship, but Maryland continued to worry the older colonies. Virginia attacked in 1646 and all priests were thrown into irons and deported. Matters adjusted themselves later.

In 1649 the Toleration Law went into effect in Maryland by which every man could worship God as he desired. A majority of non-Catholics would have denied this boon to Catholic settlers, but Lord Baltimore had sufficient influence in England to have a change of law prevented. William of Orange in later years changed all this. Catholics were disfranchised. All were taxed for support of Episcopalian churches. Other ferocious laws were added.

Catholics in New York settlement also knew this intolerance. In 1700 an Act was passed imprisoning or banishing all priests and disfranchising all Catholics. To harbor a priest meant a big fine and punishment in the public pillory. A small uprising of negro slaves was used as a Popish plot and widely advertised as further excuse for bigotry.

About the year 1820 a great increase in immigation was noted. Many of the newcomers were Catholics. There followed a natural development of Catholicity everywhere soon filled certain non-Catholics with an insane dread of the Church. In 1831 armed mobs began to attack churches in New York. St. Mary's church was burned to the ground. Homes of Catholics in Boston were riddled with stones and bullets. Philadelphia also suffered, St. Michael's, St. Augustines churches being raided and burned. Inflammatory sermons were delivered by preachers. A mob raided a convent in Charlestown and destroyed it. This State refused either compensation or punishment of the offenders. These were but a few of the outraged of the period.

The Pope's Day.

In colonial times the fifth of November, Guy Fawkes day, commemorating the old English fabrication of the Gunpowder Plot, was celebrated to some extent in America. A figure represented the Pope was carried through the streets in mock procession and burned, in imitation of bigot practices quite common across the sea.

In 1775, certain New England soldiers before Boston were preparing

for this celebration. Word was brought to General Washington, who acted promptly, issuing the following general order to the army:

"As the commander-in-chief has been apprised of a design formed for the observance of that ridiculous and childish custom of burning the effigy of the Pope, he cannot help, expressing his surprise that there should be soldiers and officers in this army so devoid of common sense as not to see the impropriety of such a step. It is so monstrous as not to be suffered or excused; indeed, instead of offering the most remote insult, it is our duty to address public thanks to our Catholic brethren, as to them we are indebted for every late success against the common enemy in Canada."

Quebec Rebuffs Bigotry.

When events drove the Colonists in America to a complete break with England there was the problem of Canada, a British possession, to be considered. Attack might come from the north at any time. There was a splendid base for supplies for enemies of the Continental soldiery.

Overtures were made to the Canadians, inhabitants of Quebec province, who formed then the majority of Canadian settlers. Britain, foreseeing the possibilities of the situation, made hasty concessions to the French-Canadians which guaranteed them civil and religious rights. This law still remains in force.

Secure in the possession of their ancient liberties the northern pioneers were loath to consider taking up arms again against Great Britain. They knew what they had. They had no assurance of religious liberty from the country to the south of them. Stories of Puritan and Virginian bigot attacks were not calculated to inspire confidence.

This suspicion was strengthened in the minds of French-Canadians by the storm of bigot disapproval with which some American Colonists greeted the Quebec Act, 1774, by which England granted religious rights to Catholic setters in Canada.

Disturbers claimed England had no right to do so. This was made part of the grievances against England by American Colonists framed by representatives. In this, John Jay, notorious anti-Catholic ranter, took leading part. He wrote the address. The general harshness of its tone and the evident bias behind it was deeply resented by Canadian Catholics.

It is not proven that Quebec Colonists might otherwise have thrown in their lot with Americans at that time, but it is known that Jay's address, translated into French, was widely circulated by the English government through Quebec. This was the situation that rebuffed the effects of the American delegation, Benjamin Franklin, Samuel Chase, Charles Carroll of Carrollton and Father John Carroll, sent by the American government to ask French-Canadians to join them. The bigoted antagonism of John Jay and others had blocked the way.

The Eucharistic Congress

"Do This in Commemoration of Me."

These words of our Divine Savior at the Last Supper were addressed to His Apostles. They were uttered just after He had changed bread and wine into His Body and Blood. They constituted a command to these first priests of the church to do as He had done. They were authority from Him to change bread and wine into His Body and Blood. So it happens that the Apostles and their successors, priests of the Catholic Church, do, what Jesus then did, in the most Holy Sacrifice of the Mass that is regularly offered up on our altars.

The faithful obeying our Divine Lord's command, expressed at the same time, to partake of His Body and Blood, regularly and frequently go forward to the altar to receive Holy Communion. It is our inspiration, our Heavenly food by means of which we nourish our souls and keep ourselves free from temptations. People always have been interested in doing this. It was in promotion of this devotion that the Eucharistic Congress idea originated.

The Life of the Church.

The "Real Presence," as it is commonly called, has at all times been the very life of the Catholic body. In fact, the history of the Catholic Church from age to age is the history of the Holy Eucharist. In the earliest times it descended into the catacombs. Today one may study these primitive monuments of our faith whose walls are stained by the blood of martyrs and these dark galleries will show him symbols of the Holy Eucharist. There, on the tombs of the martyrs, the Sacrifice of the Blood of Jesus was offered for the strengthening and encouraging of the souls of future martyrs.

When in later years the Church acquired her liberty, basilicas and cathedrals rose majestically over the tabernacles, the tabernacles which contained the Eucharistic Savior. For twenty centuries man has found strength and consolation at the foot of the altar. And if we consult the Fathers of the Church, from St. Ignatius of Antioch to St. Augustine of Hippo, from St. Bernard of Clairvaux to St. Francis de Sales, we find a chain of testimony from which no link is missing, and a chorus of voices repeating: "Jesus Christ is truly present in the Holy Eucharist." It is this same testimony which the Catholic Church brought before the modern world at Chicago, June, 1926, in a manner which no one can fail to understand.

What Is a Congress?

A Eucharistic Congress is a gathering of ecclesiastics and laymen for the purpose of celebrating and glorifying the Holy Eucharist and of seeking the best means to spread its knowledge and love throughout the world. If

during recent years devotion to the Holy Eucharist has become more widespread, if works of adoration, confraternities of the Blessed Sacrament, and the practice of frequent Communion have spread rapidly and extensively, it must be ascribed in great part to the influence of these meetings.

The honor of having been the originator of the Eucharistic Congress movement belongs to a pious lady who led a quiet and uneventful life during the latter part of the last century. Her name was Marie Tamissier. She was born at Tours (France), Nov. 1, 1834, and died June 20, 1910.

How the Idea Originated.

It was her desire that knowledge of the Blessed Sacrament be more widely diffused. It was her idea that group meetings, arranged outside the Church, for discussion and explanation of church teaching on the subject, might explain away misunderstanding, even attracting many who would never attend in a church to hear the doctrine. At her urgent and repeated request Monsignor de Segur appealed to Mr. Philibert Vrau, "the holy man of Lille," and the first Eucharistic Congress was held at Lille, France, June 21, 1881. Monsignor de Segur presided at this gathering and in his opening address explained the purpose of the movement by stating:

"It is quite evident that the great evils of the day, not merely in France but throughout the whole Christian world, are traceable to the denial of Jesus Christ. Secularization has been the watchword of the enemies of God and their purpose has been to keep religion and the supernatural away from the hearts of men. Our purpose is to open a way to man's heart for Jesus to enter, and this purpose can only be attained by means of the Holy Eucharist."

Nearly three thousand of the faithful assisted at this first Eucharistic Congress and they represented nine nationalities.

The Gathering Popular.

The second gathering was held at Avignon, in 1882, in the presence of six thousand people, and more than ten thousand assisted at the third Eucharistic Congress held at Liege, the following year.

When from the 9th to the 13th of September, 1885, the fourth congress met at Fribourg in Switzerland, under the presidency of the famous Monsignor Mermillod, Bishop of Lausanne and Geneva, his influence and example drew to the platform members of the Cantonal government, officials of the municipality of Fribourg, officers of the army, judges of the court, while thousands and thousands of Catholics from all over Europe joined in the formal procession. Like a growing seed touched by the rays of the sun, the movement burst forth in glorious splendor during the Fribourg Congress and the touch of the hand of God was felt unmistakably.

Toulouse, in the South of France, was the place of the meeting of the fifth congress, and about 1,500 ecclesiastics and no less than 30,000 laymen were present when the closing Benediction was given. The sixth congress met in Paris, July 2-6, 1888, and

the great memorial Church of the Sacred Heart on Monmartre, while the center of the proceedings, proved too small for the occasion. Two years later it was estimated that no less than 150,000 persons were present at the conclusion of the Eucharistic Congress in Antwerp, Belgium.

Held in the Holy Land.

Special importance was attached to the eighth Eucharistic Congress, which went to Jerusalem to hold its sessions from the 14th to the 21st of May, 1893. Pope Leo XIII sent as legate His Eminence Cardinal Langenieux, Archbishop of Reims. At this congress the reunion of the Orient was strongly advocated, and the adoration of the Blessed Sacrament was held on the very spot where tradition says the Agony in the Garden took place. The following year the congress was held at Reims, and the different churches of the East were largely represented. At this congress a place was given for the first time to the study of social questions affecting the working classes and the fundamental truth emphasized that Jesus Christ is the head of the human race.

Says the Rev. Dr. James H. Ryan in this regard: "There can be no doubt of the fact that the great evils of the day are traceable directly to the almost universal denial of the sovereign rights of Christ in the social, the economic, and the political field. How can any semblance of order he brought back to a world which is manifestly headed for disaster and ruin? Only by the universal recognition that a right order exists, of which order Christ is the head and sovereign. By proclaiming Christ our King, and living up to this belief, we would explicitly and definitely overthrow the principles of anarchy, of socialism, of communism, and of every other man-made doctrine which has attempted to deceive us into the belief that peace, justice and tranquillity can be secured on any other terms than by submission to the order which Christ Himself established."

Small wonder, therefore, that the Social Kingdom of Christ is at present the principal theme for discussion at every Eucharistic Congress.

Paray-le-Monial, the city of the Sacred Heart, was the scene of the tenth congress, in 1897. The eleventh was held at Brussels the following year.

Takes Place in Lourdes.

Cardinal Langenieux was again the Pope's legate at the twelfth congress, which had Lourdes, the city of Eucharistic miracles, as its meeting place, in 1899. When the thirteenth congress met at Angers, 1901, a special section was formed for young men to read and discuss papers having reference to such works as young men ought to undertake for the promotion of devotion to the Holy Eucharist and the solution of social problems.

Before the next congress convened Bishop Doutreloux of Liege died. His Lordship had been the President of the Permanent Committee for the organization of Eucharistic Congresses since their beginning. In December, 1901, the Sovereign Pontiff appointed as his successor the Right Rev. Thomas

L. Heylen, O. Praem., Bishop of Namur, who for nearly twenty-five years has remained President of the Permanent Committee. A true son of St. Norbert, the Apostle of the Blessed Sacrament, Bishop Heylen is devoted heart and soul to the work of the Holy Eucharist, and the highest praise was accorded him on the occasion of his silver jubilee as Bishop of Namur in 1924 by numerous Roman Cardinals for his masterful talents displayed in the organization of the various congresses. It is said of him that he has addressed the multitude in their own language in every country where the Eucharistic Congress was held.

Directive Organization.

In September, 1902, Bishop Heylen held the fourteenth Eucharistic Congress in his episcopal city. It was the first congress organized under his presidency. The fifteenth was held in Angouleme, where the operations of the French law forbade at the time the usual Solemn Procession of the Blessed Sacrament.

Pope Pius X having expressed a wish that the Eucharistic Congress should be held in Rome, the delegates met there June 1-6, 1905. His Holiness greatly added to the solemnity of the occasion by celebrating Mass at the opening of the sessions, and by being present at the Procession which closed the proceedings. It was the dawn of the movement that led to his decree advising daily communion.

Becomes International.

Tournai, in Belgium, saw the seventeenth congress, in 1906. The next went to Metz, in Lorraine, 1907. At this congress His Eminence Cardinal Vincenzo Vannutelli was the Pope's legate, and the German government suspended the law of 1870, forbidding processions, in order that the usual Solemn Procession of the Blessed Sacrament might be held with all due solemnity of the Catholic Ritual.

Each year the congress had become more and more international, and now at the invitation of Archbishop Bourne of Westminster it was decided to hold the nineteenth congress in London. This was the first Eucharistic Congress held under the auspices of, and among, English-speaking Church members.

As the most representative and important of all Eucharistic Congresses, the whole Catholic world was at once interested in the nineteenth, which was held in London, September 9-13, 1908, and which has been proclaimed as the greatest religious triumph of its generation.

In a very affectionate letter voicing anew his great interest in these Eucharistic Congresses, His Holiness once more designated Cardinal Vincenzo Vannutelli as his legate to attend the sessions. More than three hundred and fifty years had elapsed since a legate from the Pope had been seen in England. At last he arrived and with him came six other Cardinals, fourteen archbishops, seventy bishops and a host of priests.

A distinguished escort met Cardinal Vannutelli when he landed in Dover, and an enormous crowd assembled to witness his arrival in London.

No Procession.

At the end of the congress it had

been intended, as is usually done, to carry the Blessed Sacrament in solemn procession through the streets of the city, but owing to a public clamor against this the Prime Minister, Mr. Asquith, sent a formal request to Archbishop Bourne on the part of "His Majesty's government" for the abandonment of this part of the program; and this request was complied with.

The papal legate, attended by a guard of honor headed by the Duke of Norfolk, Earl Marshal of England, and made up of eleven English noblemen and the Duke of Orleans, after passing over the route, gave Solemn Benediction of the Blessed Sacrament from the balcony of the cathedral to an immense multitude below.

Before the London congress closed it was decided to have the sessions of 1909 meet at Cologne and the congress of 1910 at Montreal, Canada. Then followed the congress at Madrid, 1911; Vienna, 1912; Malta, 1913; Lourdes, 1914.

The War Interrupts.

The World War interrupted these Eucharistic meetings and the next International Congress was held in 1922 in the city of Rome, opening on Ascension Thursday. The twenty-seventh congress convened in Amsterdam, 1924, and was a wonderful success. The Cardinal's Mass on Sunday, July 27, celebrated in the great "sport-park," must have left an indelible impression on the mind of the country. It was estimated that 50,000 people were present when the procession entered upon the field, and with the coming of the Cardinal legate a thunderous applause was heard for miles around. People were here from every nation and every language was being spoken. When an immense choir composed of priests and students intoned the "Cibavit," the Introit of the Votive Mass of the Blessed Sacrament, and when the boys' choir followed singing the "Kyrie," it was all so immense, so overpowering, that old and young were moved to tears.

And likewise on the communion day of the children. They came and came from five directions in long rows, boys and girls, their hands devoutly folded, to partake of the heavenly banquet. Sixteen priests distributed Holy Communion at the same time. Many people considered this the most touching event of the congress.

The Congress in Chicago.

The twenty-eighth International Eucharistic Congress was held in our very midst in the city of Chicago. Was Chicago congress as great and as impressive as its predecessors? It is not exaggeration to say that it was. Any one of the millions present, anyone at all familiar with Chicago conditions will agree that the organization of that city, under the leadership of that energetic leader, Cardinal Mundelein, was in itself something to be commended and approved as quite adequate and capable of handling all the problems incident to the biggest religious demonstration in the history of the world.

Cardinal Mundelein began his preparations more than two years in advance. He selected his energetic

auxiliary bishop, the Right Reverend Edward F. Hoban, D.D., as chairman of the general committee. The Very Rev. C. J. Quille acted as general secretary, the Very Rev. B. J. Sheil, Chancellor, as treasurer. Assistants in this work were the Rev. W. R. Griffin, the Rev. Jos. Casey and the Rev. Francis Ryan.

Hundreds of Zealous Workers.

The various sub-committees, acting from the congress headquarters, numbered hundreds of zealous workers. In the various problems to be met, the best talent available was readily enlisted. Experts in railroad and steamship transportation, in publicity, housing of guests, were enrolled. All the various problems were thus overcome. The energetic volunteers worked long and faithfully in their varied capacities.

They came from all parts of the world to Chicago, these congress pilgrims, over a million estimated conservatively, came in such numbers as to make the most unusual preparations a necessity. When hotels and boarding house were filled, a long list of homes ready to receive guests was sought. Then Pullman cars served. Lake excursion boats accommodated thousands. Nearby cities added their quota. It was the greatest crowd that Chicago had ever known, yet all were cared for by reason of much foresight in preparation.

The Papal Legate.

His Eminence, Cardinal Bonzano, Papal Legate, was formally welcomed to the Holy Name Cathedral by Cardinal Mundelein on Sunday, June 20, at the opening ceremony of the twenty-eighth International Congress. Over a million people received Holy Communion that day as a spiritual offering to our Holy Father, promised him by Cardinal Mundelein. The next event took place at Soldiers' Field in Grant Park, on Chicago's lake front, Monday, where upwards of half a million people gathered. It was Children's Day and a mighty manifestation of faith.

Children's Day.

Cardinal Bonzano celebrated the Mass. There were in all eleven Cardinals present. Archbishop Curley of Baltimore preached the sermon. Other speeches, preceding the Mass, were made by Bishop Heylen, of Belgium; Cardinal Faulhaber, Germany; Cardinal Dubois, France; Archbishop Mannix, Australia, and Hon. David Walsh, Massachusetts. The world's largest choir, 63,000 children, sang the Mass.

Women's Day.

Women's Day, Tuesday, was another rarely beautiful spectacle at the same open air stadium. A choir of ten thousand sisters sang the Mass, which was offered by the Most Rev. José Palica, vice-regent of Rome. Archbishop Hanna, San Francisco, preached the sermon. Cardinal Charost, France, was another speaker.

Higher Education Day.

The Congress became collegiate on the third day, when 30,000 young men and women representing high school, college and university life under Catholic auspices attended Mass celebrated

in the Stadium by Bishop Hoban. Archbishop Dowling preached the sermon. Other speakers were Cardinal Czernoch, Hungary; Cardinal Dougherty, Philadelphia; Archbishop Gauthier, Montreal.

Men's Night.

Men's night brought out three hundred and fifty thousand for an awe-inspiring spectacle, lighted only by the candles held by the men during Benediction of the Blessed Sacrament. The speakers were Anthony Matre, K. S. G., chairman; Bishop Hoban, Chicago; Bishop Hloand, Silesia; Monsignor Seipel, Austria; Henri Bourassa, Quebec; Cardinal Casanova, Spain; Cardinal O'Donnell, Ireland. Cardinal Mundelein gave Benediction.

Other meetings were arranged in sectional groups for discussion in all languages of the main theme of the Congress. This subject was assigned by the Holy Father. It was: "The Eucharist and the Christian Home."

The Great Procession.

The Solemn Procession with which tradition closes the Congress took place on the grounds of St. Mary of the Lake Seminary, Mundelein, Ill. Here in this enclosed park of over a thousand acres, the Solemn High Mass was celebrated by Cardinal Bonzano before 750,000 people. Cardinal Hayes, New York, preached the sermon. The procession then took place around the lake in the grounds, a road about three miles in length, on private grounds. There was then no danger of irreverence or disrespect.

Nearly ten thousand priests, bishops, abbots, archbishops, cardinals, formed the procession, with representatives of societies of Catholic men from every country in the world. It was the crowning event of a great devotional event, one that left a lasting impression on the whole country.

The Twenty-ninth International Eucharistic Congress is announced by the committee in charge, made up of representatives of all nations, to take place at Australia, 1928.

Purpose of the Congress.

The whole purpose of the Congress, wherever it takes place, is purely devotional. It is not intended as a display of numerical strength. It has no commercial purpose in view. As a picture of the Congress events arises again to any of the million or more drawn to Chicago in June, 1926, he or she can see the June sun pouring its glorious rays over a mass of humanity, prostrate in adoration.

We can hear the voices of thousands of innocent children singing the praises of Our Eucharistic Lord.

We can picture the gorgeous pageant moving stately behind the glorious Cross—thousands of religious and priests vested in their cassock and white surplice—hundreds of bishops in their purple regalia—numerous cardinals in the scarlet robes of their office —with the Papal Legate carrying the Holy of Holies, all moving slowly along fields of ripening grain, singing that ever solemn hymn, "Sacris Solemniis."

Effects of the Congress.

From that bright radiance in the midst of which, as a peerless and priceless gem, He has been set—beauty It-

self, essential Light, and matchless Splendor—there go forth on every side, not scorching rays of glory, not burning shafts of might, but a mild and constant flow of holiness and grace, which fill the entire space with the breath and air of Heaven. Silent and soft, as wave impelling wave of fragrance, goes forth, and diffuses itself around, that savor of sweetness, that balm of life, that virtue which, emanating from the sacred humanity of Jesus upon earth, healed all diseases. And it will pass abroad and spread itself on all sides, till it will reach our very hearts and homes.

Who can fail to see that the result of the Congress must be a greater love for Jesus in the Blessed Sacrament in every Catholic heart? It necessarily forced us to stop and think of our culpable negligence in regard the Sovereign Remedy for humanity's ills, for in every church "The Eucharist and the Christian family" formed the subject of the sermon.

And what was the impression produced upon the minds of our non-Catholic fellow citizens? None other but the deepest respect for the logical expression of Catholic faith, the worship of pure adoration.

NATIONAL SHRINE AT CZENSTOHOVA

Rt. Rev. Bishop Rhode
Green Bay, Wisconsin

Rt. Rev. Bishop Plagens
Detroit, Michigan

Polish Catholics in America.

"Glory be to God in the Blessed Sacrament! May Christ be with you! Long live the Church! Long live Poland! Long live the Polish Americans! Hail to the Mother who binds us to our Holy Catholic Church! Hail to the Blessed Virgin of Czentohova!"

The Right Reverend Bishop Theodore Kubina of Czentohova, Poland, thus concluded a stirring address at the last of a group of meetings held by the Polish section at the XXVIII International Eucharistic Congress, Chicago, 1926. The bishop voiced greetings from the home land brought by a considerable delegation from abroad to their countrymen in America. He expressed desire to learn how they were faring in their adopted country. Ten thousand people attended the opening session, while other thousands were unable to gain admission to the great hall. This fact attests the mighty influence in America of Catholicity among those of Polish birth and ancestry.

In the story of Polish progress in this country is a well founded tradition that John of Kolno, Masovia, commanded a ship that reached the northern shore of America in 1476. Settlers from Poland in goodly numbers were here in the seventeenth century. On the roll of the armies fighting the Indians were many Polish names. Others were similarly placed later in the Revolutionary war, notably Thaddeus Kosciusko, Casimir Count Pulaski and others.

Large contingents of Polish settlers came here quite early, one group taking up land around Rock River, Ill., about 1835. New York started a national organization of Poles in 1842. From several cities came delegates to a convention, indicating many thousands thus represented. Rev. Louis Jezykowicz, New York, Rev. Francis Dzierozynski were early clerical workers. The Franciscan fathers were active. The Rev. Gaspar Matoga was the first Polish priest to be ordained here, 1848.

The big immigration from Poland began after 1850. Organized groups came, each with its priest-leader, the earliest being that of Panna Maria, Texas, still a flourishing settlement, where the first Polish church in America was built in 1855. Other colonies followed quickly, in Texas, Michigan, Wisconsin, Illinois, Indiana, Missouri and Pennsylvania principally. There were ten parishes in these locations by 1870 when a total Polish-American population was estimated at 40,000. Of this number about a fourth were in Chicago.

At this time the stream of immigration greatly increased. By 1899 the number of churches had grown to 132, with 122 schools and 126 priests. The Felician Sisters and the Notre Dame Sisters were active in the school work, especially in Detroit, Cleveland, Buffalo, Pittsburgh, Milwaukee. In Chicago the growth continued in such proportions as to place that city as leading among the Polish-American settlements.

The Rev. Vincent Barzynski, C. R., stands out during this period for his fine contribution as a leader of broad

vision. Through his efforts for the betterment of his people came St. Stanislaus College, conducted by the Congregation of the Resurrection; the first Polish orphanage in this country, their first Catholic paper (Dziennik-Chicagoski). He formed the first teaching corps of Polish nuns and brought about organization of the Polish Roman Catholic Union. The Rev. Joseph Dabroroski performed pioneer work in Detroit, founding the Polish Seminary in 1867, (now at Orchard Grove), bringing the first Felician Sisters to America. Dr. Mary Zakrzewska, an eastern lady, performed fine hospital service in New York and in New England. The second parish school was founded at Milwaukee in 1867. St. Stanislaus school, Chicago, came in 1873, both conducted by Notre Dame Sisters.

Besides the Orchard Grove Seminary and St. Stanislaus College above mentioned, there are St. Bonaventure's College, Pulaski, Wis.; St. John Cantius College, Washington, D. C.; St. John Cantius College, Erie, Pa.; St. John College, Philadelphia; Nazareth Academy, Chicago, to mention only a few of the institutions for higher education.

There are six or eight religious orders of men that may be called Polish while hundreds of Polish priests are in other orders, thousands in the secular priesthood. The same applies to the sisters, engaged in teaching and hospital work. Practically all of these were born in America. Fidelity to the educational program of their church has meant a high grade of efficiency in their work and progressive, intelligent graduates who take high places in the arts, sciences and professions of American life. Of about seventy Polish newspapers, at least a third are distinctly Catholic.

The Poles, historically, have been so circumstanced that their racial and religious sympathies completely coincide. This has brought up a happy, contented people, thrifty and prosperous, loyal to their church and to their adopted country, as their war record showed. The census of 1910 showed almost three millions in the U. S. It is safe to assume that the number is much larger. At that time Chicago, the leading center, had 36 parishes served by 81 priests; 28 schools where 362 nuns taught 23,283 children. There was a total population of 223,304. Milwaukee was next with a Polish population of almost 60,000; Philadelphia third with 56,000. Other cities like Scranton had 52,000, Newark 50,000, Cleveland 52,000, Detroit 49,000. These figures too have grown noticeably since publication.

Hungarian Catholics in America.

Hungarian settlement in America goes back as far as 1831. In 1851 Louis Kossuth and his band of patriots arrived. Others followed during the intervening years but it was not until 1880 that the real immigration set in. In eight years 200,000 Hungarians came to America. Almost up to the great war there was a steady influx.

Almost a million people, one-half Catholic, is a conservative estimate as to the numbers of Hungarian-Americans today. There are about 100,000

in New York City. They are numerous in New Jersey and Connecticut, especially so in Pennsylvania where almost a third of the total population reside. Cleveland and Chicago also have fairly large groups.

Until about 1890 Hungarian Catholics attended services in German and Slav churches. Then began an organized effort to build their own churches and schools. Rev. Chas. Bohm, Cleveland, was at the head of this movement, actively connected with both spiritual and temporal welfare of his people. The first church was St. Elizabeth's, Cleveland; the second St. Stephens, Bridgeport, Conn., 1897.

Today there are about fifty Hungarian churches served by an equal number of priests. About half this number have their own schools, well attended. There is a national Catholic association with headquarters at Cleveland, founded in 1896, with about eighty councils in different states. There are also several mutual benefit societies.

Three provinces in Canada have thriving Hungarian Catholic settlements; Alberta, Saskatchewan and Manitoba. Canadian born priests look after the spiritual needs of these Magyar settlers.

Bohemians in the U. S.

There is record of Bohemian contribution to American progress as far back as the early days of the 18th century; in New York, Maryland, Virginia and elsewhere. Quite a considerable number had homes here then. Yet the larger flow of immigration did not begin until about 1850. In 1870 large groups came here regularly, forced by impossible political and economic conditions from their homes in Europe. This continued until just before the outbreak of the great war.

Estimates as to the number of Bohemians in this country might be placed, roughly, at about six hundred thousand, of which the largest group, 120,000, is to be found in Illinois. New York with 46,000, Ohio and Wisconsin with 45,000 each, lead in the east and middle west, but Nebraska lists about 65,000. About half the total are on farms. Chicago numbers about 150,000 Bohemians. The next largest civic group is New York with a little less than 50,000.

Catholic Bohemians are well organized with about ten live, active societies working for the welfare of members and presenting opposition to atheism. The Bohemian Benedictines of Chicago are perhaps most active, teaching at St. Procopius College, Lisle, Ill. The fathers have three Bohemian and two Slovak parishes in Chicago besides conducting a large printing plant, the Bohemian Benedictine Press, publishing several papers.

In all there are about 150 Bohemian churches in the U. S., all with resident pastors who serve almost an equal number of missions. About forty Bohemian priests minister also to Slovak congregations. St. Vincent's Arch-Abbey, Beatty, Pa., has an old college establishment. There are also several orphanages, among them St. Joseph's, Lisle, Ill., con-

ducted by Sacred Heart sisters, and St. John's orphanage in St. Louis, connected with the parish of that name, the oldest Bohemian parish in the country. There are several other religious communities, both priests and sisters.

Slavs in America

Although the Slavic races were in America in goodly numbers before the Civil war, the largest influx has come since that period. In ten years previous to 1910 more than two million arrived. Altogether a conservative estimate might place the total number of Slavs in this country at about six millions.

Among the Slavs are listed Bohemians, otherwise considered in this volume; Moravians; Bulgarians; Croatians; Poles, otherwise considered; Russians, Ruthenians, Servians, Slovaks, Slovenes.

The Bulgarians are nearly all of the Greek Orthodox church, with very few Catholics.

The number of Croatians in this country is over 300,000, the largest group being in Pennsylvania, although Chicago houses nearly 50,000. They have about twenty Catholic churches here and are well organized.

There are about 100,000 Russians in the country, all of whom are of the Russian Orthodox church.

More than 500,000 Ruthenians are in the U. S., settled in Pennsylvania, Ohio, New York, New Jersey and Illinois. They have 152 Greek Catholic churches, with a Greek Catholic bishop residing in Philadelphia and about one hundred and forty priests. They have flourishing mutual benefit societies and several papers.

Of the 150,000 Servians here comparatively few are Catholics. These largely attend churches of the national groups that are ethnologically the same.

About 600,000 is the estimate placed on the number of Slovaks in this country. Pennsylvania has the largest group, 275,000, with Ohio, Illinois and New Jersey following. They are almost four-fifths Catholic.

Rev. Jos. Kossalko built the first Slovak church at Streator, Ill., in 1883. Growth continued until just before the great war there were about 110 priests; one bishop, Rt. Rev. J. M. Koudelka, and about 150 churches. Eighty-one of these were in Pennsylvania, 14 in Ohio and 10 in Illinois. There were also about 40 Slovak parish schools with one American order of Slovak nuns in charge.

Slovak men and women are highly and effectively organized and are staunch supporters of their church and its institutions.

The Slovenes were known in American history as early as 1830 when Rev. Frederic Baraga was an active missionary among the Indians of the middle west. Later he became bishop of Marquette, Mich. Group settlements began to form in Calumet, Mich., in 1856 and around Chicago about 1863. In 1866 they founded a splendid farming colony at Brockway, Minn. Other such colonies are in Iowa, S. Dakota and Washington. In 1873 a large settlement was established at Joliet, Ill. A general esti-

mate at the total number of Slovenes here, almost entirely Catholic, might set the figures at 150,000. Pennsylvania has over 35,000, Illinois about 15,000.

Almost 100 Slovenian priests serve more than thirty-five churches. There are also mixed congregations. Hundreds of fine women serve in the religious communities that are working amongst the Slovenes. The people are well organized and very loyal. Their oldest paper in "Amerikanski Slovenec", published at Joliet, Ill. Ave Maria is published by the Franciscans of Rockland Lake, N. Y.

The Syllabus of Errors.

By "The Syllabus" is understood a collection of letters written by Pope Pius IX at various times condemning prevalent errors of his time. In 1864, these letters, about 80 of them, were gathered together and published as the Syllabus (collection) of Errors.

These letters were particularly resented by rationalists who sought to preach their doctrines through the press, the schools and the pulpit. But in general the Syllabus is used by enemies of the Church as a foundation on which to build their charges that the church is opposed to the state, seeking supremacy over it everywhere, and opposed as well to liberty of thought and speech.

Those who use the Syllabus in their church attack have ever woefully misquoted from it, distorting its propositions into corresponding propositions claimed to be church doctrine. The Hon. W. E. Gladstone was among the first of such objectors, issuing in 1876 a book called "The Vatican Decrees In Their Bearing on Civil Allegiance." This book and "The Roman Catholic Church in the Modern State," by Charles Marshall, have formed the principal sources of objections to the Syllabus that have found currency in America. "Can a Catholic be President," Paulist Press, N. Y.; "God and Caesar," America Press, N. Y.; "The Syllabus of Errors" by Robert R. Hull, Our Sunday Visitor Press, Huntingdon, Ind., give fine Catholic defense of the issues involved.

Some of the charges presented so ridiculously by anti-Catholic publishers would have people believe that the Pope in his claims of supremacy went so far as to condemn railroad trains, street-cars, steamships, motors and other modern inventions. But the main point of attack ever remained the bigot's assertion that the Pope claimed authority over the state and the right to interfere in almost any emergency. Loudly they claimed to have proven that a loyal Catholic cannot be loyal to the U. S. government.

It must be remembered that few, if any quotations from the Syllabus, used for such purpose, can be accepted as authentic. Even so, the collection was presented to the world in 1864, at a time when the Pope was ruler of the Papal States. It may be inferred that his letters were in the form of advice on church and state to citizens who were one hundred per cent Catholic. And it must not be forgotten that the Syllabus, even under such circumstances, was not generally regarded as having infallible

authority. This may be said to be almost common opinion among Catholic theologians. Certain liberty of thought is therefore permitted even in the strictly Catholic state. This same liberty is accorded Catholics living in a state like our own where we are in a minority.

The main points that call for special attack are as follows: that Catholicity claims to be the true religion of Christ and the Church claims the exclusive right to teach faith and morals; that the Church claims the right to teach the Catholic youth of all nations; that the Church condemns the separation of Church and State; that the Church claims other religions should not be granted equal rights with the Catholic religion; that the Church is opposed to all democratic governments; that the Church outlaws the purely secular marriage among her members; that the Church is against liberty and progress; that the Church claims the right to use temporal deprivations in her discipline, that is, force.

Generally these charges do not need defence from Catholic readers who know that the Church does not condemn the separation of Church and state. There has been no condemnation or disapproval of such separation in this country. In fact the Pope has many times approved it, as well as our system of democratic government.

The Church does not object to other religions being granted equal rights with the Catholic religion. In fact in Catholic countries these other religions are granted more rights than in Protestant countries where Catholics are in minorities, Sweden and Norway for example. In such cases separation of Church and state means persecution of Catholics, not at all what it means in this country.

Since marriage is a sacrament, the Church insists on her members receiving it. But there is no outlawing of forms required by civil law. Nor does the Church oppose liberty and progress as found in our country. On the contrary she has gone on record against the license and anarchy of Soviet Russia, so loudly proclaimed as progress and liberty.

Church enemies here constantly ask, what if some law should be passed by our government that Catholics could not obey? You know your Church claims a higher power. Yes, Catholics believe that the Church claims a higher power, the power that comes from God. That power is duly recognized in the Constitution of the United States. We are pledged to support that Constitution. We obey the state in all things that are not directly contrary to the law of God.

Can a Catholic Be President?

Catholics in this country are therefore not divided in their allegiance. There is nothing to prevent church members from holding the highest office in the land. This fact was proven by Governor Smith of New York in his reply to Chas. Marshall in Atlantic Monthly, 1927. The Pope has no authority over us in civil matters says Bishop Keiley of Savannah. No Catholic recognizes in him any right or title to have or demand civil allegiance.

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